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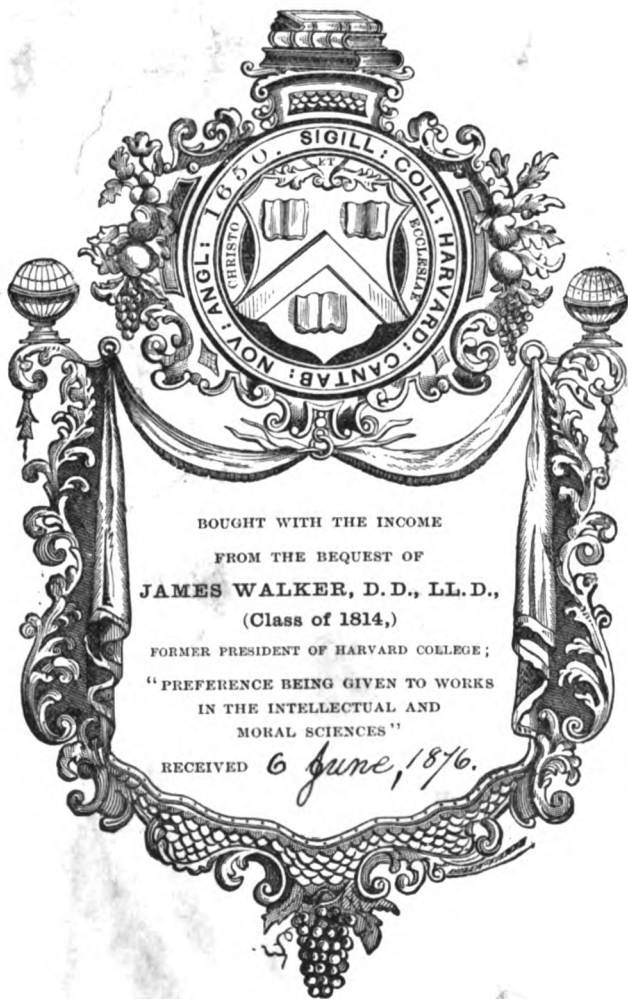
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Recensio Synoptica
ANNOTATIONIS SACRÆ;
 BEING A
CRITICAL DIGEST
 AND
SYNOPTICAL ARRANGEMENT
 OF THE MOST IMPORTANT
ANNOTATIONS ON THE NEW TESTAMENT,
EXEGETICAL, PHILOLOGICAL, AND DOCTRINAL:
 CAREFULLY COLLECTED AND CONDENSED, FROM THE BEST COMMENTATORS,
 BOTH ANCIENT AND MODERN,
 AND SO DIGESTED AS TO FORM ONE CONSISTENT BODY OF ANNOTATION,
 In which
 Each Portion is systematically attributed to its respective Author,
 AND THE FOREIGN MATTER TRANSLATED INTO ENGLISH;
 The whole accompanied with
 A COPIOUS BODY OF ORIGINAL ANNOTATIONS.

BY THE REV. S. T. BLOOMFIELD, M.A.
 OF SIDNEY COLLEGE, CAMBRIDGE, VICAR OF BISBROOKE IN RUTLAND, AND RESIDENT
 CURATE OF TUGBY, LEICESTERSHIRE.

Οὐ σοφισταὶ ἦκομεν, οὐδὲ ἀπιστεῖν ἔτοιμοι, θεαταὶ δὲ μόνον τῶν
 γεγραμμένων, ἐξετάζομεν τὴν Γραφήν.

Philostr. Jun. Icon. 1. 24.

“Ὅπου οὐκ ἔστι πίστις, ἅπαντα νοσεῖ, καὶ οὐδὲν ἄλλο ἢ μάχαι τίκονται
 λόγων, τοῦ πιθανοτέρου τὸν ἕτερον ἀνατρέπειν δοκοῦντος· Ἡ πίστις
 ὀφθαλμός ἐστιν ὁ μὴ ἔχων ὀφθαλμοὺς οὐδὲν εὕρισκε, ἀλλὰ μόνον
 ζητεῖ.

Theophylact, from Chrysostom.

VOL. IV.

LONDON:

C. AND J. RIVINGTON,

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IN thus, at length, ushering into the world the Second Part of the arduous Work which he has been enabled to accomplish, the Author feels it is due to the Public to preface it with a brief statement of the causes which occasioned so long a delay in publication, and especially the reasons which induced him to adopt some alterations (and, as he trusts, *improvements*,) in his plan. These had partly occurred to him from experience and mature reflection, and partly had been suggested by some distinguished personages, who kindly took an interest in the Work, and to whose opinions much deference was, on various accounts, justly due. *Both* combined to point out that, in consequence of the immense mass of annotatory matter to be digested and reviewed in this second Part (comprehending nearly three-fourths of the difficulties of the New Testament), and of the marvellous diversities, nay, *contrarities*, of interpretation perpetually to be encountered, it would be impossible to make the Work answer the *chief* purpose in view, or, indeed, to do any tolerable justice to the subject, *within the prescribed limits*; which, indeed, the Author had rather *hoped* than *expected* would suffice. That, moreover, in this portion of Scripture the nature of the subjects treated of rendered it necessary to in-

roduce some alterations in his method of working up the materials, whether original, or otherwise; in fact, at once to enlarge, and yet contract his plan. *Enlarge* it by exploring the fountain heads of interpretation, as they are found in the Fathers of the first four centuries, and the Greek Commentators, Scholiasts, and Glossographers;* and especially by perpetually interweaving his own critical and explanatory remarks, and *supplying, de suo*, what seemed essential to complete the Corpus Annotationis; moulding, at the same time, the whole into a *perpetual Commentary*, in which every point of the least importance should be discussed, the true reading, in all doubtful and *important* cases, canvassed, the connexion traced, the course of reasoning indicated, all probable expositions detailed and reviewed, and the true interpretation, as far as possible, ascertained and determined. In consequence of such a material enlargement of the plan, it was necessary to devise every possible method of otherwise *contracting* it, especially by using the critical knife freely, by getting rid of heavy masses of unimportant or precarious matter, and bringing what

* The use, though limited, which the Author had made, in the former Part, of the antient Fathers and Commentators, had shown him their great importance to the interpretation of Scripture, and how unmerited was the neglect into which they had so long fallen among Protestant Commentators. In this judgment he was confirmed by the opinion of some distinguished Scholars, and eminent Churchmen, whose encouragement determined him to *regularly* examine at least Chrysostom, Theophylact, Theodoret, Œcumenius, and the Greek Scholiasts, for the purpose of the present Work. By this course, as will be seen, the Editor has largely profited.

was essential into the most condensed form. Hence it became expedient to modify, and occasionally abandon his rule of ascribing each portion to its respective author ; to blend together much various matter, partly original and partly compiled, * nay, sometimes to express the substance rather than detail the words of an annotation. But though the apportioning of minute and scattered remarks to their respective authors was often impracticable, yet he has been every where diligent in stating the *chief authorities* by which any interpretation has been supported. Considering, too, the Doctrinal nature of almost the whole of this second Part, and the unsoundness in doctrine, as well as inferiority in learning and judgment, of *most* † of the *recent* Foreign Commentators thereon, it was thought advisable to introduce far less matter from that quarter. The Author has, indeed, endeavoured not to introduce, from *what-*

* Hence the Editor has *sometimes* not been able sufficiently to distinguish his own original annotations from those of other Commentators ; though, upon the whole, the discrimination is sufficiently marked. Conscious of being guided by a general spirit of literary honesty, the Author trusts that the praise, in this point, awarded to him by the Reviewers of the former Part, will not be found less merited in the present.

† For this is not meant to apply to *all* of the *recent* German, much less the *Dutch*, school. To use the words of a great orator, λέγω δὲ ταῦτα οὐ κατὰ πάντων, ἀλλὰ κατὰ τῶν ἐνόχων τοῖς ἐλημένοισι ὄντων. The names of Storck, Knapp, Staudlin, Tittmann, Winer, Borger, Fritzche, Laurman, Flatt, Schott, Wahl, and generally speaking, of Morus, Koppe, and Schleusner, are exceptions. To the *erudition*, *acumen*, and *research* of Kuin. Ros. Pott, Heinr. Dindorf. Jaspis, and others, the Author bears willing testimony ; and, as his references will show, he has largely profited by their learned labours.

ever source, any objectionable interpretation, except for the purpose of pointed censure and direct refutation.

It is obvious that these material alterations (by which the Work became less of a *Synopsis*, or *Corpus Annotationis*, and more of a *Recensio*, or *Critical Digest*,) would considerably increase the Author's difficulties, and therefore will satisfactorily account for a delay of nine months in the publication. It is, indeed, scarcely possible for the most experienced writer to conceive the *labor improbus* which the adoption of these alterations in the plan occasioned the Author; under which, and a variety of difficulties he has had to struggle with, his chief support has been the very favourable reception which the First Part has met with from the Public in general, especially the friends to enlightened yet sound theology, amongst professing Christians of various denominations. Nay, even among some placed at the *antipodes* in respect of doctrine, and equally distant from the established Church, critiques have appeared, distinguished by a candour and courtesy as unusual towards the Church as it is honourable. But while the Author can, with truth, say that he has endeavoured to profit by every remark and suggestion thrown out by public criticism, from whatever quarter, he cannot dissemble his surprise at one or two mistakes respecting his opinions, and some misconceptions of the true features of his Work, even by some who must be considered alike intelligent and well affected to the undertaking. In the present Part, however, the perpetual discussions

into which the importance of the subjects and the alteration of plan led him, must have so completely unfolded his prevailing opinions and principles as to preclude all future misapprehensions. In reference to *one* source of error, the Author must be permitted to observe, that, consistently with those broad and impartial principles so essential to the exercise of right judgment and just decision, it was not for him too hypercritically to scan the merits of annotations by justly celebrated Commentators, or diminish the reader's means of judging for himself, by suppressing aught that might, by any possibility, be the true interpretation, or contribute to its discovery. Were it not for some mistakes that have arisen, it were hardly necessary for the Editor to say that he must not be considered as participating in every opinion by him introduced, unless with a formal disclaimer. The limits prescribed to this Work would not have permitted such perpetual animadversions ; hence the Author has thought it sufficient to studiously suppress whatever he considered *decidedly objectionable*, or only to introduce it for the sake of censure* and refutation. In all *other* cases, he wished to afford his readers as much opportunity as possible of judging for themselves. In the exercise, indeed, of his Editorial and Critical functions, he cannot hope to have *satisfied all*; yet he trusts he shall not often fail of attaining it from those whose approbation it is his especial wish to gain ; those, namely, who,

* Yet not a vestige, he trusts, will be found of that bitter, objuratory, calumnious spirit, which, to the injury of the Gospel, has made the *Odium Theologicum* " *a bye-word among the Heathen.*"

while they hail every beam of *real* light, and readily embrace whatever can be considered as solid improvement in religious knowledge, yet strenuously oppose all needless changes of interpretation, all innovating refinements, and metaphysical subtilities—in other words, *the supporters of sound, yet enlightened orthodoxy*. Novelties of interpretation, indeed, the Author's experience has taught him habitually to distrust, since it has shown him that the truth *usually* lies *somewhere* amongst the antient and earlier modern Commentators; though it may, not unfrequently, have to be dragged forth piece-meal, and sometimes, according to the adage, may be said “to lie (overwhelmed with huge masses of useless erudition) at the bottom of a well.” It has been the Author's fortune *sometimes* to justify and confirm, by the suffrage of antiquity, what had been unjustly distrusted and rejected as mere novelty; but *far more frequently* to show the solid grounds of interpretations which it had been too long the fashion to reject, merely *because they were common*; though from their antiquity and general reception, they might have been *presumed to be true*; for, to use the words of Cicero, “Opinionum commenta delet dies, Naturæ ac veritatis judicia confirmat.” Hence may we learn, in the words of the Oracle, ἀκίνητον μὴ κινεῖν.

To advert to some peculiar features of the present Part, the Author can, with truth, say that he has employed the same diligence in selecting all opposite illustrations of the phraseology or sentiment from the *Classical writers*, by a careful *recensio* of

the immense Collectanea of Pricæus, Grotius, Raphel, Elsner, Kypke, Wetstein, &c. The labour of this may easily be imagined, when it is considered that the quotations even in Wetstein's New Testament amount, it is said (see Dibd. Introd. vol. I. p. 165.), to a *million*! The Author was induced to especially attend to *this* branch of his plan, since the publications in question are rare and expensive, and the persons for whose use the present Work was especially intended, have seldom complete collections of the Greek Classics. The Author's own illustrations of this kind will, in the present Part, be found far more numerous and important. He has also, in this Second Part, used the same diligence in forming glossarial notes on every word and phrase which present the slightest difficulty. These, he trusts, will be found eminently serviceable to the Student: and though this kind of matter *admits* not of complete originality, yet a comparison of these glossarial notes with the matter found in Lexicographers or Commentators, will show that the Author has chiefly depended upon his own powers and resources.

A most important feature of the present Part is, the introduction of a *new version and close paraphrase*, by the Author, of most of the sentences of the original here annotated on. In the selection of *Rabbinical* illustrations the Editor confesses that he has been more sparing, partly because that kind of matter is *here* less valuable than on the Gospels, and since the nature of the subject-matter admits far less direct elucidation from that quarter; nay, on points which involve *doctrine*, are of very questionable

utility. No well informed Theologian can be ignorant of the *abuse* to which this mode of illustration is liable, and to which it has been applied by heterodox Commentators.

As a faithful and firmly attached *son of the Church*, an *Ecclesiæ Anglicanæ Miles*, the Author cannot dissemble his high satisfaction that the extensive researches prosecuted in the present Work do so decidedly tend to confirm the *doctrines* of his venerable nursing mother, as they are embodied in her articles and liturgy, and her *discipline*, as contained in her canons. ESTO PERPETUA!

In conclusion, the Author cannot but entreat the Divine blessing on these his labours, that they may be made instrumental to that *combination of knowledge with zeal, by which both are eventually purified*, and by the *union* of which alone can Ministers be enabled “rightly to divide the world of truth,” or “contend* for the truth once delivered to the Saints.” With feelings of the deepest gratitude does he, in thus penning the concluding sentence of so arduous a Work, acknowledge the gracious aid, under various trials, anxieties, and sickness,† afforded

* Especially in times like our own, marked by innovating refinements, by restless insubordination, and by that mischievous spirit of dogmatism which draws its strength not *even* from *perverted learning*, or ingenious sophistry, but from hardness of assertion, coarseness of language, and mysticism in doctrine.

† It may not be quite uninteresting to the reader to know that, hurried forward by a scarcely temperate ardour, the Author’s exertions so far exceeded his strength that they had nearly cost him his life. For towards the conclusion he was so utterly exhausted, and was seized with such alarming symptoms, as left him but faint hopes of accomplishing the work.

him by that Almighty Being who, “ when his heart was in heaviness, was the strength of his confidence; who hath brought his feet out of the mire and clay, and hath set them on a rock, and ordered his goings; and who hath thus put a new song into his mouth, even a *thanksgiving unto his God!*”

ΜΟΝΩ ΘΕΩ ΣΩΤΗΡΙ 'ΗΜΩΝ, ΔΙΑ 'ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟΥ ΚΥΡΙΟΥ 'ΗΜΩΝ ΔΟΞΑ ΚΑΙ ΜΕΓΑΛΩΣΥΝΗ, ΚΡΑΤΟΣ ΚΑΙ ΕΞΟΥΣΙΑ, ΚΑΙ ΝΥΝ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ ΤΟΥΣ ΑΙΩΝΑΣ, ΑΜΗΝ.

Vicarage, Tugby, Oct. 15, 1927.

CORRECTIONS.*

VOL. IV.

PAGE 6, fin. for α read β —12, line 12, cancel alter—13, l. 8, read μέγους—15, l. 14, for of read in—16, sub med. read Bergler—21, l. 4, read these—22, fin. read διεφθάρσαν—23, l. 32, read has—29, sub in. read λεγόμενην—id. read writers—id. l. 35, insert or—30, l. 10, read Barkey's—32, sub med. read xci—38, l. 6, read Storr—51, l. 6, for to, read for—id. l. 26, read בור—61, sub fin. after their insert good—63, sub in. for who read the latter of whom—66, l. 11, for said read called—id. l. 25, for spirits read spirit—76, l. 32, read Scholia.—83, sub med. for κ read λ —92, med. read follow—97, l. 23, read Mary—109, l. 7, read πίαςας—111, sub m. read παρέρα—122, l. 25, after yet insert observes—128, sub in. for than read then—160, l. 7, read rediero—id. l. 8, read expecta—164, mid. for had read have—166, l. 27, for from read of—170, l. 7, cancel Grotius—181, l. 23, read βουλεύει—190, l. 14, read γ —195, l. 34, for Sæc. read Pæc—201, l. 24, add (Kuīn.)—221, fin. for if read of—231, l. 37, read Kuīn.—id. for dragon read serpent—235, sub med. for an read no—242, fin. read μανρεῖα—246, l. 29, read $\eta\lambda\omega$ —257, mid. for Thus read The—262, l. 10, for Dio read Div—263, l. 8, read ἀντιπικρεῖν—294, fin. for $\epsilon\gamma\alpha$ read $\iota\gamma\alpha$ —297, l. 8, after wit add replied—303, sub mid. for $\sigma\epsilon$ read $\delta\epsilon$ —id. for Eunuch read Apostle—304, l. 29, read suppose—305, l. 5, read οὐρανὸν ὀκτρασίq—307, sub fin. after mind add and—315, l. 15, read amaurosis—316, l. 29, after which add will—330, mid. for not read now—343, l. 12, after to add feed—344, sub fin. after linen add in—348, l. 12, read φέλπορες—348, l. 29, after preposition add which—361, l. 12, read ἀπόχρη—384, l. 31, for in read on—385, l. 26, after this read custom—id. fin. for in read is—389, l. 8, read ἀνψχθησαν—391, l. 30, read positively—393, mid. for $\chi\epsilon\phi\acute{o}s$ read $\chi\epsilon\iota\rho\acute{o}s$ —401, in. for by read with—401, l. 11, read ἐξεψύξεν—404, l. 28, read Menachenis—id. read Chalcis—413, in. for πάντεις read μάντεις—418, sub fin. read raised—420, l. 17, read letters—424, l. 16, read compounded—438, mid. for add read and—461, fin. for Aristoph. read Aristot.—482, l. 11, for version read

* For typographical errors (unavoidable in such a Work) the Author must throw himself on the indulgence of his considerate readers, when he informs them that his great distance from the press prevented him from correcting the proof sheets more than once, and his remoteness from a Post town, which rendered it necessary to employ special messengers, and exposed him to many disappointments, allowed him too short a time for correction. He has now, however, carefully examined the whole, and trusts that the following list (not perhaps longer than might be expected in a work of nearly 4000 closely printed pages of learned matter) includes nearly every error of the least consequence; and he cannot but intreat his readers to use it for the purpose of actual correction.

verse—529, in. *read* The word occurs—543, l. 6, *read* προσκλη-
ροῦσθαι—557, mid. *for* apposite *read* opposite—561, fin. *for* esteem
read esteems—571, in. *after* must *add* refer—573, in. *for* ἔνθα *read*
ἐνθα—574, l. 14, *for* uti *read* utri—583, fin. *read* χειρουργήματι
—594, l. 41, *after* only *cancel* not—599, l. 7, *for* τοῦ *read* τὸ—
608, sub mid. *read* Hecatæi—620, fin. *read* συνδάριον—638, sub
in. *cancel* But—isitis—653, fin. *read* κατηγορίας—654, l. 8, *read*
χειροποιητοί—655, in. *for* dear *read* θεαν.

VOL. V.

PAGE 13, line 11, *read* Bekker—35, s. f. *read* λαλοῦντες—39, l. 17,
read πῆλῃ—41, l. 9, *read* fratrem—42, fin. *read* χρεῖαις—46,
mid. *for* add *read* and—48, l. 11. *for* to *read* of—48, mid. *read*
εὐώνυμον—52, fin. *read* διαναύσαντες—61, l. 33, *after* them *add*
and—62, fin. *add* Whitby—64, sub fin. *read* and as nothing—77,
10, *read* Κιλίξ—87, sub fin. *read* δέρων—96, l. 4, *for* assigned *read*
consigned—97, mid. *for* then *read* these—99, l. 31, *for* was *read*
owns—103, mid. *read* τέκνιον—104, l. 33, *after* Priest *place* a
bracket—112, l. 5, *for* is *read* of—127, l. 11, *read* citizen—130, l.
76, *for* day *read* days—136, mid. *point* συντόμῳς, συντόνῳς—142,
mid. *for* and *read* in—143, in. *after* where *add* else—145, mid. *for*
σεούς *read* θεούς—id. *for* τατρώους *read* πατρώους—152, l. 9, *after*
Ernesti *add* Lex—154, l. 29, *after* than *read* by—160, fin. *read* nor
acquitt and set—178, mid. *read* Varus—180, sub fin. *for* surround-
ing *read* succeeding—182, sub fin. *after* once *add* elsewhere—183,
mid. *read* φρονοῦντων—189, in. *for* a *à* *read* as *à*—198, mid. *for* to
read the—202, l. 29, *for* or *read* as—203, fin. *for* critics *read* cities
—207, l. 34, *read* χεῖμωνι—209, l. 25, *read* εἶτον—214, l. 10, *after*
this *add* drivelling—217, in. *read* ἀρχην—227, sub fin. *for* Rhes.
read Rhet.—230, sub fin. *read* principle—243, mid. *for* πεχαίρας
read μαχαίρας—243, l. 31, *after* of which *read* sense—243, l. 35,
read προφάσει—254, mid. *read* προσπελάσαντας—256, mid. *read* οὐς
μὲν.—οὐς δὲ—id. fin. *after* they were *add* or many were—257, sub
fin. *for* σα Γω *read* σα Εω—259, l. 7, *read* to take one to—272, l. 9,
read Cluverii and Dorvelii—273, sub fin. *read* after, or perhaps before
—285, sub fin. *read* Apostolo—298, mid. *after* extends *add* it—300,
l. 29, *cancel* that—301, l. 14, *read* πῆλῃ—308, l. 8, *read* ὑγιαίνειν
—id. l. 18, *read* ברען—309, mid. *read* communication—312, sub
fin. *after* that *add* it—id. fin. *read* ἐπέλθοντι—313, l. 30, *read* but,
at the same time, with—314, l. 12, *read* Βαρβάρου—326, sub fin.
for it *read* that—327, mid. *after* *for* *read* in—331, l. 10, *for* now
read for—333, l. 29, *for* that religion, *read* that system—339, m.
for Timant. *read* Timarch.—343, l. 4, *read* δεικνυς—343, l. 30, *read*
putarunt—347, l. 2, *read* Agricola—id. sub fin. *after* apud *insert*
alium—350, l. 7, *after* stories *add* and—id. l. 15, *read* interpreters
—350, sub med. *read* Θεοσύνης—351, l. 13, *read* προσεπινούοντας
—353, sub fin. *read* ἐνδύνθερος—364, in. *read* Trypho—366, mid
for quia *read* quæ—368, l. 4, *cancel* of—383, l. 31, *read* the arche-
type—384, sub fin. *after* means *add* ill—388, fin. *cancel* which—
389, l. 6, *read* boastest—396, sub fin. *cancel* his—406, l. 25, *read*

regards—407, l. 14. *read* distichs—412, l. 36, *for this read* the—427, mid. *read* נאליח and מלח—id. sub fin. *for little read* literal—428, sub fin. *read* θεάφθαι—429, sub med. *read* κόρος and πικροί, and also διαφέρων and κέρως—429, fin. *for* and answers *read* answering—433, sub fin. *read* בשר—434, sub fin. *for* therefrom *read* therefore—444, mid. *for* affecting *read* effecting—447, mid. *read* δημοσίᾳ—id. fin. *for* uses *read* is used—449, l. 16, *after* before *place* a period—458, sub fin. *read* refero—468, l. 29, *after* put *read* out—471, fin. *read* Fæsi—478, sub fin. signification, and Gloss Philoxen.—480, sub. fin. *for* casual *read* causal—482, l. 29, *read* to be (acknowledged to be) by—484, m. *read* מביח—485, l. 6, *for* compares *read* combines—489, l. 9. *read* חמין—id. f. *read* κατενοήσε and נבב—498, l. 21, *cancel* that—501, l. 17, *for* this *read* them—505, l. 14, *after* apposite *add* and—507, l. 14, *read* ἀποκοπῆναι—516, l. 7, *for* best *read* better—517, s. f. *after* and *add* were—538, l. 5, *read* by hend—538, l. 6, *read* כדן and ען—id. m. *read* ἐμπορεύεται—539, m. *read* συζῆν—540, l. 9, *read* συμφύτοι—548, s. m. *cancel* not—552, l. 9, *read* concupiscentia—560, l. 8, *read* poeticè—566, f. *read* and also those who—578, l. 6, *for* αὐτὸ *read* ἀπὸ—583, l. 2, *cancel* and—591, f. *read* nutuque—592, *cancel* the stop *after* τοῖς—594, l. 7, *read* ὑπερβολῶς—603, s. m. *read* ἀνῆρηται—632, m. *for* of *read* for—643, f. *for* me *read* μὴ—663, s. f. *after* yet *add* since—671, f. *for* also *read* alas!—672, s. m. *read* חטוח—695, l. 5, *after* Winterburg *place* a period—701, l. 12, *cancel* the ad—714, m. *read* acceptance—id. *after* ἐπὶ *add* (Koppe)—716, m. *after* even *add* thee—717, f. *read* ἀντινικίον—723, s. f. *read* forborne—743, m. *cancel* it—746, l. 9, *for* for *read* from whence—746, m. *for* ἐνθεσθαι *read* τίθεσθαι, and *for* ταττόμενον *read* ταχθέν.

VOL. VI.

PAGE 18, *for* exoteric *read* esoteric—22, fin. *read* πρ and ηρ—23, f. *for* sailable *read* sailable—26, line 8, *read* εὐπέθην—27, l. 4, *read* כורר—30, s. f. *for* or *read* i. e.—31, l. 6, *for* jest *read* gist—id. s. f. *read* καθέλειν—32, l. 14, *read* בח—33, m. *read* בל—39, s. f. *for* greatness *read* goodness—45, l. 8, *for* et *read* at—id. m. *for* senato *read* sanato—46, m. *for* γέγει *read* λέγει—53, m. *read* στέλεχος—58, m. *read* ἐφείσατο—64, l. 11, *read* οὐαί—87, l. 5, *for* Chapter *read* Epistle—107, s. f. *read* נבא—117, s. f. *read* ἐμπορίον—131, f. *for* Horatian *read* Virgilian, and ignara—123, *for* facile *read* facile 126, s. f. *cancel* usually—127, m. *read* πον—132, m. *for* later *read* Latin—135, s. f. *read* προῦργον—136, m. *read* כל נפש—id. *read* divinitus—141, l. 14, *read* מוסקס—145, l. 6, *for* με *read* μὴ—149, f. *cancel* the—151, l. 6. *read* κλέψεις—165, s. f. *after* meats *add* of the Mosaic Law—177, m. *read* εὐθύνος—178, l. 4, *read* antanaclasis—183, s. m. *read* advanced—186, m. *after* it *add* not—187, l. 1, *read* לפני—189, s. f. *read* δυνάμενος—190, f. *read* Ἐπιποθίαν—208, m. *read* SUPERSTITION—211, f. *read* πληρώματι—213, m. *read* שם—216, l. 11, *read* חרב—236, f. *read* Ἀπεκδεχ—237, m. *read* נוצן and ἀνευθύνους—238, l. 6. *read* נאמן—240, s. f. *read* μαθητῆς—244, l. 10, *read* ἀσάδζομαι—246, l. 5, *read* ηρι—247, l. 4. *read* προσηγ-

plas—248, m. read *σόφλαν*—281, in. read *κnp*—id. m. *γλη*—295, m. read *ἐνθυμούμενος*—299, m. for Samuel read *Shammai*—302, m. read *ἡμῶν*—304, m. for avoid read *award*, and *σνρλ*—317, s. m. for *ἔvere* read *ἔxere*—318, l. 13, for ill clothed read *unclothed*—327, l. 3, read *proficisci*—329, for their read *its*—335, f. read *καρεργασόμενον*—339, l. 11, cancel late—340, f. r. suggests—341, s. m. for nation r. notion—342, s. f. for of r. to—343, in. r. Plato in *Theætet*—357, s. m. r. *ponitur*—358, l. 9, r. *ἄξιον*—365, f. after *αἰσθησιν* add *οὐδὲ ὀρεξιν ἐνδίδωσι*—366, s. f. for *τροφᾶ* r. *τρυφᾶ*—368, l. 11, r. *συμφῦναι*—id. f. after *sinneth* add *against*—372, s. f. for *illustrata* r. *illustria*—376, in. read *σνρσπ*—379, l. 17, after *is* the add same—398, f. r. writer—413, f. for mere r. more—415, l. 6, r. *ἀσωρίαν*—id. 11, cancel by—417, f. point *Duxi uxorem, quam ibi miseriam vidi! nati filii: alia cura*—458, f. r. *ἐλάμβανεν* and *ἤνυστρον*—459, m. r. *διεράζετο*—461, s. f. r. *καυχῶμαι*—id. s. m. after *ἐάν* add *μῆ*—480, r. *πνευματικῇ*—486, s. f. for *δι' r. oi*—491, l. 15, r. *ὀλοθρευτοῦ*—504, m. r. *heathens*—512, r. *δὲ*, and a little further on *ὑψηλὴν*—525, 2, for are r. is, and for by r. in—526, l. 12, for sit r. ut—539, f. for *δειπνεῖν* r. *δεῖ πονεῖν*—554, m. r. hurried away—560, l. 16, for last r. past—567, for above adopted r. just laid down—574, f. r. *σῆπεται*—576, s. f. r. *λεχθῆναι*—596, f. r. *læta*—605, m. for the r. some—612, m. r. *κρουστικά*—614, l. 11, r. *αὐληται* and *ἀδιανόγητα*—624, m. r. acquiescence—627, m. r. *οὐ*—645, r. *ἔξω λόγον*—652, s. m. r. *κοσμίως*—656, l. 5, r. *ἐν* or *περὶ*—667, m. for 2, 23. r. 1, 21—664, l. 11, r. *ἐκτρωσις*—id. l. 13, for suit r. fruit—665, l. 8, r. *reckling*—666, s. m. r. pretend—687, l. 9, r. *κιρήμασι*—695, m. r. *εὐεξαπάτητα*—701, for by r. as—709, s. f. r. *habituri*—711, s. m. r. *ἔστι*—720, m. after especially add *at*—720, f. r. *πλείονα ἐκπληξιν*. 721, m. r. *αὐτῇ*—id. f. for are r. were—725, m. r. *ἡκω*—729, m. r. *χάρις*—754, in. r. *ἀναπανθῆναι*.

VOL. VII.

PAGE 52, f. read *σοφιστεύειν*—537, r. *κακνεῖν*—61, s. f. r. *ὑπηρετήσασθαι*—75, m. for further r. formal—82, line 7, r. *ἐλεεῖσθαι*—87, f. after dispatch add *it*—93, s. f. cancel *an* and *r. agonists*—109, m. r. *fici*—123, l. 2, for on r. in—125, m. for was r. were—126, r. *Necyom*—130, f. r. *ἀπόλλυσθε*—146, m. r. *πνρ*—153, in. for these r. there—163, for this r. his—167, s. f. r. *βουκόλοις* and *συγκατάθεσις*—169, f. r. taken—177, s. f. r. *ἔσωθεν*—178, s. m. r. *ἐχάρημεν*—190, l. 11, r. *affectu*—201, s. f. r. *ab* and *ex*—212, s. f. r. *πεμφθέντες*—216, in. r. *ἐλεγχθῇ*—241, s. m. after *stulti* add *sunt*—245, m. for readily r. ready—250, l. 11, r. *προσέχειν*—252, m. for connexion r. thought—268, l. 17, r. persecutions—272, s. f. r. clause—280, s. m. r. *velum*—281, s. m. for imitated by r. imitated from—282, s. f. r. expositions—283, l. 13, cancel of—287, place *רנ* after *עב*, and *ר. פח*—304, l. 6, r. *פולש*—309, s. m. for this r. they—320, s. m. r. *עני עולש*—341, l. 10, r. recognise—343, for forms r. oaths—358, s. m. r. *קנ*—360, f. r. *פני* and *פניש*—362, l. 4, r. *אללו*—363, s. f. cancel *always*—365, m. r. *δικαιωθήσεται*—368, l. 10, r. *γνώμη*—id. s. in. cancel *is*—374, m. after they are of, add *no*

—377, s. m. cancel on—384, l. 1, r. namely—386, l. 2, r. seem—396, s. m. r. ῥυθμιζων—406, in. r. pædagogical—416, s. f. r. augendi, and cancel et—419, l. 4, read ἐνιαύτως—424, l. 8, for them r. me—id. m. cancel to—439, in. r. בן—440, l. 16, for if r. of—id. l. 19, after sense add of—487, l. 9, r. ἐπειπερ—494, l. 3, r. particle—495, s. f. for Forag. r. Fragm.—511, m. r. בך—515, m. r. צוהיך—517, f. r. בידך—523, f. r. ῥῶ ἐκ—536, l. 3, r. κριτῇ—544, s. m. r. indigne virum—546, m. r. ἐνδιαθέως and χρηστότητι—553, l. 5, r. ὠρίη—id. after and add at—559, l. 10, r. efficiency—566, l. r. μερίδι—570, in. after better add a—id. m. r. Ignat. ad.—574, f. r. ἐκκαεῖν—578, m. r. Θεοφόρος;—512, in. for tamely r. lamely—583, m. r. latter—id. m. r. ὡς ἦν—585, s. m. r. πάσης—586, cancel on and ἀνέχεσθε, as also ἀπέχεσθε—594, m. for that r. how—595, s. f. r. ἀπέσταλκε—596, f. r. competit—606, m. r. ἀχλὺν—id. s. f. r. Aurea—615, f. for the r. they, and cancel former—616, s. m. for ἦν r. בנך—617, f. r. ἐργάζεν, κλόπιμων, and σκυβάλισμα—618, s. f. r. לך and ἦν—620, l. 9, for thus r. otherwise—id. m. for ἐν πῆλαι r. ἐντεύχῃ—id. s. m. for averse to r. stifling—623, l. 11, r. ὡς—624, l. 3, for false r. base—624, l. 12, r. intemperance, and after illicit add gratification—625, l. 11, cancel the—626, m. r. honestas—628, l. 4, for word r. world—629, l. 13, r. ἀπαρῇ—630, s. m. after manner add imparted—638, s. f. for its r. at—640, s. f. point ψαλμοῖς, ὕμνοῖς, and ψδαῖς—641, l. 8, after parts add with—id. for it r. them—id. s. m. r. both in words and music—647, l. 2, r. ἀνδρῶν—id. m. for Sir r. See, and cancel of—650, f. r. ὡς and ὡς—660, l. 8, r. ὡς—661, m. r. ὡς—id. s. f. r. ἀνθρωπάρεσκον—665, f. r. πάλιν ὄσαν—670—s. m. for parts r. effects—673, f. r. δραματικοαστικῇ—id. s. f. r. ἐνδυσάμενοι—683, m. r. προαγών—686, s. m. r. ὡς—697, s. m. for could r. would—697, s. m. for ἀπόδοσιν r. ἐπίδοσιν—699, s. in. r. Ζωήν—700, l. 20, cancel two—703, r. not only—712, l. 6, for their r. his—id. m. for snatch r. seize—715, s. f. r. πῆν—722, s. m. after from add and—733, after came add high—id. m. r. παραβουλεύσαμενος—734, l. 13, r. ἐξ ἀνθρώπων—736, in. for shorten—id. m. for unsound r. unfounded—738. l. 9, r. κατατομήν—739, l. 8, r. πεποιθότες—741, s. in. for ῥῶ r. ῥῇ—id. m. for antient r. eminent—751, l. 9, r. ἀπάσαι—755, l. 7, after and add holding out, and after following add it—757, for blindness r. blackness—760, m. point resisting, this very body will—id. m. r. ἀποδεχόμεθα—id. s. m. r. νύησον—764, m. r. ὡς—772, s. m. r. χορτάζεσθαι, as also 773, l. 1—773, l. 3. r. a surplus.

VOL. VIII.

PLATE 1, line 14, cancel καὶ Μυτιλήνη—10, fin. for Macknight r. Campbell—11, f. r. εἰκὼν—36, l. 7, r. γράμμα—42, l. 4, r. incens—43, l. 15, r. elementari religioni—43, f. r. r.—53, m. r. τὸν—54, s. m. r. Σκύθην—64, l. 3, r. as far—id. s. m. r. and desires—66, s. f. r. ἀλατι—67, l. 14, for or r. and—70, s. f. r. oration, and ἀνισχύοντα—71, m. r. inconclusive—77, l. 11, for are done r. have been—id. m. r. effected—91, l. 13, r. μαρτυρεσθαι—92, f. for re-

puted *r.* refuted—95, l. 5. *r.* subaud—97, *m.* after rather add seem—104, l. 4, for it signifies *r.* they import—109, *m.* *r.* σκεῦος—124, *f.* for most *r.* some—125, *s. f. r.* ὀνίμ—135, l. 3, for had *r.* have—141, l. 4, after those add ordinary—144, l. 10, after trying add it—148, *f.* for is *r.* was—153, *f. r.* καταξιώθῃναι—156, *s. m. r.* ultione—158, *s. m. r.* ὀνίμ—179, *s. m. r.* ἀπάτη—193, l. 1, *r.* are both—204, *s. m. r.* πρᾶ—205, l. 13, after another add world—207, *s. m.* for of the sense *r.* and the sense—208, l. 9, for predisposition *r.* predictions—213, *m.* for are *r.* were, and blessings—216, l. 12, *r.* thus offered, and that persons of any—221, l. 14, *r.* πῶν—*id. s. f. r.* cincinnati—*id. f.* for binding *r.* braiding—223, for head *r.* hand—229, l. 13, for however *r.* therefore—231, *s. f. r.* ἐμπληκτῶς—*id. s. m.* for guilty of *r.* enslaved to—*id. s. f. r.* sellulariam—232, *s. m. r.* marauder—*id. l.* 15, for therefore *r.* for—234, *m. r.* objectors—*id. l.* 9, *r.* νεοκατήχητος—238, *f.* cancel τοῦ—245, l. 11, *r.* more agreeable—247, *m. r.* ἀπόλαυσιν—249, l. 2, *r.* παραιτ. and ἀποστρέφασθαι—*id. m.* cancel A, and for τῇδε *r.* τῷδε—*id. s. f. r.* πλησιάζον—254, *s. m.* for conjoins *r.* enjoins—*id. s. f. r.* ἀνάγκη—257, l. 12, *r.* νεωτέρους—262, *f.* point Deaconesses. But—268, l. 15, after Schleierner add adduces—270, l. 13, *r.* προσωποληψίας—275, *f. r.* λογαρίων—276, *m.* for μὲν *r.* μὴ—281, l. 6, cancel is certain—282, *s. f. r.* actions—*id. f. r.* strive to lay—286, *s. f. r.* ἔχων—288, *f. r.* εἰντοῖς—304, l. 8, *r.* ἀγῶνα—309, *m.* for the same *r.* He—311, l. 5, after Rivington add to which, and for on which *r.* appointed—313, *m. r.* nequibunt—317, *s. m. r.* to awaken from deep sleep—320, l. 1, *r.* Juvenal and Horace. Nay Thucyd.—*id. l.* 5. cancel (I would *r.* ἀνιάρα)—321, *f. r.* ὁμολογοῦσιν—322, *s. f. r.* cooperti—323, l. 4, *r.* προσποιουμένων—326, l. 7, *r.* Plotin. and ἐξηπάτων—328, *f. r.* ἄρτιος—331, *s. f. r.* of these and other—333, l. 3, *r.* κνησιώσας and παραμυθήσασθαι—*id. s. m.* cancel at least, and for an illustrious *r.* a striking—336, l. 7, *r.* creatures—337, *f. r.* Q. That—338, 7, for or *r.* on—345, *s. f.* for by *r.* at—351, *s. m. r.* ἀεὶ ψεύσας—*id. r.* ληστῶν and Bauer, and for swit *r.* swift—356, *s. f. r.* σεβάσμια—359, *s. m. r.* Menoëch.—*id. s. f.* point παλινστομεῖς αὐτῷ;—363, *m. r.* but, in some measure from its power, by supplying, &c.—*id. f. r.* περιούσιος—367, *s. m.* for have *r.* having—*id. f.* cancel done—369, l. 5. *r.* callings—379, *m. r.* observes—383, l. 4, cancel parenthesis—*id. s. f.* for one *r.* opinion—384, *m.* for τοῦ *r.* τὸ—388, *m. r.* εἰσαγόντος—389, *m.* after subject add whether—403, *m. r.* turns—405, l. 9, *r.* all the best—*id. s. m.* for external *r.* eternal—406, l. 6, *r.* Græcism—407, l. 1, *r.* made—414, *m. r.* ἰσχυρῶν—415, *f. r.* indignant—419, *s. f.* for of *r.* by—423, *s. m. r.* felicitas æterna—426, l. 27, *r.* they will attain—427, l. 2, *r.* couched—*id. l.* 6, *r.* ἐμπέση—*id. l.* 16, *r.* vestrūm—*id. s. m. r.* ἐνεργής—*id. s. f. r.* ἀνδρὶ and δυναμῶς—428, for sanctification *r.* sacrifice—431, *s. f. r.* Priesthoods—433, *m. r.* περίκειμαι—435, *f. r.* Job. 35, 12, and עָרַץ—438, *s. f. r.* teachers—444, l. 9, *r.* we will proceed—446, l. 7, *r.* לָבַד—448, l. 6, *r.* לָבַח—453, *m. r.* ἤδη ἔχομεν—*id. m. r.* πρόδρομος—462, *s. f. r.* ὠρισθη—465, l. 4, for in *r.* on—467, l. 9, *r.* ἐχέγγυος—481, l. 8, *r.* ἀποκεκρυνθῆναι—483, l. 31, *r.* asserts—*id. m. r.* include—485, l. 8, *r.*

τελειῶσαι—id. s. f. for consist *r.* subsist—488, l. 16, *r.* astriferum—490, l. 14, *r.* Barnab. Epist.—506, l. 14. *r.* ἐπιλέγει—509, s. f. *r.* one—511, f. *r.* ἐκδοχῇ—512, l. 4, for so *r.* as—519, l. 12, for then *r.* things—528, l. 10, *r.* to be so—549, *r.* αἱματεκχυσίας—552, f. *r.* ὁλῶ—558, f. *r.* κρείττονα—559, m. *r.* ἐκάθαρε—560, l. 25, cancel and—564, m. *r.* ἔστω and—566. l. 29, *r.* united with—573, in. for recapitulation *r.* commemoration—607, l. 15, *r.* κινεῖται—616, m. *r.* δαπανᾶν—id. s. f. cancel two—627, l. 11. *r.* Poet and πένητα—629, l. 12, *r.* οἶκος—638, m. for house *r.* soul—638, l. 12, *r.* παρ-
 κιδῆμοι—641, for supported *r.* cheers—652, s. f. for it *r.* them—682, for Val. *r.* Vit.—691, l. 23, for frigidly *r.* briefly—696, l. 22, for and *r.* but—704, l. 16, *r.* day-star—710, 4, *r.* ραπαρώσας, hurling—710, f. *r.* Lenep—712, l. 9, *r.* ἀνθαδεῖς—722, m. *r.* ἐμπαϊκτας—743, l. 22, for into *r.* according to—744, m. *r.* that excessive—746, m. *r.* חִסְמִים בְּאֶהְרִית—751, l. 14. read quod attinet ad—758, for Doctors *r.* Docetæ—766, f. *r.* magis, potentius—767, s. f. *r.* speak of—789, f. *r.* Ἑλληνικὸν—803, s. f. for single *r.* sinful—804, l. 20, *r.* to denote—811, l. 10, for interprets *r.* intermits—812, m. *r.* that originally centered in—813, f. *r.* σώζερε.

ADVERTISEMENT.

The Author avails himself of this opportunity to inform his readers that, conformably with his promise in the Preface, he has drawn up a copious Appendix (to be bound with Vol. I.) of supplementary matter on that portion of the Gospel of St. Matthew, which extends to ch. XII. This will be ready for delivery with Part II.

THE
ACTS OF THE APOSTLES.

Διὸ καὶ ἔμμαντόν μάλιστα εἰς ταύτην ἀναγκαίως καθῆκα τὴν πραγματείαν, ὥστε ἐπισπάσασθαι τοὺς ἀγνοοῦντας, καὶ μὴ ἀφείναι τοσοῦτον λανθάνειν καὶ ἀποκρύπτεσθαι θησαυρόν· οὐδὲ γὰρ ἐλάττονα τῶν εὐαγγελίων ἡμῶς ὠφελῆσαι δυνήσεται, τοσαύτης ἐμπέκλησται φιλοσοφίας καὶ δογμάτων ὀρθότητος, καὶ μάλιστα τῶν πνεύματος εἰρημένων. (Chrysostom.)

Preliminary remarks on the style of St. Luke, as it is found in this book, collected from Kuinoel's Prolegomena.

As to the style of St. Luke, one may observe, generally, that it is far more accommodated to the genius of the Greek language than that of the other sacred writers. This Evangelist is especially studious of brevity (see 13, 1. seqq. 14, 10, 20. 16, 3. 19, 2 & 4, &c.), and often omits what may easily be supplied from the rest of the narration, or even other passages (see 8, 36. 10, 23. compared with 11, 12. 11, 3. 15, 5 & 34., &c.); not unfrequently passes from the indirect to the direct form of expression (see 1, 4. 17, 3. 23, 22, 23. 25, 8, &c.;) often so uses the relative pronoun that it answers to the case of the preceding noun, and not the verb following (see 1, 1. 3, 25. 9, 13. 17, 3. 20, 38, &c.); frequently employs the word ἰσχυρομαδὸν (see 1, 14, 2, 1 & 46. 4, 24. 5, 12. 7, 57. 8, 6, &c.), and the verb προσκαρτερεῖν (Acts 1, 14. 2, 42 & 46. 6, 4. 8, 13, &c.). The words and formulas peculiar to Luke.

and which occur in no other writer, are the following: *ἄνδρες κατ' ἐξοχὴν τῆς πόλεως*, 25, 23. *ἀπελεγμὸς*, 19, 27. *ἀφελότης*, 2, 46. *ἐξαρτίξειν*, used of time, 21, 5. *ἐνωτίξεσθαι*, 2, 14. *ἐπιβάλλειν τὰς χεῖρας*, *suscipere*, 12, 1. *μοσχοποιεῖν*, 7, 41. *περιαστράπτειν*, 9, 3. *προσωπώληπτης*, 10, 34. *πρόσπεινος*, 10, 10. *χεῖνοτριβεῖν* (a verb which very rarely occurs), 20, 16. *ὠδῖνες vincula*, 2, 24.

The words and formulas not used by the other writers of the New Testament, are the following: *ἀπέναντι*, *adversus*, 17, 7. *ἀποφθέγγεσθαι*, 2, 4 & 14, 16, 25. *βίωσις*, 26, 4. *διάλεκτος*, 1, 19, 2, 6 & 8, 21, 40, 22, 2, 26, 14. *διαστρεφεῖν ἀπὸ*, 13, 8. *δαδεκᾶφυλον*, 26, 7. *ἐκ τείνειν τὴν χεῖρα*, a Hebrew formula, used of the Deity, 4, 30. *ἐπάναγκες*, 15, 28. *ἐπίνοια*, 8, 22. *καταγγελεὺς*, 17, 18. *λυμαίνεσθαι*, 8, 3. *μεταξὺ*, *post*, 13, 42. *οἴκημα*, *carcer*, 12, 7. *προσκλίνεσθαι*, 5, 36. *συνέπεσθαι*, 20, 4. *ταῦν*, 4, 29, 5, 38, 17, 30, 20, 32, 27, 22. *τιθέναι παρὰ τοὺς πόδας*, 4, 35, 5, 2, 7, 57. *φάσις*, 21, 31. See Michaelis apud Eichorn's Introduction.

To which I add *ὀπτάνομεν*.

CHAP. I.

VERSE 1. *τὸν μὲν πρῶτον λόγον ἐποιήσαμην π. π.—ὡν ἤρξατο ὁ Ἰ.* With the Commentaria which he formed on the sayings, doings, and fortunes of Christ, the Evangelist has connected this book on the *Acts of the Apostles*, repeating from ver. 1 to 14. the history of Christ's ascension unto Heaven, and offering a more copious detail of that event. (Kuini.) Thus Chrysostom, in his Proleg. calls this book the *ἀναστάσεως ἀπόδειξις*, and he adds that this may, in a rough and brief way, be called the whole scope of the book. Now there are some minute points concerning the phraseology of this Evangelist, which must be adverted to. The use of *μὲν* without the apodotic *δὲ*, an idiom which is found in the best Greek writers, and especially at the proem of a book. Many examples of this are produced by commentators from Xenophon. It occurs, too, in

all the books of Herodian; as also in Sophocles, Philo, and Eurip. Hipp. See Kypke and Valckn. *Πρώτον* is for *πρότερον*; as is required by propriety of language, when there are but two things. This use of the comparative is not, however, unexampled. The commentators compare Cic. de Invent. 2, 3. *Λόγον ἐποιησάμην*. *Λόγος* is often used by the best Greek writers in the sense which it here bears, namely, of narration, history, or a book of history. For when any work, especially a history, is divided into several parts, those parts are called *λόγοι*; as in the histories of Herodotus and Herodian. Hence historians are, by Herodotus and others, called *λογοποιοί*. Nor, indeed, is this without example in the Hebrew language; since *דברי היסטוריה* sometimes denotes a book of history; as in 1 Chron. 29, 29. Jer. 29, 29. Thus *λόγον ποιεῖν*, or *ποιεῖσθαι*, will have the sense of *compose a history*. Of the examples adduced by Wetstein, Kypke, and Valck., the most apposite are the following. Diog. Laert. 7, 1, 21. where he tells us that Zeno *λόγον πεποιηκέναι περὶ τοῦ καθήκοντος*, *de officio*. Theophr. Char. *πρώτον μὲν οὖν ποιησαίμι τὸν λόγον*. Philo T. 2, 445. *ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ θεόδοτε, περὶ τοῦ πάντα δούλον φαῦλον*. Galen de Usu, Part 2. *περὶ πρώτων τῶν δακτύλων ἐποιησάμην τὸν λόγον*.

Ὦν ἤρξατο ποιεῖν καὶ διδάσκειν is for *ἃ ἐποίησε καὶ ἐδίδαξε*. For the pronoun relative, by an Attic idiom, does not answer to the case of the noun preceding, but the verb which follows. The idiom is, indeed, familiar to Luke, and is found not only in the New, but the Old Testament; as Gen. 2, 3. Thus Markland observes that the antecedent being in the genitive case, causes the relative to be put in the same case; and the relative draws the following adjective after it; instead of *περὶ πραγμάτων ἃ πάντα ἐποίησε*. He then compares a similar construction in Luke 3, 19. *περὶ πάντων ὧν ἐποίησε ποιητῶν ὁ Ἡρώδης*: & 19, 37. Acts 10, 39. 22, 10. Most commentators also suppose a pleonasm in *ἤρξατο ποιεῖν*

for ἐποίησε; since ἀρχεσθαι, like the Heb. לָחַץ, when joined to verbs is redundant; and, as Glass observes, ἀρχεσθαι is sometimes used of *complete action*. The words *περὶ πάντων* must not be pressed, but are to be regarded as a popular mode of speaking, in which rigid accuracy is not observed.

2. ἄχρι ἣς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις, διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο. There has been much doubt on the construction, and consequently the interpretation of this passage. The ancient Fathers and Commentators join διὰ πνεύματος with ἐντειλάμενος. And so the English Version. Some interpreters tell us that Jesus is here considered as a Divine Legate; and that διὰ πνεύματος signifies “by divine impulse and authority.” They render ἐντειλάμενος promised the Apostles divine assistance, endowments, and faculties necessary for their work. Others, however, observe that οὓς ἐξελέξατο will then be pleonastic. But that may be doubted. Some modern commentators, as Beza, Sanctius, Elsner, Barrington, and Heinrich, join ἐξελέξατο and διὰ. But (as Kypke observes) οὓς ἐξελέξατο thus yields a very languid sense, and the *trajectio* is exceedingly harsh; since not only are *these* words separated, but also the words οὓς ἐξελέξατο and ἀποστόλοις. Utterly unauthorized, too, is the sense *quod attinet ad*, which some ascribe to διὰ. Kuinoel follows the mode of construction adopted by Beza, Heumann, Kypke, Michaelis, and Rosenmuller, who place a comma after ἀποστόλοις, thus uniting διὰ πνεύματος ἁγίου ἐξελέξατο, and transposing only οὓς. This *trajectio* is, he thinks, the easiest, and, (since in whatever way the words be taken, some *trajectio* must be admitted) is, upon the whole, preferable. This punctuation is found in some MSS., and is confirmed by the Syriac, Arabic, and Æthiopic versions, as also Cyrill. Nor is the transposition unusual. Examples of it are found in 3, 24. προφήται ἀπὸ Σαμουὴλ, καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν for προφῆται ὅσοι κ. τ. λ. Joh. 9. 40. Cic. Verr. 3, 81. cum civitatibus frumentum, in cellam quod sumi oporteret, æstimavit.

“ Thus (continues Kuinoel) the words ἀποστόλοις οὓς διὰ πνεύματος ἁγίου ἐξελέξατο may be explained either ‘whom he had chosen by Divine impulse’ (see the note on Matth. 4, 1. Luke 4, 14), or ‘according to the Divine virtue and power, with which he had been endued, in order to the fitting them for their Apostolic office.’ Ἐντειλάμενος, having given orders.’ In ver. 3. (continues Kuinoel, from Bengel) Luke expresses generally what the Lord had said to the Apostles during those forty days: but at ver. 2. he adverts to what he had said on the day of ascension. Therefore ἐντειλάμενος must be referred to the things which are here mentioned, ver. 4. seqq.

After all, however, the first mentioned mode of interpretation seems the most satisfactory, and, as being supported by the weighty authority of the ancient Fathers, may deserve the preference. Nor do I see how οὓς ἐξελέξατο can be thought superfluous. This mode of interpretation is adopted, too, by Wetstein, who renders, ‘He issued his commands *by the Holy Spirit* (i. e. a prophet predicting future events), that they should not depart from Jerusalem, but wait for the effusion of the Holy Spirit. (See infr. 11, 28. 21, 4. Heb. 11, 22. Gen. 18, 19. 47, 33. 2 Sam. 17, 28. 2 Kings 20, 20.) Not as other men, who, at the approach of death, make their wills, wholly ignorant of the events which shall fall out.’ This, however, though ingenious, is very precarious. Schoettgen observes that the whole will be clearer and less difficult, if the words διὰ πνεύματος ἁγίου be understood of the *Divinity of Christ* (on which he refers to his note on Rom. 1, 3.); since those things which Christ commanded and ordained, respecting the Church, he commanded and ordained, not as a mere man, but as God, as King of the Church, who could, of his own proper authority, issue his commands with respect to it.

Certainly we are not authorized to limit the term ἐντειλάμενος *having issued his orders to any one order*, but must apply it generally to *any order* which respected the right discharge of their Apostolic office.

3. ἐν πολλοῖς τεκμηρίοις. Valckn. notices the difference between σημεῖα and τεκμήρια, the former having a *physical*, the latter a *moral* sense. Thus Antipp. ap. Ammon 127. says that past events obtain faith by σημεῖα, that future ones are conjectured by τεκμήρια. So Eurip. in CEnom. 1. (cited by Wets.) Τεκμαιρόμεθα τοῖς παροῦσι τ' ἀφανῇ. Aristol. Rhet. (cited by Wets.) explains τεκμήρια by σημεῖα ἀναγκαῖα. And so Quint. Or. 5, 9. signa necessaria, i. e. important ones. The words are, however, frequently confounded. Τεκμήριον here signifies a clear, evident, certain sign. Thus Hesychius explains τεκμήριον by σημεῖον ἀληθές. Of this sense Kuinoel cites examples; to which I add Thucyd. 1, 22. ἐκ τῶν εἰρημένων τεκμηρίων. Many others also occur in that historian. Æschyl. Ag. 343. πιστὰ τεκμήρια.

The several appearances of Christ during these forty days are thus detailed by Bp. Pearce: "The first appearance of Christ was to Mary Magdalene and the other Mary. (Matth. 28, 1—9.) The second to the two disciples on their way to Emmaus. (Luke 24, 15.) The third to Simon Peter. (Luke 24, 34.) The fourth to ten of the Apostles (Thomas being absent) Luke 24, 36. & Joh. 20, 19. Note, that all these four appearances were on the day of his resurrection. The fifth was to the eleven Apostles, Thomas being then with them. (Joh. 20, 26.) The sixth to seven of the Apostles in Galilee, at the sea of Tiberias. (Joh. 21, 4.) The seventh to James (1 Cor. 15, 7.), most probably in Jerusalem, and when Jesus gave an order for all his Apostles to *assemble themselves together*, as in Acts 1, 4.*

3. ὁπτανόμενος. This is well explained by Hesychius ἐμφανιζόμενος. The word is almost confined to the sacred writers. It answers to the Heb. הִרְאָה in 1 Kings 8, 8. Tob. 12, 19., and is found in two

* The eighth, when they were assembled together, and when Jesus led them out as far as Bethany (Luke 24, 50), from whence he ascended into heaven: at which it seems to have been, that he was seen by above five hundred brethren at once. (1 Cor. 15, 6.)

MSS., as also in Eusebius and Num. 14, 14. It comes from ὀπταίνω, and that from ὅπω, *to look at, view*. Schæf. ap. St. Thes. 6843, refers us to Herodian Epimer. 101. and Aristoph. Plut. p. 5. Edit. Hemsterhus.

3. δι' ἡμερῶν τεσσαράκοντα, "at intervals, during that period."* Wetstein observes that the number *forty* was a holy number; and he refers to Num. 14, 33 & 34., and Matth. 4, 2. "Christ (says he) lay forty hours in the sepulchre, and there were forty years to the destruction of Jerusalem." Kuinoel refers to a similar passage in 1 Sam. 17, 16.

3. Λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. The περὶ is almost pleonastic; as in 28, 15 & 23. See the note on Mark 4, 19. By βασιλεία τοῦ Θεοῦ is meant the *Christian religion*, or, as Schoettgen explains it, *Ecclesia temporum Novi Testamenti, cujus Rex est ipse Christus, the Christian dispensation*. "Our Lord (says Schoettgen) conversed with his disciples during these forty days, on all matters relating to the Constitution of the Church to be planted and established among the Gentiles. And first concerning *doctrine*, when he inculcated anew the instructions hitherto delivered to them, which, that they might not escape their memories, were afterwards confirmed at the effusion of the Holy Spirit. (See Joh. 14, 26.) He then also gave them injunctions concerning the rites and ceremonies to be observed in the Church, as, for instance, in what manner the Sacraments were to be celebrated, the manner and time of assembling together, &c. For I must ever maintain that those rites which were now instituted in the Apostolic age, or altered from the hitherto accustomed ones, were so constituted by the injunctions of Christ himself. This is especially applicable to the alteration of

* It is well remarked by Oecumenius that here we have δι' ἡμερῶν, not ἐν ἡμέραις: since the Lord did not abide with them continually, as he had done before the passion, but διεσταλμένως, ἅμα μὲν καὶ ποθεινοτέραν αὐτοῖς τὴν αὐτοῦ ἐμφανείαν παρασκευάξων, ἅμα δὲ καὶ τὸ ὑψηλότερον καὶ θεοπρεπὲς αὐτοῦ ἐμφανίζων.

the Jewish Sabbath to the Christian *Lord's day*, a change on which the Apostles would never have ventured, had it not been in obedience to the order of our Lord himself." Schoettgen.

4. συναλιζόμενος παρήγγειλεν αὐτοῖς, &c. Some MSS. have συναυλιζόμενος, which Wetstein supports, but upon insufficient grounds. The common reading, as it is the more difficult, so it seems to be the truer one. The words are often confounded in the Classical writers. Almost all critics, indeed, unite in retaining the common reading, but in the *explanation* of the word they are not agreed. Bois and others, cited by Wolf, as also Bolten (who compares Mark 16, 14. ἀνακειμένοις αὐτοῖς) render it *convescens, taking food with them*; which is supported by the Syriac, Vulgate, and Arabic versions; as also by Chrysostom. They cite, too, Ps. 141, 4. where **ⲙⲉⲗⲏ** is rendered by Amonius μὴ συναλισθῶ, by Symmachus συμφάγοιμι. But this signification is unfrequent, and not suitable to the context. For Jesus spoke what we read in ver. 4. on the very day of his ascension, and not while they were at supper. Compare ver. 9., and see the note on Mark 16, 14 & 19. Elsner explains συναλιζόμενος by 'conveniens cum illis;' and compares Herodot. 1, 62. οὔτοι μὲν δὴ συνηλίζοντο & 5, 15. On account of the words of ver. 6. οἱ μὲν οὖν συνελθόντες, I assent to those who give συναλιζόμενος the sense of *assembling*: so that συναλιζόμενος (with a middle form and an active sense) may be rendered 'and having gathered them together' (supplying αὐτοὺς). This sense of συναλίζω is frequent in the best Classical writers. See Alberti, Raphel, Kypke, Krebs., Wetstein, and the ancient Greek Lexicographers. (Kuin.)

4. μὴ χωρίζεσθαι ἀπὸ Ἱεροσολύμων, *not to depart*. Examples of this signification are adduced from the Classical writers by Elsner, Kypke, and Munth. "From this it appears (observes Heinrichs) that Christ meant the rays of the new light to go to all parts of the world from *hence*, as from a *centre*."

Besides (as Rosenm. remarks) it was proper that these miracles should be exhibited at *Jerusalem*, in order that the same persons who had been spectators of the ignominious death of Jesus, might now be convinced, by the most certain arguments, of his glorious life and majesty, not to mention the great number of people who had repaired thither to celebrate the festival. Περιμένειν, *wait for*. So Thucyd. (cited by Wets.) 2, 8. οὐ περιμένοντας τὸ ἀπὸ Κορίνθου ναυτικὸν.

4. ἐπαγγελίαν τοῦ πατρὸς. By this are to be understood the effects of Divine power, i. e. the faculties and strength necessary to perform their office, or the Divine power shewing its efficacy in them. See Joh. 14, 16 & 17. where see the note. (Kuin.) Ἡ ἡκούσατέ μου. Here is an idiom common to the best writers: a transition of direct into oblique; which is usually expressed by the insertion of *inquit, said he*. Examples are adduced by the Philologists. See Raphel, Wetstein, and Krebs. In the use of ἀκούειν there is, too, another idiom, equally sanctioned by Classical authority. Ἀκούειν not only signifies to hear any one, but, by the ellipsis of some preposition, as παρὰ, ἐξ, ἀπὸ, &c., to hear *from* any one.

5. Ἰωάννης ἐβάπτισεν ὕδατι, &c. Our Lord has reference to a saying of John the Baptist, not unknown to the Apostles, many of whom had been John's disciples. (See Joh. 1, 33. and Matth. 3, 11.) By the πνεῦμα must here be understood the efficacy, influence, or effects of Divine power, necessary for the discharge of their Apostolic functions; and is further explained by the words ἐπαγγελία τοῦ πατρὸς: and this very ἐπαγγελία is by Luke 24, 49. explained the δύναμις ἐξ ὕψους. Besides, at ver. 8. we have ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς. Now this very formula ἐπελεύσεται ἐπὶ σε πνεῦμα ἅγιον is in Luke 1, 35. explained by δύναμις ὑψίστου ἐπισκιάσει σοι. Βαπτίζειν is figuratively used for *plentifully imbue with, copiously supply*. The sense of the passage may therefore be thus expressed. 'John only

dipped men in water, in order to collect followers for the Messiah ; but ye shall be imbued with the grace of the Holy Spirit, and thereby fitted for your Apostolic office.' (Kuin.) Here we may notice a change of construction, frequent in the best Greek writers, for οὐ πολλαῖς ἡμεραῖς μετὰ ταῦτα, of which several examples are produced by Kypke.

6, 7. ἐπηρώτων αὐτὸν, λέγοντες — Ἰσραήλ. Εἰ (like the Heb. **אִם**) has here, as often, the sense of *whether*. Ἐν τῷ χρόνῳ τούτῳ, *at this time*. It is well observed by Œcomenius, that by the expression ' Wilt thou *at this time* restore,' is indicated the anxiety with which they put the question. On Ἀποκαθίσταται Heinrichs observes that it is a term often used of restoring ruined states to their original form of government : and he cites Polyb. 9, 30. τὸ πατριον ἀποκατέστησε πολίτευμα : though, as the same commentator remarks, something *more* than this is implied, namely, to form a perfect one ; which is confirmed by the gloss of Hesychius, τελείωσαι. " The Apostles (observes Kuinoel) thought that the Jewish polity would by Christ be restored to its original state, nay, raised to a far more splendid one. This deeply rooted prejudice of the earthly kingdom of the Messiah, though shaken and weakened by the death of Christ, at his return to life received new strength, and greater confirmation. Hence when Jesus had directed them not to depart from Jerusalem, but there expect the promise of the Father, they immediately imagined that Jesus would forthwith establish that kingdom which they so anxiously expected." Kypke observes, that they not only thought that the kingdom of Judæa would be restored in the utmost extent which it had ever reached, but perhaps imagined that a spiritual kingdom of Christ would be therewith conjoined, in which the Jews would enjoy peculiar privileges, so that then, the Theocracy being restored, and the observance of the Levitical Law retained, the Gen-

tiles, who should submit themselves to the governance of King Messiah, would be compelled first to embrace Judaism.

The opinion of Lightfoot and others, who recognize in these words somewhat of *indignation* (q. d. 'Wilt thou then restore the kingdom to those Jews who have crucified thee?') is too improbable and ill founded to deserve any attention. The common interpretation is the more natural and agreeable to the context, and is supported by the authority of the ancient commentators. Of the modern ones it is adopted by Bp. Pearce.

7. οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, non verum est, "it does not lie under your province, it is not for you," &c. Between the words χρόνος and καιρός there is properly *this* distinction; namely, that the former denotes time in general, the latter a point of time, a fair occasion, opportunity for any purpose. Here, however, they seem to be synonymous*. See Koppe on 1 Thess. 5, 1. Dan. 2, 21. 7, 12. where מְנִיחַ מִיָּדַי is rendered by the Sept. καιροὺς καὶ χρόνους. And in the present passage ἢ seems to have the force of καὶ. (Kuīn.) This wears the air of a popular, and perhaps proverbial saying, applied properly to private soldiers, who, as they know not the seasons and opportunities for battle, of which their general alone can judge, ought not to pry into, but acquiesce in, his counsels and plans. Bulkley here compares Hom. Il. L. 1. v. 545 seqq. Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους Εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῳ περ εὐόσῃ. Stat. Thebaid L. 3. Unde iste per orbem Primus venturi miseris animantibus æger Crevit amor? divum ne feras hoc munus an ipsi gens avida, et parto non unquam stare

* H. Stephens and Valckn., however, render the words 'opportunos temporum articulos;' and the latter observes that Luke might have written χρόνον καιροὺς, as Soph. El. 1306. Yet I remember no prose writer who has so written. It seems poetical, and may be numbered with those peculiar phrases in which Sophocles is so abundant.

quieti? Eruimus quæ prima dies; ubi terminus ævi; Quid bonus ille deum genitor; quid ferrea clotho Cogitet — Sylvas amor unus humumque edomuisse manu: quid crastina volveret ætas scire nefas homini. Nos pravum ac debile vulgus. Scrutamur penitus superos.

7. Ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. The E. V. has 'put into his power:' Doddridge renders 'reserved in his own power,' which sense, however, the Greek word will not admit, though it is certainly more intelligible than the version 'put into his own power.' It rather signifies *to alter, plan, destine, determine, appoint*: and then ἐν τῇ ἐξουσίᾳ will have the sense of 'according to his own authority.' So the words are explained by Kypke, whose interpretation has been adopted by most recent commentators. Our Lord does not return a direct answer to their question, since such an answer was not necessary to them: he rather tells them what is really of importance for them to know. For, as Chrysostom observes, διδασκάλου τοῦτό ἐστι μὴ ᾧ βούλεται ὁ μαθητῆς, ἀλλ' ᾧ συμφέρει μαθεῖν, διδάσκειν. He knew that their minds were not yet thoroughly prepared to understand the nature of the heavenly kingdom (see Joh. 16, 12. seqq.), and that nothing would remove their prejudices but the illumination of the Holy Spirit. He therefore, on bidding them farewell, was pleased not entirely to destroy their vain hopes, and yet not give them countenance. His words, however (as Bp. Pearce observes), seem to imply that, when the Holy Ghost was come upon them, they should *then* know the nature of his kingdom: and till that time they appear not to have known it.

8. ἀλλὰ. The particle ἀλλὰ has here a very elliptical use. Heinrichs renders it *genug, enough, let this suffice*, referring this to what was promised in ver. 5., namely, that they should be endued with the power of the Holy Spirit. Δύναμις here relates to those high spiritual endowments necessary to the discharge of their Apostolic office, including a per-

fect knowledge of Christianity, zeal, and perseverance in the propagation, and unshaken constancy in the profession of it. By the words ἐν πάσῃ τῇ Ἰουδαίᾳ are meant every region of Judæa, including Galilee. Of λαμβάνειν δύναμιν Wetstein produces many examples.

8. ἕως ἔσχατου τῆς γῆς. Some commentators subaud μέρος, which is sometimes supplied. (See the examples of Munthe and Wetstein; as Herodot. 3, 25. ὅτι ἐς τὰ ἔσχατα γῆς ἔμελλε στρατεύεσθαι.) They remark, too, on the omission of the article; in which, however, they seem not to have been aware that there is an *Hellenistic* idiom. It was a Hebrew formula, expressing the whole world; as in Ps. 19, 5. Is. 49, 6. The expression must not be too much pressed; since it may merely denote a *considerable* part of the civilized world.

9. βλέπόντων αὐτῶν ἐπήρθη. Ἐπήρθη is equivalent to the ἀνελήφθη εἰς τὸν οὐρανόν of Luke 24, 51. Βλέπόντων αὐτῶν is rendered by Valckn. quum totâ facie conversâ spectarent recedentem.

9. καὶ νεφέλη ὑπέλαβεν αὐτὸν α. ἁ. τ. ὁ. α. Kuinoel takes καὶ in the sense of *enim*; and in the same light it seems to have been considered by Wetstein, who cites Herodot. 1, 24. τὸν δὲ δελφίνα λέγουσι ὑπολαβόντα ἔξενεῖν καὶ ἐπὶ Ταίναρον, and Hesych. ὑπέλαβεν, ὑπεδέξατο. So Plutarch p. 985. (cited by Kypke) δελφίνων ὑπολαβόντων καὶ ἀνανηξαμένων. Apollodor. Bibl. 2, 7. καιομένης δὲ τῆς πυρᾶς λέγεται νέφος ὑποστᾶν μετὰ βροντῆς αὐτὸν [τὸν Ηρακλέα] εἰς οὐρανὸν ἀναπέμψαι. Thus Br. Pearce renders, 'and a cloud supported him out of their sight.' De Dieu, too, takes it for ἀνέλαβεν. Yet it seems better to render, with Beza, Piscator, Valckn., and Kuinoel, *susceptum abstulit, abduxit, or subduxit*. Into the particular *mode* of the ascension it seems not advisable, with the German Theologians, too curiously to pry.

Valckn. observes that what is here truly said of Jesus, was by the ancients falsely attributed to many of their heroes; examples of which are adduced by Elsner.

10. *ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν.* On the sense of *ἀτενίζειν* see the note on Luke 22, 54. Notwithstanding what Kuinoel and others urge, *ἀτενίζοντες* must be conjoined with *εἰς τὸν οὐρανόν*, and not with *πορευομένου αὐτοῦ*, rendered by Kuinoel *postquam abierit*: which seems harsh. Wetstein cites Antipater ap. Stob. p. 418. *ἀτενίζειν εἰς τὸ ἔμπροσθεν τοῦ βίου.* I add a more apposite passage from Arat. Phœnom. 128. where, speaking of justice leaving the earth, and ascending to heaven, he says: *τοὺς δ' ἄρα εἰς αὐτὴν ἔτι πάμπαν ἐλίμπανε παπταίνοντας.* So also Sil. Ital. L. 13. (cited by Bulkley.) *His læti rediere duces loca amœna piorum; Prosequiturque oculis puer adveneratus euntes.*

11. *τι ἐστήκατε ἐμβλέποντες εἰς οὐρανόν.* The word *ἴσταναι* not unfrequently, as here, has a conjunct notion of amazement, &c.; which is, however, sometimes expressed by words added, *κατ' ἐξήγησιν*; as in Aristot. Polit. 3. (cited by Wets.) *ἐστακέναι καὶ ἔμπληκτον εἶναι.* And Aristoph. cited by Valck. *τι πάσχει' ἄνδρες; ἔστατ' ἐκ πεπλήγμενοι.*

12. *Ἑλαιῶνος.* On these forms in *ων* consult Bp. Blomfield on Æschyl. Prom. 667, and Agam. 235. The learned Prelate, with great probability, conjectures that this form was derived from the genitive plural of the noun in the nominative. Valcknaer too remarks that this form has a *collective force*, and has a sense of plenty. The student may with advantage consult his note, in which he gives many examples of this.

12. *σαββάτου ἔχον ὁδόν.* Ἐχον is put for *ἀπέχον*, *being distant*. So the best Commentators, from Chrysostom downwards. This signification occurs not only in the best Classical writers, of which examples are given by Kypke and Alberti, (see also St. Thes.) but also in Luke 24, 13. This distance consisted of two hundred cubits, or paces, or seven stadia and a half. (See Luke 24, 13. Joh. 11, 18. and the note.) This space had been determined, not by any positive injunction of the Mosaic Law, but by

the decision of the Rabbis. (See Lightfoot in loc.) The distance of the Mount of Olives from Jerusalem is variously calculated; sometimes at only six, or even five stadia; but either of the distances might be correct, according to the particular point of Jerusalem, and of the mountain reckoned from.

13. ἀνέβησαν εἰς τὸ ὑπερώον. The word ὑπερώος, which often occurs in the Greek writers, (see Wetstein's examples,) is properly an adjective, signifying *upper, elevated**, and requires the subaudition of οἶκημα, which is supplied in Lucian, As. 45. (cited by Wets.) κομίζουσιν ἄνω τῷ κλίμακι εἰς οἶκημα ὑπερώον. The question however is, whether we are here to understand it of an upper apartment *in the Temple*, or of a *private house*. The former opinion is adopted by De Dieu, Hammond, Schoettgen, Vitringa, and Krebs, in support of which they appeal to Luke 20, 50. Acts 2, 46. Now that there were upper rooms in the Temple for various religious uses, there is no reason to doubt, (see Jos. Ant. 15, 5. Selden de Syn. 1279, and Vitringa de Synag. 1, 6.) but that any one was κατ' ἐξοχὴν called τὸ ὑπερώον, is more than can be proved; and it is difficult to conceive how such comparatively private apartments should have been conceded by the Jewish magistracy, and for such a use, to a few poor Galilæans. As to the passages of Luke 24, 58. and Acts 2, 46. I agree with Kuinoel, that they are not of such a nature as to compel us to think of any such apartment of the Temple. There seems therefore no reason to abandon the antient and commonly received opinion, that this was a large upper apartment of some pri-

* So Dionys. Hal. 659, 24. ἐτέρων μὲν τὰ κατὰ γεία λαγχανόντων, ἑτεραὶ δὲ τὰ ὑπερώα. This word had been considered by all Commentators as a *compound*, until L. Bos discovered that it was a *simple*. Valck. compares Hom. Il. β. 514. Παρθένος αἰδοίη ὑπερώιον εἰσαναβᾶσα, and observes that this form is frequent in the *Odyssey*. Ὑπερώιον, (continues he,) contracted to ὑπερώον, is an adjective signifying nothing more than *superius*. We have the full form ὑπερώιον, *superius conclave*, which is found in Pollux, L. 1. s. 81, where by ὑπερώα οἶκηματα are meant *conclavia superiora*.

vate house, at which (as some think) there had been held a private synagogue of the Galilæans. Be that, however, as it may, it is certain that upper apartments were, in the houses both of the Greek and Oriental nations, so constructed as to serve for the purposes of dining-rooms, parlours, apartments for taking exercise, &c. and from their stillness and privacy, were often appropriated, as oratories, to the purposes of united and family worship, or religious retirement and private prayer. Michaelis compares the Arabian *Alegan*. On the names see Matt. 10, 2, seqq. After Ἰακώβου subaud ἀδελφός, which is a somewhat unfrequent ellipsis. See Luke 6, 16. Jud. 1. Alc. 2, 2. where see Bogler., and Eurip. Iph. A. 768. See also Wess. on Diodor. Sic. 1, 312. all referred to by Kuinoel.

14. προσκαρταροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. Here are three things to be observed: first, the syntax and sense of προσκαρταρεῖν, which carries a dative, and is used both with a *person*, in the sense of *to be by, to wait upon any one*, (as in Acts 8, 13. 10, 7. Demosth. 386, 6.) and with a *thing*; but chiefly with the *latter*, and, from the adjunct, signifies to apply oneself closely to any thing. This use is common both to the Scriptures (as 2, 42. Rom. 17, 12. Col. 4, 2. Acts 6, 4.) and to the Classical writers; examples of which may be seen in Schl. Lex. Secondly, we may observe the use of the participle and auxiliary verb instead of the imperfect; a periphrasis very frequent, especially in the later Greek writers. Kuinoel refers to the numerous examples brought together by Fischer on Weller, T. 3. P. 2. p. 4. Ὁμοθυμαδὸν is a word frequently used by St. Luke, and once by St. Paul, in Rom. 15, 6. It not unfrequently occurs in the Sept. simply in the sense of *together*; as in Num. 24, 24. καὶ αὐτοὶ ὁμοθυμαδὸν ἀπολοῦνται, and Jos. Ant. 15, 8, 2. ὁμοθυμαδὸν ἐξηβόων. It is explained by the Gloss. vett. *simul*, and by Suidas and Hesychius ὁμοῦ or ὁμοφύχως. It occurs not unfrequently in the Classical writers, of which

examples are adduced by Wets. T. 2, 93. from Xen. Hist. 7. Herodot. 2, 3, 6. Demosth. Phil. 4. Philo 2, 92, & 102. and Liban. Or. 446 B.

The word *δεήσει* is nearly synonymous with the preceding *προσευχῇ*, but I cannot see on what principle it has been expunged from the text by Griesbach and Heinrichs. It carries every mark of genuineness, even in that *pleonastic use* which is so characteristic of the Oriental and Hellenistic style, and of which we have examples in Eph. 6, 18. Phil. 4, 6. By the *γυναῖκες* are not merely meant (as some have supposed) the *wives* of the Apostles and brethren of our Lord, (otherwise, as Wolf observes, *αὐτῶν* would have been added,) but the *women* generally, including those who had followed our Lord out of Galilee, "and ministered unto him of their substance," (see Matt. 27, 55. Luke 8, 2, & 3. 24, 10.) and who (as Kuinoel observes) had joined themselves to the Apostles with so much the more decorous propriety, since the Mother of Jesus did herself form a part of their body, as having her abode with John. By Jesus's *brethren* being mentioned, it is clear that they were now faithful believers, however they had formerly been induced to doubt of his Messiahship, and were swayed by worldly minded views. See the note on Joh. 7, 3.

15. From this verse to the end of the chapter, we have the exhortation of Peter to the Apostles to choose another in the room of Judas Iscariot, and the result of that choice. By *μαθηταί* we are to understand, not the Apostles only, but the Disciples in general. By *ὀνόματα* are meant *persons, men*; as in Apoc. 3, 4. *ἔχεις ὀλίγα ὀνόματα*. Examples of this idiom are given by Glass, Phil. 896., Raphel in loc., Suic. Thes. 2, 492., and Wetstein; as Polyb. 1426. *μαρτυρίαις δὲ χάριν ὁμολογοῦμενα δύο ὀνόματα*. Nor is it unknown to the Latin writers; as in Ovid, A. 2, 1, 35. *Heroum clara valete nomina*. Stat. Theb. 6, 373. *Quisnam iste duos, fidissima Phœbo. Nomina, commisit Deus in discrimina reges?* I add, Hor.

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16. ἄνδρες ἀδελφοί. See the note on ver. 11. Ἔδει πληρωθῆναι—τὸν Ἰησοῦν. Some Theologians, as Dr. Sykes, Eckerman, and others, join πληρωθῆναι with περὶ Ἰούδα. But the sense thus elicited is neither permitted by the context nor by the *usus loquendi*; since the phrase πληρωθῆναι περὶ τινός, for ἐπὶ or ἐν τινι, is utterly unauthorized. Nor can I assent to Wolf and Eckerman, that Peter had reference to Ps. 41, 9 & 10. since there is no vestige of any such allusion in the context: whereas, from ver. 20 it is plain that the Apostle had in mind Ps. 49, 25. and 109, 8.; and though there are many parts of both those Psalms which are not to be confined to Judas, but are more applicable to David, yet it is plain, from the Apostle's words, that some passages of these Psalms were meant to have reference to Judas primarily, though not to the exclusion of David. Kuinoel, and other commentators, have recourse to what is called *accommodation*. But, upon the whole, it seems safer to conclude, with Dr. Doddridge, that while David prophesied of the calamities which should befall his persecutors, it was revealed to him by the *Holy Spirit*, that the *enemies* and *murderers*

of the Messiah should inherit *those curses* in all their terror, and be yet *more miserable* than the persons on whom they were more immediately to fall. This fact (in itself exceeding probable) he takes to be asserted in these words, as what was revealed by the same Spirit to the Apostle Peter. After having, for their consolation, reminded them of this prophecy, Peter begins to disclose his intentions more clearly.

17. ὅτι καταριθμημένος ἦν σὺν ἡμῖν. Wetstein adduces two examples of καταριθμῶ, the one without the preposition, the other with μετὰ. Ἐν would have been more elegant; and indeed it is so written in the Cod. Cant. In all the manuscripts, however, in which it is found, it cannot but be considered as a gloss. Kuinoel renders ὅτι *quamquam*; as in Luke 11, 25., and refers to his note on Joh. 5, 25., and Glass, Phil. 5, 31. Markland renders it *because*: but the former signification, though somewhat rare, seems more agreeable to the context.

καὶ ἔλαχε τὸν κλῆρον τ. δ. τ. Λαγχάνειν properly denotes *to receive by lot*; as in Luke 1, 9., and then *to obtain, receive*; as in Xen. Anab. 3, 1, 9. Thus κλῆρος, which properly signifies lot, or what happens by lot, is transferred to whatever in *any way happens* to any one, and is used of possession of wealth or property, *especially in land*, since such possessions were anciently divided among colonists *by lot*; as in Hesiod Opp. 341. where see Grævius, and Elsner on ver. 25. It is also used of labour enjoined on any one in Polyb. 837. See Raphel in loc. Here κλῆρος does not designate lot in the same sense with διακονία, *apostolical ministry*, and is therefore redundant. (Kuin.) It is however, (I conceive,) not so much redundant, as it denotes *generally appointment*. Hence the word *Clericus*. See Walchius in a learned dissertation De munere Apostolico. Wetstein illustrates this sense of διακονία by citing the following words of Æschines Ctesiph. ὅσα τις αἰρετὸς πράττει

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κατὰ ψήφισμα, οὐκ ἔστι ταῦτα ἀρχή, ἀλλ' ἐπιμέλεια καὶ διακονία.

18, 19. I assent to Kuinoel, Rosenm., and Heinrichs, that these verses are parenthetical, and come from *St. Luke*, not *St. Peter*. I cannot, however, but censure the rashness of Dr. Owen, who would entirely cancel them, as if there were any MS. authority for the omission, and the sacred writers were not *accustomed* to make such explanatory insertions. The words themselves *πρηγὴς γινόμενος* involve some difficulty, which has, however, been at large examined, and, as far as the case admits, adjusted in the note on Matth. 27. 5. Kypke compares a similar passage of Joseph. B. 7, 5, καὶ πταίσας πρὸς τινα πέτραν πρηγὴς ἐπ' αὐτῆς μετὰ μεγίστου ψόφου κατέπεσεν. The word *λακέω* seems to be an onomatopœia, like *crepo*, *crack*, *ψοφέω*, &c., and denotes the sound emitted by the bursting of any vessel; and 2dly, the bursting itself (with which our *leak* and *lack* appear to be cognate). Of the numerous passages heaped together by Wetstein, the only apposite ones are the following. Ælian H. A. 4, 52. ἤδη δὲ καὶ ἵππων πλευραῖς ἐμπεσόντες διέσχισαν, καὶ τὰ σπλάγχχνα ἐξέχεον. Cholin, f. 56, 2. Aramæus quidam vidit hominem, qui de tecto in plateam decidit, et ruptus est ejus venter, et viscera ejus effluerunt.

As to the difficulty involved in *ἐκτίσατο χωρίον*, which seems at variance with what we learn in the Gospels, namely, of Judas's having thrown down the thirty pieces of silver to the priests, many commentators, as Whitby and Doddridge, remark, that an action is sometimes said in Scripture to be *done* by a person who was the *occasion* of *doing* it, and they compare Gen. 42, 38. Exod. 23, 8. 1 Kings 14, 16. Isa. 6, 10. Jer. 38, 23. Rom. 14, 15. 1 Cor. 7, 16. 1 Tim. 4, 16. But I should rather be inclined to prefer treating this as a *figurative catachresis*, by which Judas might be said to have bought the field with the wages of iniquity, by receiving such wages as *would* have bought the field. So 2 Kings,

5, 26. "Was this a time to receive money, and garments, and *olive-yards*, and *vineyards*, and *sheep*, and *oxen*, and *men-servants*, and *maid-servants*;" i. e. the money and vests wherewith this might be purchased. So in a passage of Achmet Oneirocrit: cited by Lampe on Joh. 2, 615. on the interpretation of dreams: "Si quis viderit, quod invenerit vel emerit plurimas oves lac præbentes: inveniet opes et gaudium et servos pro ipsarum ovium numero." Heinsius, and many critics, would take it to mean *possessed* the field by being buried in it; and to this tend most of the passages adduced by Wetstein: but it seems too strained an interpretation to deserve any attention, not to say that the fact itself needs confirmation. On the *μισθοῦ τῆς ἀδικίας* compare 2 Pet. 2, 15. Gen. 23, 4.

20. *γέγραπται γὰρ ἐν βίβλῳ — αὐτῇ.* The words are taken from Ps. 69, 26. but are slightly *accommodated* by Peter to the purpose of his discourse. In the Sept. it is rendered *γενήθητω ἡ ἔπαυλις αὐτῶν ἡρημωμένη καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.* The last words of the verse are taken verbatim from Ps. 109, 8. where *ἔπαυλις* answers to the Heb. *הַיְיט*, which properly signifies a shepherd's hut, with the enclosed cattle-yard, and also *generally* a habitation of any kind. Thus Hesychius not only explains the word by *μάνδρα βοῶν* and *ποιμενικὴ αὐλή*, but *οἶκημα*, *αὐλή*, and even *στρατοπεδία*, and the Scholiast on Apol. Rhod. 1, 800. *οἶκια*. Hence come the Latin *aula* and *caula*, which were originally the same sense: though, as Valcknær well observes, "omnibus Linguis verba valent usu, ut numi." "Therefore from the rustic hut (continues he) the word was transferred to other habitations: for all men were originally rustics and shepherds."

The *former* words (says Kuin.) cannot well be applied to Judas, but rather seem to be a figurative way of expressing the general sense "may he utterly perish!" since a deserted house is a very lively image of complete destruction. The passage of

Rom. 11, 9. may be similarly interpreted. The latter words, from Ps. 109, 8., are referable to Judas [as well as to David—Edit.] in their *literal* sense. *Επισκοπή* in the Sept. answers to the Heb. *קדש*, which denotes any office committed to one's administration. (Kuinen.)

21. At *τῶν συνελθόντων ἀνδρῶν* subaud *ἐκ*. The word *συνέρχεσθαι* denotes union and society, and answers to the Heb. *בר* in Symmachus's version of Gen. 14, 3. Besides the twelve Apostles, it must be remembered, Jesus had chosen the seventy Disciples (see Luke 10.), who are especially alluded to in these words.

In *εἰσῆλθε καὶ ἐξῆλθε* we have an Hebrew formula, *בָּרַח וּבֵרַח*, which is used of those who sojourn or abide with any one. So Acts 9, 28. "versatus est cum nobis et inter nos. But it is also applied to the whole life, actions, and pursuits (as in Ps. 121, 8. Deut. 28, 19.), especially administration of office : as in Deut. 31, 2. 1 Par. 1, 10. See the note on Joh. 10, 9. Now since there follow the words *ἀρξάμενος ἀπὸ τοῦ*, &c. which seem to have reference to the commencement of Christ's ministry* (see Luke 3, 23.), both these senses may be united. The phrase, too, is obviously elliptical, for *εἰσῆλθεν ἐφ' ἡμᾶς καὶ ἐξῆλθεν ἐφ' ἡμῶν*; as in Eurip. Phœn. 536. *ἐς οἴκους εἰσῆλθε καὶ ἐξῆλθε*. (Heinrichs, Kuinoel, and Valckn.) On the phrase Wetstein refers to Deut. 28, 6. 31, 2. 2 Par. 1, 10. 23, 7. 1 Par. 27, 1. Num. 27, 17 & 21. 1 Sam. 18, 13 & 16. 1 Kings 3, 7. 15, 17. Zach. 8, 10. Ps. 121. 1 Joh. 10, 9.

22. *ἀπὸ τοῦ βαπτίσματος Ἰωάννου*, from the baptism of John : for at that time Jesus entered upon his office, and from thence began to collect disciples. See Matt. 4, 17. Joh. 1, 40. *Ἡμέρας ἧς* is for *ἡ Μάρτυρα τῆς ἀναστάσεως*, witness of his resurrection. To the resurrection of Jesus, as testifying himself

* There is a similar expression in Phil. V. Ap. 1. 24. *οἱ δὲ ὡς ἀπ' Ἰωνίας καὶ Λυδίας ἀρξάμενοι διεφθέρησαν*.

of it, the Apostles are accustomed to appeal. See 1 Cor. 15, 14. Hence the doctrine of the resurrection of Jesus is mentioned in the place of all the other heads of Christian doctrine; and therefore the words *μάρτυρα τῆς ἀναστάσεως Ἰησοῦς* signify, in general, a fundamental point of Christian doctrine.

Ἐνα τούτων must be referred to the preceding τῶν συνελθόντων, &c. which sorts of *hyperbaton* are not unusual to the Classical writers. See Raphel. (Kuin.) It is observed by Œcumenius that they did not set up more than *two*, lest they might increase the chagrin consequent on rejection. But this seems doubtful. Doddridge has, with more judgment, remarked that "they might reasonably and modestly conclude that it was fit the number of Apostles which Christ first chose should be kept up, perhaps in allusion to the twelve tribes of Israel. But it is impossible, as well as quite unnecessary, that we should, at this distance of time, be able to assign a reason why the two that are afterwards mentioned, and no more, were proposed as candidates."

24. καρδιωνῶστα, a *discerner of the heart*. So the Heb. לֵב קָרָה has answering to it in the Sept. ἐτάζων καρδίας, Jer. 17, 10. and Joh. 7, 20. See Philo ap. Pricæum. The same name is ascribed to God, infra 15, 18. and is especially applicable to Him, since any knowledge of the heart of others must to men be very imperfect. It is well remarked by Chrysostom, that they do not say ἐκλεξαι (chuse), but ἀνάδειξον τὸν ἐκλεγέντα. "For every thing (adds he) has been known and determined by God before it had entered into the thoughts of men." So Joseph. A. 6, 5, 6. (cited by Wets.) ἐγὼ μὲν ἀπέδειξα τοῦτον, ὃν αὐτὸς [ὁ θεὸς] ἐξελέξατο. Plin. Trajan. Paneg. 94. In consilio sis eligenti, monstresque aliquem, quem adoptari in Capitolio deceat.

25. τὸν κληρὸν τῆς διακονίας, the appointment to this ministry. Διακονία and ἀποστολή are by Grotius taken by an Hendiadis, for διακονία ἀποστολική. In παρέβη there is an Hellenistic idiom; for though

παράβαινεν means, by a subaudition of ὁδόν, to go out of the road, yet, when the substantive is expressed, it is always put in the accusative, not, as here, in the genitive, with the preposition κ. We have a similar use in Exod. 32, 8. and Deut. 9, 22. where *παράβαινεν ἐκ τῆς ὁδοῦ* answers to the Heb. סר. Here the expression figuratively denotes desertion of office.

25. *Πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον*. In determining the sense of these words, commentators are not a little divided in opinion. Some refer them to Judas, others to his successor in the Apostolic office. Those who maintain the latter opinion (as Knatchbull, Hammond, Homberg, Heumann, Kypke), urge, in the first place, that the words depend on the verb *λαβεῖν*, that the formula *ἔξ ἧς παρέβη Ἰούδας* is to be included in a parenthesis, and the word *τόπος* to be taken of *office*: and they determine the sense to be as follows: “ Ut occupet locum Judæ antea proprium;” or, ut occupet locum ipsi (i. e. Judæ successori) a Deo destinatum. But this interpretation is liable to many objections. For, in the first place, the very term *ἔξ ἧς παρέβη Ἰούδας* clearly shows that the words *πορευθῆναι*, &c. more naturally refer to Judas himself than to his successor. 2. The former words of the verse contain the sense “ another is to be invested with the Apostolic office, which Judas has deserted;” if, therefore, the latter words be referred to the successor of Judas, the same thing is repeated, but only in a more obscure manner. 3. It does not appear that any example can be produced of *πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον* in the sense of succession to place or office. 4. In order that the last words may cohere with *λαβεῖν*, propriety of language requires (as is well observed by Clericus, Wolf, and Ernesti *πορευθῆναι*). Hence it is clear that this interpretation is arbitrary and utterly unfounded, and that the words in question are, by other interpreters, rightly referred to *Judas*. Those, however, who maintain this latter opinion, are not quite agreed on the *sense* to be assigned. Keuchen,

Moldenhauer, Moschius, Krebs, and Bolten, by *τόπον τὸν ἴδιον* understand the *house* of Judas, since in the Sept. *τόπος* is often so employed; as in Jud. 7, 7. 1 Kings 24, 23. Jud. 9, 55. 1 Macc. 4, 38. They also compare Acts 21, 6. *εἰς τὰ ἴδια*, and give the words this sense; "betook himself to his former habitation, after having deserted our society." "He departed home (say they), to pursue his own interest, but, stung with sudden remorse, hanged himself." But how jejune and frigid is the sense thus elicited, every intelligent person will immediately perceive.

Others by *τὸν τόπον* understand *the sepulchre*, and think there is an allusion to the ignominious burial of a *felo-de-se*. To establish this signification of *τόπος* they appeal to Sir. 46, 12. 49, 10. But this exposition is somewhat strained; nor are the passages of Sirach similar to the one now under our consideration. For *there* the context plainly *points* to *burial*; which cannot be said of the present passage, and no example has been adduced of *πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον* being used for "to be buried." Others, since *τόπος* is sometimes employed of *condition*, as in Sir. 12, 12. interpret it of the condition of Judas in the other world: q. d. "he has gone to the state awarded to him." So Wolf, Klotz, Schleusner, and others. This does not materially differ from the opinion maintained by most commentators, ancient and modern, namely, that by *τόπος* is here to be understood the place of the damned, *hell*. This interpretation recommends itself by its simplicity, its suitableness to the context, and its agreeableness to the *usus loquendi* of both Jewish and Heathen writers; and is therefore, doubtless, to be preferred. So, too, it seems to have been understood by the most ancient Ecclesiastical writers. *Τόπος ἴδιος* denotes the place that is *suitable to, fit for, due to* any one; which sense is well expressed by the gloss. *δίκαιος*, read in the Cod. Cant. This term is also used by Luke himself, in his

Gospel, 16, 28. *τόπος τῆς βασάνου*. The same manner of speaking is likewise observable in the Jewish writers. So Baal Turim on Num. 24, 25. Balaam ivit in locum suum, i. e. in Gehennam. Targum, Eccles. 6, 6. *Die mortis suæ descendit anima ejus in Gehennam, in locum unum, quo omnes peccatores abeunt*. See Lightfoot, Hor. Heb. in h. l. Nor are there wanting testimonies for the confirmation of this opinion deduced from the Greek writers; as Plato, Phæd. c. 57. *εἰς ἁδου πορεύεσθαι*, scl. *τόπον*: and c. 58, speaking of the souls of the good and bad: *ᾠκησε τὸν αὐτῇ ἐκάστη τόπον προσήκοντα*. Æschin. Socr. Áxioch. c. 5. *τῆς ψυχῆς εἰς τὸν οἰκεῖον ἰδρυθείσης τόπον, τὸ ὑπολειφθὲν σῶμα, γεῶδες ὃν καὶ ἄλογον, οὐκ ἔστιν ὁ ἄνθρωπος*. This is strongly confirmed too by some passages of the most antient ecclesiastical writers; as Ignat. in his Ep. to Magnes. c. 5. *ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπίκειται τὰ δύο, ὁμοῦ ὃ τε θάνατος, καὶ ἡ ζωὴ καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χαρεῖν*. Clemens, Rom. Ep. 1. to Corinth. p. 24. edit. Wotton. *πλείονας ὑπένεγκεν πόνους, καὶ οὕτω μαρτυρήσας, ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης*. Polycarpus in Ep. to Philipp. c. 9. where, exhorting his readers to follow the example of Paul, and the rest of Christ's Apostles, he uses this argument: *ὅτι οὗτοι πάντες οὐκ εἰς κενὸν ἔδραμον, ἀλλ' ἐν πίστει καὶ δικαιοσύνῃ καὶ ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ κυρίῳ, ᾧ καὶ συνέπαθον*. (Kuin.)

The above learned *Collectanea* form a summary of the most valuable matter derived from various quarters; in conjunction with which, the reader may with advantage consult the annotations of Drs. Whitby and Hammond. In this latter conclusion I entirely acquiesce: but may not the words *τὸν τόπον τὸν ἴδιον* be understood of death both temporal (i. e. the grave) and spiritual (i. e. the punishment of another world, the worm that never dieth). So they seem to have been understood by Œcumenius, who explains: *τὴν ἀγχόνην ἧς ἄξιον ἑαυτὸν παρεσκεύασεν ὁ Ἰούδας διὰ τῆς προδοσίας*. Mr. Bulkley cites Max.

Tyr. Diss. 25. where it is said that, upon the decease of the body, the soul is called to *its own place*, ἐπὶ τὸν αὐτῆς τόπον. Plotinus, Ennead 4. l. 3. c. 24. where he says that the wicked man, upon quitting the present state, falls into the place accommodated to him, εἰς τὸν προσήκοντα αὐτῷ τόπον ἐνέπεσεν.

It is plain that at πορευθῆναι we are to subaud εἰς τὸ, which is often omitted (as in Luke 9, 2.): yet, as Grotius well observes, it signifies *event* rather than *purpose*. So Rom. 1, 20., 2 Cor. 4, 4., and elsewhere.

26. καὶ ἔδωκαν κλήρους αὐτῶν, &c. The *mode* in which they cast the lots cannot be determined, various being the methods by which the antients were wont so to do. (See Fabric. Bibliogr. 460., Selden de Syned. C. 11, 4., Le Clerc on Lev. 16, 8., and Wolf Bib. Heb. P. 2. p. 103.) They were accustomed, among other modes, to cast slips of parchment, or pieces of the tabulæ scriptoriæ, with the names inscribed, into an urn. And this sort of sortitio most commentators here understand; and they render ἔπεσεν κλήρος, *sors exit*; ἔδωκαν κλήρους. So the Hebr. נָתַן גֻּרָל in Levit. 16, 8. (Kuin.) It should rather, however, seem that there is an allusion to the custom of deciding the lots by casting dice (as is suggested by Beza)

26. κλήρους αὐτῶν. This kind of phrase, and that which immediately follows, is idiotical and popular. The lots (we may observe) are said to be *theirs* on whom the lots are cast, and to fall upon him who comes off successful in the lot. Συγκαταληφίξειν properly denotes to choose by common suffrages, and then to number with or unto, συγκαταριθμεῖν. That it must be so taken in the present passage is plain, since the persons chosen were chosen not by *suffrage*, but appointed at the *pleasure of Jesus*. (Kuin.) The sortilegium (it may be remarked) was understood to be a mode of showing the will of the Almighty, and was therefore, from the earliest times, resorted to in the creation of kings or

appointment of priests. See Wesselig on Diodor. Sic. 4, 42., Perizon ad Æl. H. V. 3, 45., and Palai-ret Obss. p. 272. So Cicero Verr. 2, 51. Ut quot essent renuntiati, tot in hydriam sortes conjicerentur. Cujus nomen exisset, ut is haberet hoc sacerdotium. Among the numerous passages here cited by Wets. the most apposite are the following. Tacit. A. 13, 29. Ambitu suffragiorum suspecto sorte ducebantur ex numero prætorum, qui præessent, Neque id diu mansit, quia sors deerrabat ad parum idoneos. Jud. 20, 9. With the expression ἔπεσεν ὁ κλήρος Wetstein compares Joseph. Ant. 6, 5. ὁ τῆς Βενιαμίτιδος κλήρος ἐξέπεσε. Plut. Crasso, p. 552 n. ἐκπεσόντι τῷ κλήρῳ. Palai-ret cites Cinnamus Hist. L. 2. p. 96. τοῦ κλήρου ἐπὶ τὸν πρεσβύτατον τῶν ἀδελφῶν πίπτοντος: and L. 4. p. 156. ἐπιπτε δὲ ἐπὶ τὸν Λούκαν ὁ κλήρος.

CHAP. II.

1. ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τ. II. The verb συμπληροῦσθαι, as also the simple πληροῦσθαι, not only denotes the *consummation*, but also the *approach* of any time, and therefore here signifies *advenisse*, *adesse*. See the note on Mark 1, 15., Luke 1, 57. 9, 51. 2, 21., and so ver. 15. For τὴν ἡμέραν, many early Versions, and some antient MSS., read τὰς ἡμέρας, which is preferred by Scaliger, Drusius, Grotius, and others. Thus would be denoted the whole period of the fifty days from the Passover, of which the clausula, or *last day*, had then come. (See Grot.) No change, however, must be made, since the common reading, which is supported by all the MSS. gives the same sense: nay the antient Interpreters may be thought to have had regard rather to the sense than the expression. (See Wolf.) At πεντεκοστῆς we must subaud, not ἡμέρας, but ἑορτῆς. On which it has been well observed by Schmid, that it may *seem* one should say τὴν ἡμέραν τὴν πεντακοστην, when the fiftieth day, i. e. from the Passover, was completed: but it should be remembered, 1st,

that πεντεκοστῆς is here not to be taken adjectively, but substantively, and is, as it were, a proper name; so that there is no subaudition of ἡμέρας, (for it would be absurd to say that the fiftieth day of the day was completed,) but rather of ἑορτῆς. This observation is confirmed by Tobet 2, 1. ἐν τῇ πεντεκοστῇ ἑορτῇ. Whence also in 2 Macc. 2, 32. we must, at the words μετὰ τὴν λεγόμενὴν πεντεκοστὴν, subaud ἑορτὴν. The same applies to 1 Cor. 16, 8. (Kuin.) :

On this feast see Michaelis, in his *Mosaic Law*, p. 4. § 167, and the writer on Jewish Antiquities (including Horne's Introd. Edit.) By the words τὴν ἡμέραν τῆς πεντεκοστῆς some have thought is to be understood the fiftieth day after Christ's resurrection, because on the Lord's day, on which the festival of the Pentecost is now celebrated, the Holy Spirit was poured out on the Apostles; as we learn from the dicta of the antient Church, &c. But if the fiftieth day from the resurrection of Christ, and not the Jewish festival, were to be understood, propriety of language would require ἐν τῷ συμπληροῦσθαι ἡμέραν πεντεκοστῆν, or ἐν τῷ συμπληροῦναι ἡμέραν πενήκοντα. Thus, however, the phraseology would be obscure and ambiguous. Many commentators too are of opinion that it cannot with certainty be affirmed that the Pentecost was, that year, celebrated by the Jews on the *Sabbath day*; nay that there are not wanting arguments by which it may be proved to have been celebrated on the *Sunday*. The Pentecost fell on the fiftieth day from the Passover; and this fiftieth day was numbered (as we learn by Lev. 23, 15.) *from the last day of that Sabbath* מִמַּחִית הַשַּׁבָּת, *on which they brought the sheaf of the wave-offering*. So that from that day seven whole weeks, forty-nine days might be numbered, and thus the fiftieth would be the feast day. But in the explanation of the word שַׁבָּת the Sadducees, i. e. the *Karæi*, or *Scriptuarii* (see the note on Matt. 26, 17.) and the Pharisees differed, the former understanding by it a Sabbath *properly* so called, which

was celebrated on the seventh day; but the latter, the first day of the Passover, which was celebrated *as a Sabbath*. (See Exod. 12, 16.) Hence the feast of the Pentecost, according to the decree of the Karæi, always fell upon the first day of the week, *Sunday*, but, according to that of the Pharisees, on the fiftieth day from the offering of the handful of barley in the Temple. See Ikenius's Dissertation on the time of the celebration of the last Supper, and Barker's Obs. Exeg. on Acts 2. in Bibliotheca Haggana, vol. 2. p. 373. Now if Jesus, as most of the Commentators maintain, ate the passover on the same day with the rest of the Jews, the Jewish commonalty indeed celebrated the Pentecost on the Sabbath day, but Christ's disciples, if they followed the maxims of the Karæi, celebrated that feast on Sunday. Extremely probable, however, (as has been shown at large in the note on Matt. 26, 17.) is the opinion of those Commentators who maintain that Jesus, with the Karæi, *anticipated by one day* the ordinary Passover of the Jews. If therefore Jesus and the Karæi had eaten the Passover on *Thursday*, but the rest of the Jews on *Sunday after sun-set*, (which first day of the Passover was a Sabbath one, since they numbered the day from the preceding evening, (as has been observed on Matt.) both of these, Sadducees and Pharisees, at that time celebrated the Pentecost on *Sunday*. (Kuinoel.)

1. ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ. It has been disputed whether by the word ἅπαντες is signified the twelve *Apostles* only, (and indeed οἱ ἀπόστολοι is added in some MSS. but by a gloss,) or the rest of the disciples of both sexes included. (Compare 1, 14, 11. Those who refer it solely to the Apostles, found their opinion on these arguments. I. In the preceding, 1, 26. (say they,) we read of the *eleven* Apostles, to whom was added Matthias. The context therefore clearly shows that ἅπαντες is referable to the Apostles only. II. Those who spoke in foreign tongues (ver. 7) are said to be Galilæans;

but it is not probable that all those one hundred and twenty, mentioned at 1, 15., were Galilæans. (See, however, the note on ver. 7.) 3. Peter, at ver. 14. is said to have stood up with the *eleven* : from which we are authorized to collect that only these were present."

Others, however, with better arguments, and sanctioned by the authority of Chrysostom, Augustin, Jerome, and other ancient Fathers, maintain that, beside the Apostles, there were present the rest of Christ's followers, mentioned at 1, 15. "For, in the first place, it is clear, on an inspection of the context of Acts 1, 15. ult. that the subject there professedly treated of, is the assembly of the hundred and twenty believers which Peter addressed, and out of which Matthias was chosen and adopted into the Apostolic body : but the eleven Apostles are only mentioned *en passant*. Now to the *predicate*, which is destitute of a subject, the subject immediately antecedent, and not that of which mention was made *en passant*, but professedly ought to be called in and associated.

2. If St. Luke had meant the twelve Apostles only, it would have sufficed to say, not *ἀπαρτες*, but *οἱ*. 3. It is little probable that on a feast day, at an hour appropriated to prayer (see Schoettg. Hor. Heb. on Acts 3, 1. infra ad v. 15.), the rest of Christ's followers were not with the Apostles. 4. Peter, at 2, 16. seqq. has quoted the passage of Joel 2, 28. "I will pour out my spirit upon all flesh, and your sons and our daughters shall prophecy :" for the purpose of shewing that the prophecy was now fulfilled. It is clear, therefore, that, besides the Apostles, there were many other Christians assembled, that on *them*, also, the Holy Spirit was poured out, and that they also spoke with foreign tongues. Peter and the eleven rose up (ver. 15.), since they were the leading persons, and by them the body was to be defended against the calumnies of the Jews.

Upon these grounds the latter opinion certainly

deserves the preference. (Kuin.) I entirely acquiesce in this view of the subject, which was also adopted by Grotius, Mercer, Lightfoot, Wolf, Rosenmuller, and Heinrichs, and, what is of more consequence, such seems to have been the tradition of the Church from the earliest ages. For (as observes Whitby) St. Jerome says, "When Paula came to Sion, they shewed her the place where the Holy Ghost fell upon the hundred and twenty to complete the prophecy of Joel: "And St. Chrysostom and Œcumenius on the place, say, He fell not only upon the Apostles, but also upon the hundred and twenty; and that St. Luke would not have said πάντες, all, when the Apostles only were present, εἰ μὴ καὶ ἄλλοι μετέσχον, if others, also, had not been made partakers of the Holy Ghost.

1. ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. See the note on 1, 14 & 15. Great has been the disagreement of Commentators respecting the *place where* the disciples were then assembled. Some maintain that by οἶκος is meant a mere chamber of the temple of Jerusalem, others, an apartment of some private house, and that 1st, οἶκος denotes not only a *house*, but an inner chamber, and that spacious. That there were in the temple of Jerusalem (says Krebs) *thirty* such *halls*, in which the Doctors of the Law held their theological schools, we learn from Joseph. Ant. 8, 3, 2. περιωκοδόμησε δὲ τὸν ναὸν ἐν κύκλῳ τριακοντα βραχέσιν ἅκοις κ. τ. λ. & 7, 14, 10. τὴν διαγραφὴν καὶ τὴν διάταξιν τῆς οἰκοδομίας τοῦ ναοῦ, πάντων ὀρῶντων, ἔδωκε Σολομῶνι, θεμελίῳ καὶ οἴκῳ καὶ ὑπερώῳ.

Now οἶκος may signify *æcus*, i. e. the *conclave*, *cœnaculum* of a private house (as in Lev. 14, 23. Philo 1042 c. Joseph. Ant. 8, 5, 2. 10, 11, 2. 12, 4, 11. Athen. 130 A. & 203 c. See Ernesti on Callimach. H. on Cer. 55. and Valckn. on Schol. ad h. l.) and that there were in the temple, also, such *æci*, the passages of Joseph. testify. But had this been Luke's meaning, he would have unfolded it more clearly, since neither in the preceding nor following

words is there any mention made of this. Besides, no passages have yet been produced to prove that the common people, and especially strangers, were permitted to resort, for the purposes of prayer, to those apartments of the temple.

2. It is urged by Capellus, Spic. Obs. in h. l., that the circumstances narrated happened at the third hour of the morning, when the more religious Jews used to resort to the temple for prayer, and that since the Apostles and the rest of Christ's followers were accustomed every day to repair to the temple (see ver. 46.), and were not excluded thence by the Priests, undoubtedly on the day of Pentecost also, on which it was a religious duty to attend temple worship, they were met together there. Now we do not deny that the Christians might, without molestation, resort to the temple and mingle with the Jews engaged in religious worship, but it is here said that they were *ἑκαστοὶ ἐπὶ τὸ αὐτὸ* (see the note on 1, 14 & 15.), and it is not probable that the Priests would have permitted these hated disciples of Christ the use of a private apartment in the temple. (See 4, 1.) There were, it must be remarked, *three* regular hours of prayer, the *third* (ver. 15.), the *sixth* (see 10, 9.), and the *ninth* (see 3, 1.): but the Jews did not appear at the *temple* at each of these hours. It was lawful to offer up prayers in a *synagogue* also, or indeed in any place where ten persons should be gathered together for that purpose. See Trigland de Karæis, Vitringa de Synag. Vet. L. 1. c. 5. p. 45., the commentators on 1 Tim. 2, 8., and Lightfoot Hor. Heb. on Matt. 6, 3. The Apostles had therefore met together at that hour for the sake of prayer, in a house, wherein was held an oratory of Christ's followers, or, as it were, a private synagogue. (Compare 1, 13.) Besides, the Apostles seem to have hoped that on the very day on which the memory of the promulgation of the law on Mount Sinai was celebrated, the promise of Christ respecting the Holy Spirit to be sent from

Heaven, would have its completion (see Luke 24, 49. Joh. 15, 26. Acts 1, 5 & 8.), and that God would, by a sign striking to the senses, declare that the religion of Christ was now to be more widely propagated by them; and *thus* they were met together ἡμεθυμαδὸν ἐπὶ τὸ αὐτό. See 4, 29 seqq. Virg. Æn. 3, 385.

3. It is urged by Krebs, that we read, in 41, of there having been, on that day, added to the Christians three thousand persons. "Now surely (continues he) such a multitude no upper apartment of any private house could contain. Besides, it is not easy to conceive *how* such a multitude, of so many nations, could have collected together at the hearing of the sound, unless they had previously been congregated in some neighbouring place." But that these apartments of private houses were so large as to contain a great number of persons, is plain from Mark 2, 3. Acts 20, 7. And, granting that this apartment hired by the Christians could not contain three thousand, yet it does not follow that we are to fix on the *temple*. For, as is well observed by Rosenmuller at ver. 41., those who think it incredible that one house could contain three hundred persons, *take it for granted* that all were admitted *at one time* to hear Peter and the Apostles; which is neither asserted by Luke, nor is in itself probable. Besides, if it be supposed that the house in which they were collected was in the vicinity of the temple, one may the more easily account for so great a multitude having been so quickly collected together, especially since it was then the usual hour of prayer.

4. It is urged by Schoettgen and Heinrichs, that God might possibly chuse to make this promulgation of the Gospel in a place the most illustrious; and that if, by the providence of God, these events took place in the *temple*, they would be rendered the more august, and be calculated to produce a more powerful effect on the minds of men. But that this reason is not sufficiently certain and cogent, will easily

appear. Besides other obvious answers, it may be replied, that God did not chuse to make a promulgation of the Gospel in *the temple*, since the constitution of the Mosaic Law, and the mode of Divine worship, hitherto confined to the Temple of Jerusalem, was now to be abrogated, and another and far more spiritual and perfect worship to be instituted; nay, the very destruction of the temple was at hand. (See Joh. 4, 22. seqq. Matt. 24, 1 seqq.) All which reasons justify us in assigning the preference to the opinion of those interpreters who maintain that the ὑπερώον here mentioned was an apartment of a *private house*, not of the temple. (Kuin.) In this opinion, which was also adopted by Doctors Doddridge and Benson, I must acquiesce.

2. ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος. Wetstein remarks, that ἄφνω is often used in *commemorandis prodigiis*, and he adduces several examples, from which it appears to be associated with words expressive of what is unexpected, and *anticipates* thought and reflection. Some, as Sanctius, by ἦχος understand *thunder*, and thus it is remarked by T. Mag. that the word is used ἐπὶ μέλους καὶ βροντῆς. This opinion is supported by Heinrichs, in his Excurs. 2, p. 319. But I rather assent to the common one, (confirmed by the ancient Greek commentators,) that it denotes the *stridor venti*. For, as Elsner observes, it is not said to have been conjoined with a *flatus procellosus*, but to have been ὡςπὲρ φερομένης πνοῆς βιαίας, such as are usually produced by the *luctantes venti*, *tempestatesque sonoræ*, of which we read in Virg. Æn. 1, 57. Examples of πνοή,* with the epithet βιαία, are adduced by Wetstein from Philo and Artemidorus, to which I add Pausan. 9, 32. ἄνεμοι βιαίοι κατέπνευσαν. Joseph. 1181, 9. ἄνεμοι βιαίοι.

* The word πνοή is synonymous with πνεῦμα, and, in the Sept., answers to נִיח and נִשָּׁח. It was (as Elsner observes) accounted a symbol of Divine presence. See Ps. 18, 11. 104, 3 & 4. Gen. 3, 8. Ex. 40, 36. Ez. 43, 2, 4, 5. 1 Kings 19, 11 & 12. 2 Chron. 5, 14. Joseph. Ant. 3, 4. makes mention of the ἄνεμοι σφοδροί, as being among the other signs of the presence of God on Mount Sinai.

Pythagoras in his *Symbol.* has the expression ἀνέμων πνεόντων τὸν ἄλχον. As to the sound being said to have come ἐκ τοῦ οὐρανοῦ, this was agreeable to the notions entertained by the Heathen theologians. So Philo T. 2, 442, 42. (cited by Wetstein) τοῦ θείου πνεύματος, ὅπερ ἄνωθεν καταπνευσθὲν εἰσῳκῆσατο τῇ ψυχῇ, περιτιθέντος τῷ μὲν σώματι κάλλος ἐξαισίον, τοῖς δὲ λόγοις πειθῶ, τοῖς δ' ἀκούουσι σύνεσιν. Jamblichus de *Myster.* 3, 2. καὶ πότε μὲν ἀφανὲς καὶ ἀσώματον πνεῦμα περιέχει κύκλῳ τοὺς κατακειμένους, ὡς ὄρασιν μὲν αὐτοῦ μὴ παρῆναι, τὴν δὲ ἄλλην συναίσθησιν καὶ παρακολούθησιν ὑπάρχειν, ροιζομένου τε ἐν τῷ εἰσιέναι, καὶ περικεχυμένου πανταχόθεν ἄνευ τινος ἐπαφῆς. Also, in the same work, C. 6, 3. (cited by Bulkley) "the philosopher observes that a person, favoured with the inhabitation of deity, sometimes perceives a spirit descending and insinuating itself into him, and of what rank and quality it is; and that by it he is secretly taught and governed; and that such a person, before the divine susception, perceives, too, a certain form or species of fire, which is sometimes sensible even to those who are present with him." Kuinoel, too, observes (partly from Elsner and others) that the Christians then met together accounted the *wind*, which filled the room where they were sitting, as a *sign* of the presence and approach of the Holy Spirit promised by Christ, and therefore seemed to themselves to hear something greater than usually happens on a common tempest. Hence it appears (continues Kuin.) that Luke used ἦχος ὡς πὲρ φερομένης, πνοῆς βιαίας, for want of a more determinate expression.

Φέρεσθαι, it must be observed, is, like ruere (Virg. *Æn.* 1, 86. ac venti—ruunt), frequently used of winds and their violent *impetus*. So *Ælian* H. A. 7, 24. ἐπειδὴν τὸ πνεῦμα βίαιον ἐκφέρεται. *Diodor.* Sic. p. 619. πολλοῦ καὶ βιαίου πνεύματος φερομένου. *Diog. Laert.* L. 10. c. 25. § 104. διὰ τοῦ πνεύματος πολλοῦ φερομένου. Kypke well observes that καθῆσθαι with its cognate καθίջειν and καθίջεσθαι, is often (as

here) put for *commorari, esse, versari in aliquo loco* ; as also in Luke 21, 35. See the examples produced by that Commentator.

3. ὠφθησαν αὐτοῖς. There have been not a few difficulties raised on the construction and sense of this whole passage. Many early Commentators, as Piscator, take αὐτοῖς for *in them, on them, upon them*. But it has been, upon good grounds, maintained by Schoettgen, Maius, (Obs. P. 4. p. 71.) Heumann, Wolf, Rosenm. Heinsius, and others, that the sense of the words is, “ were seen by them,” *appeared unto them* ; which interpretation is supported by the Vulgate, and was judiciously followed by the authors of our English Version. The construction is frequent in the New Testament, examples of which may be seen in Schl. Lex.

The words διαμεριζόμεναι γλῶσσαι ὥσεί πυρὸς are variously explained. Some have thought that the natural tongues of the Apostles appeared to each other divided or cloven, considering αὐτοῖς as put for αὐτῶν. But this would have required the article αἱ γλῶσσαι. Besides, as Kuinoel observes, there were not spectators immediately at hand. The ὥσει must be construed after γλῶσσαι, *as it were tongues of fire*. Nor are the γλῶσσαι διαμεριζόμεναι *cloven tongues* (which, as Markland observes, would have required διασχιζόμεναι), but *distributed* (as in 45). So the Vulg. *dispertita*. Or it may be rendered, with Valckn., *dividentes semet ipsæ* (in the middle voice). Rosenm. and others explain *discursitantes*. As to the *mode* in which this most remarkable phenomenon took place, commentators are not agreed. Michælis attributes it to *electricity*, Moschius and Heinrichs to *lightning*. Heumann thinks that their seeing these fingers of fire dispersed through the apartment was ἐν ἐκστάσει; and Kuinoel refers to his note on Matt. 4, p. 102. But this is a very precarious shift to remove the difficulty; nor does it at all satisfactorily effect that purpose. Eichhorn seems to have resolved all into an Oriental and metaphorical

phrase, denoting high *mental excitement* and enthusiasm, and ascribes it all to *Jewish notions*, appealing to several passages which had been produced by Schoettgen, in his Hor. Heb.* But this mode of considering the subject is liable to strong objections, some of which are well stated by Storn, Op. 3, 174., who there proves that the phraseology of those passages cannot be entirely resolved into metaphor; or that, supposing those Jewish writers had meant nothing more than *mental ardour*, yet it will not follow that what we read in writings so much more recent than this work of St. Luke's can properly be compared with what is therein found. Besides, Luke does not make mention of the promulgation

* The passages are as follows. Schir haschirim Rabba, fol. 10, 2. and Midrasch Ruth Rabba, fol. 42, 1. Eo tempore, quo viri docti student in lege, et inde ad Prophetas, et Hagiographos pergunt, וחמש מחלחטת סביבותיה, ignis circum ipsos flammavit, et verba ipsos exhilararunt, eo modo, quo idem in promulgatione Sinaitica factum est. Annon enim Lex in Sinai per ignem data est? q. d. Deuter. 4, 11. Et mons arsit igne על לב חשמים usque ad cœlum. Filius Asai sedit et legem explicavit, וחמש סביבותיו, et ignis circa illos visebatur. Venerunt ergo discipuli ejus ad R. Akiba, et dixerunt: Rabbi, Filius Asai sedet et legem explicat, ignis vero circa illos adparet. Ivit R. Akiba ad ipsum, dicens: Audiui, quum tu Legem explicares, ignem circa te adparuisse. Filius Asai respondit: Ita est. Akiba pergit: Num forte in opere currus (theologiâ mysticâ sublimiore) tu studisti? Ille respondit: Non feci, sed a Lege perrexi ad Prophetas, a Prophetis ad Hagiographos, verba vero illa tam grata mihi fuerunt, quem admodum promulgatio legis in monte Sinai, et tam dulcia, כעקר נחיתן, sicut præcipuum promulgationis ejus. Hæc autem per ignem facta est. Sic quoque R. Afhu sedit et legem explicuit, et flamma circa ipsum visa est. Midrasch Coheleth, fol. 87, 1. Historia: Abuja, unus ex primoribus gentis nostræ, cum ad me circumcidendum veniret, omnes primores Hierosolymorum, aliosque, qui tunc temporis erant, convocavit, interque hos R. Elieserem et R. Jehoschuam. Postquam comederunt et biberunt; quidam ex illis Psalmos, alii rhythmos alphabeticos recitarunt. Dixit R. Elieser ad R. Jehoschuam: Illi rebus suis occupati sint, nos nostra agemus. Inceperunt itaque a Mose, et inde ad Prophetas et Hagiographos perrexerunt, et verba hæc eos exhilararunt, sicut promulgatio Legis, et ignis circum ipsos flammavit, &c. Dixit pater meus: Quandoquidem tanta est virtus legis, ego puerum hunc, si vivet, studio illius adplicabo. Quia vero intentio ejus non fuit לשם שמים, ad gloriam Dei, studium quoque legis non fuit stabile. (Schoettgen.)

of the Mosaic Law by fire (to which the passages of those Jewish writers advert), nor does he use the phrase so often employed by him, *πλησθῆναι πνεύματος ἁγίου*, or else adds an equivalent description, as it were, of flames of fire, but in this one passage records, among the other phenomena falling under the senses, this of the *tongues of fire*. For my own part, I see not how we are concerned to account for the actions of those *recent* Jews. But supposing them to have been entertained even by the *earlier* Jews, yet it is not unreasonable to suppose that God would vouchsafe to use a *symbol* accordant with the notions of that age, and therefore intelligible to all.

As to the *mode* in which the phenomenon was effected, we are not enabled to come to any certain conclusion. The opinion of Michaelis, Rosenmuller; Hezel, and Paulus, is approved by Kuinoel; namely, that it was effected by the power of *electric fluid*, which (say they) is observed in a similar way to settle on objects animate and inanimate, as men, ships, masts, yards, &c., and yet not burn them." The conjecture is not in itself improbable, but I know not whether it be not presumptuous to investigate too minutely where Scripture affords not the means for obtaining certainty. Wetstein observes that the ancients believed the presence of the Deity to be indicated by *fire*, and that a flame burning from the head was accounted a sign or symbol of Divine favour; and that a little tongue of fire, or a radiated head, indicated the sanctity of those on whom it was found.*

* He refers to Exod. 34, 29. Matt. 17, 2. Apoc. 1, 14. Acts 7, 30, 9, 3. and cites Hom. Od. τ. 36. ὃ πάτερ, ἡ μέγα θαῦμα τὸ δ' ὀφθαλμοῖσιν ὁρῶμαι, ἔμπης μοι τοῖχος μέγαρων, καλαίτε μεσοδμαῖ, εἰλατῖναι τε δοκοῖ, καὶ κίονες ὕψος φαίνοντ' ὀφθαλμοῖς ὥσει πυρὸς αἰθομένοιο, ἢ μάλα τις θεὸς ἐνδον, οἱ οὐρανὸν εὐρὺν ἔχουσι. Sil. Ital. 3, 693. Virg. Æn. 2, 680. Cum subitum dictuque oritur mirabile monstrum; namque manus inter mœstorumque ora parentum, ecce levis summo de vertice visus Iuli Fundere lumen apex, tractuque innoxia molli lambere flamma comas, et circum tempora pasci. Nos pavidi trepidare metu, crinemque flagrantem Excutere, et

The expression *γλῶσσαι πυρὸς* signifies *tongues of fire*, pointed flames. The extremity of a flame is (like many other things ending in a sharp apex) called *a tongue*. So Is. 5, 24. *וְהָיָה נֹחַל* is interchanged with *וְהָיָה*, and by the Latin writers flames are said *lambere*. See Hor. Serm. 1, 5, 74. Wetstein observes that a flame of fire represented *linguam bifidam, signum domi linguarum*: and he proceeds to give numerous examples of the words *διγλωσσος* and *bilinguis*, in the sense of skilled in more than one language. On both these terms I shall have much to say in a note on Thucyd. 4, 109. The same view of the subject is taken by Doddridge, who is of opinion that the division of each

sanctos restinguere fontibus ignes: At pater Anchises oculos ad sidera lætus Extulit, et cælo palmas cum voce tetendit: Jupiter omnipotens, precibus si flecteris ullis, Adspice nos, hoc tantum; et si pietate meremur, Da deinde auxilium, pater, atque hæc omnia firma. Liv. 1, 39. Eo tempore in regiâ prodigium visum, even-tuque mirabilis fuit. Puero dormienti, cui Servio Tullio nomen fuit, caput arsisse ferunt multorum in conspectu. Plurimo igitur clamore inde ad tantæ rei miraculum orto, excitum regem — Tum adducto in secretum viro Tanaquil: Videsne tu puerum hunc, inquit, quem tam humili cultu educamus? Scire licet, hunc lumen quondam rebus nostris dubiis futurum præsidiumque regiæ afflictæ, proinde materiam ingentis publice privatimque decoris omni indulgentiâ nostrâ nutriamus. Inde puerum liberum loco cæptum haberi, erudiri que artibus, quibus ingentia ad magnæ fortunæ cultum excitantur. Evenit facile, quod Diis cordi esset. Juvenis evasit verè indolis regiæ. Florus 1. 6. Valerius Max. 1, 6. Ovidius F. 6, 634. Conceptus ab illâ Servius a cælo semina gentis habet. Signa dedit genitor tunc, cùm caput igne corusco Contigit, inque comis flammeus arsit apex. Plinius H. N. 2, 37. Hominum quoque capita vespertinis horis magno præsidio circumfulgent. Omnia incertâ ratione, et in naturæ majestate abdita. Livius 1, 40. Tuum est, inquit, Servi, si vires, regnum—erige te, deosque duces sequere, qui clarum hoc fore caput divino quondam circumfuso igni portenderunt. 25, 39. Apud omnes magnum nomen Marcii ducis est, et veræ gloriæ ejus etiam miracula addunt, flammam ei consonanti fusam e capite sine ipsius sensu cum magno pavore circumstantium militum. Sil. Ital. 9, 445. 16, 119. Sueton. Aug. 94. Plin. Paneg. Traj. 52. Hom. Il. σ. 214. ὥς ἂπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθερ' ἴκανε. And 225. Ἠνιόχοι δ' ἐπληγεν, ἐπεὶ ἶδον ἀκάματον πῦρ Δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐδῃος Δαιδόμενον· τὸ δ' ἔδαε θεὰ γλαυκῶπις Ἀθήνη. Eurip. Bacch. 756. ἐπὶ δὲ βοστρύχοις πῦρ ἔφερον, οὐδ' ἔκαϊεθ'.

might aptly represent the variety of languages with which each person was endowed; "and some (says he) have thought that the form of the mitres worn by bishops (according to the Roman ritual) bears some allusion to the supposed form of these cloven tongues." But this proceeds on a false interpretation of διαμεριζόμεναι. It has been, with more probability, thought by Grotius and others, that this wonderful appearance in the form of fire might be intended to signify the *quicken*ing and *purify*ing influences of the Spirit, as well as to illustrate John the Baptist's prediction, that Christ should baptize with the Holy Ghost and with fire. (Matt. 3, 11., and Luke 3, 16.) So Philo ad Decalogum (cited by Grotius.) Ἐπειδὴν τοῦ πυρὸς τὸ μὲν φωτίζειν, τὸ δὲ καίειν πέφυκεν, οἱ μὲν τοῖς χρήσμοις ἀξιούντες εἶναι καταπειθεῖς ὡς ἐν ἀσκήῳ φωτὶ τὸν αἰὲν χρόνον βιώσονται, τοὺς νόμους αὐτοὺς ἀστέρας ἔχοντες ἐν ψυχῇ φωσφοροῦντας· ὅσοι δ' ἀφηνιαστοὶ, καιόμενοι καὶ κατακαιόμενοι διατελοῦσιν ὑπὸ τῶν ἐνδον ἐπιθυμιῶν, αἱ φλογὸς τρόπον πορθήσουσι τὸν σύμπαντα τῶν ἐχόντων βίον. By Lightfoot and Grotius it has been thought that as the division of tongues at Babel once introduced confusion, and was the means of casting off the Gentiles from the knowledge of the true God, so now there was a remedy provided by the *gift of tongues* at Zion, to bring the Gentiles out of darkness into light, and to destroy the veil which had been spread over all nations.

3. ἐφ' ἓνα ἕκαστον αὐτῶν, settled upon each of them: as many Commentators suppose, with a *tremulous motion*. At ἐκάθισε some Interpreters subaud πνεῦμα, which occurs in the following verse, since an ellipsis of a word is not unfrequently to be sought out of a *subsequent* member of a sentence. (See Glass Phil. 638.) Here however the following words are not a member of the *same* sentence, but commence a *new one*. Besides, as Kuinoel observes, the phrase πνεῦμα ἁγίον ἐκάθισε is utterly unexampled; neither is there any reason to resort to such an irre-

gularity; since, as is observed by Beza, Schoettgen, and Kuinoel, we may refer the verb to the immediately preceding noun *πῦρ*, or, (as is the opinion of Ernesti, Storr, Schnur, and Schroeder,) being put by enallage (as an *index distinctionis*) it may be construed with *γλώσσαις πυρὸς*. So Valckn. who remarks: *ἐκάθισε non pertinet ad γλώσσαις, sed ad subaudiendum ἐκάστη, id vero evolvendum ex eo, quod adest ἕκαστον*. Hoc ergo modo loquutio suppleta est contracta: *ἐκάθισέ τε* (sc. *ἐκάστη τῶν γλώσσων*) *ἐφ' ἓνα ἕκαστον αὐτῶν*.

4. καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις. The interpretation of these words has not a little exercised the learning and diligence of the Commentators, who in the explanation of them have pursued two different courses. Whole treatises on this one passage have been published by Barkey, Vieroort, Moschius, Ernesti (*de dono linguarum, Opus. Theol.* p. 412), Less, in his Answer to Ernesti, Rabast, Bardile, on the signification of *προφήτης*, Eichhorn, Storr, *Opusc.* 2, 290. Herder, Paulus, Becker, Kursman, Hanscinus, Meyer, *on the gift of tongues mentioned in Acts 2. and 1 Cor. 1, 14.* Ammonius *de linguis novis* 1808. and Klein *de formulâ γλώσσαις λαλεῖν*.

I. The opinion of most of the earlier, and not a few of the later Theologians, is, that the Apostles, or generally the hundred and twenty disciples then collected together, by divine inspiration, began to speak in the words of foreign tongues utterly unknown to them, as if in their vernacular and accustomed languages; and that this was a gift granted them from Heaven, and perpetual. The arguments on which this opinion is supported, are the following:

1. "According to the command of Christ, his doctrine was to be delivered by the Apostles to all nations. In order, therefore, to the right, proper, and immediate discharge of their office, without the toil of learning foreign tongues, there was to be conferred on the Apostles and other Christians the divine power and faculty of preaching the Christian doctrine to foreign nations, each in their own tongue." To this, however, it may be answered, that not the Apostles only, but also the rest of the Christians collected on the day of Pentecost, spoke with tongues (see the note on ver. 1.); as also Cornelius and his family (Acts 10, 44), and the disciples of John (Acts 19, 6); yet there is no reason for supposing that *all were made teachers*; and the Corinthians used this faculty of speaking in foreign tongues in the church at Corinth, where there was no need

of them to the teaching of men who only understood the Greek language. It is indeed replied by those who use the foregoing arguments, that although it be granted that not *all* those who were divinely endowed with this faculty propagated the Christian doctrine by teaching, yet there must have existed a competent number of persons in all respects fitted to teach the Christian doctrine to foreign nations, and, according as the opportunity should offer itself, they might be sent out for the instruction of foreign nations. But to this it may be answered, that neither to the Apostles, nor to other teachers of the Christian Religion, was there need of any other language, for such a purpose, than the vernacular tongue of Palestine (namely, the Syrochaldean), or the Greek, either of which they knew sufficiently well for that purpose. For the Greek language was then in universal use, and was prevalent even in the regions of Palestine. (See Ernesti Opusc. 421. seq., our Proleg. on John, p. 34. seq., Hugii Introd. p. 30. seq., and Cic. pro Archia, c. 25.) Therefore it was not *necessary*, for the *purpose of teaching*, that other tongues should be infused into them. Nor was St. Paul, who undertook so many journeys for the sake of preaching the Christian Religion, acquainted with all tongues. See Acts 14, 11.

2. It is urged, that our Lord had predicted to his disciples (the future teachers of his religion), that they should speak *γλώσσαις καιναῖς* (Mark 16, 17), i. e. in tongues which they had never learned; and that of this prediction we have the fulfilment on the day of Pentecost. But to this it may be answered, that the term there employed is *καιναῖς*, *new tongues*, by which is meant a new mode of speech, an usual eloquence, never before found in the disciples: and what Jesus has there said is not to be referred to what we here read. (See my note on Mark 1, 1.)

3. It is urged by the above Commentators, that on the day of Pentecost there were (as we learn from v. 41.) about three thousand persons who embraced the Christian faith. "Such an increase (say they) must have been occasioned by this gift of tongues, whose power, and the cause of it, the auditors had, with admiration, perceived from the discourses *τῶν λαλούντων τὰ μεγαλεῖα τοῦ Θεοῦ*, and from the very discourse of Peter itself. Compare ver. 33." But that the auditors knew from the discourses of Christ's followers that the tongues which they used were previously unknown to them, is rather *taken for granted* than *proved*; it does not *appear* from the narrative of Luke; and on the words of Peter at ver. 33. there is by those interpreters obtruded a sense which is not contained in them. The religious Jews had heard, with admiration, the congregated Christians celebrating in foreign tongues the wonderful works of God (ver. 11): *some* in derision had said that these men were inebriated with new wine. But why did not Peter plainly declare to those who wondered and cavilled at the novelty of the thing, and *these*, that the very words of the foreign tongues were themselves inspired into the speakers? Now, in answer to those who contend that the foreign tongues were not before known to the speakers, we may be permitted to make the following observations: — a] If the faculty of speaking foreign tongues had, by the pro-

vidence of God, been granted to the Apostles, one does not see how it should happen that they should not, spontaneously and voluntarily, have come to the knowledge, that they were invested by God with this faculty, in order that they might deliver the doctrine of the Gospel to the Gentiles also. Now Peter *had yet to be taught by vision* that, besides the *Jews*, the *Gentiles* also were to be received into the assembly of Christians (see 10, 10 & 15); nor does he, when reprehended by the Jewish Christians (see 11, 1. seq.) for having announced the divine doctrine to the Gentiles, in his apology, appeal to the gift of foreign tongues, granted to him and the rest of his colleagues on the day of Pentecost.—b] Among the Corinthians there were many γλώσση (scil. γλώσσαις) λαλοῦντες (which formulas are equivalent to the γλώσσαις ἐτέραις λαλοῦντες now under our consideration). John's disciples, when they had come over to Christianity, and Cornelius, with his family, are related to have used *foreign tongues*. See Acts 10, 44 & 46. 19, 6. If we refer this to a *miracle*, it would indeed deserve to be ranked with the most illustrious, but that so remarkable a miracle should have been so often repeated, and should have been conferred on *so many* Christian converts, is little probable.—c] St. Paul, 1 Cor. 12, 28. in reckoning the χαρίσματα, mentions the γένη γλώσσων, *last*. He at 1 Cor. 12, 31. 14, 1. seqq. refers it to χαρίσματα, of *lesser estimation*, and declares that from it redounds no benefit to the Church, unless the things so brought forward by the speaker be interpreted.—d] By many of the Corinthians this gift was *ambitiously* sought after, and applied to the purpose of *ostentation*, since it excited greater admiration than the other gifts, which St. Paul sharply censures. (See 1 Cor. 14, 12. 28, 33.) But how is it possible that God should grant so admirable a gift to the Corinthians, that they might abuse it? This cannot be thought of, whether it be maintained, with some, that the faculty granted them, of understanding each language, was such that they might use it when they pleased, instead of their vernacular tongue, or (with others) that the gift was temporary, and only now and then granted by God.

II. There have been those (as Ernesti and Moschius) who have thought that the gift of tongues was temporary and sudden, and only *now and then* exerted, during public assemblies, for the end of being a testimony to the truth of the Gospel, in order that the Apostles, who should believe in Christ, and the rest of his followers, who should afterwards believe in the Apostles, might be confirmed in the faith, and have this pledge of its truth; and moreover that they also who should not yet have believed, might be excited to attain a knowledge of the truth. But to this it is replied by Eichhorn, that thus the gift granted by miracle would have required a miracle to take it away. "Now (continues he) for the preservation to them of that gift a new miracle were surely unnecessary. If once the faculty of speaking in foreign tongues had been granted to the Apostles, why did not God suffer it to be perpetual? Although not *necessary* to them, it might yet be *useful*. Neither does one see *why* it should be necessary for this faculty to have been granted to the other Christians, that they might account it a pledge

of the truth of Christianity." Storr, Opusc. 3, 177. asserts that the *knowledge* indeed of foreign tongues was not granted to the Apostles and other Christians, but only mental faculties made equal to and fit for the speaking of those tongues whenever there should be need, and that the faculty of pouring forth prayer and praise to God was divinely inspired into them *at that time*, and was therefore conceived in the words of a language unknown to the persons praying, in order that the Apostles might be excited to admiration, (see ver. 6—12.) and the presence and support of the Divine assistance, which had been promised to them, be confirmed. But, as Eichhorn observes, neither can this conjecture be proved by any certain arguments.

III. Finally, there have not been wanting those (as some Antients, and Wolf) who have transferred the miracle, and, as it were, its seat, from the Apostles, and the other Christians, to the hearers; and have maintained that the Disciples spoke in their vernacular tongue, but that these words were received by the auditors of different nations each in their vernacular tongue. But this opinion is plainly repugnant to the context (compare ver. 4 & 11.): and thus things of themselves difficult enough to be understood are unnecessarily rendered more marvellous and strange.

IV. Others maintain that all is to be explained on natural principles. But these interpreters are not quite agreed on the *mode*.—a] Eichhorn is of opinion that the present formula, *γλώσσαις ἐτέραις λαλεῖν*, is to be taken no otherwise than *γλώσση* and *γλώσσais* λαλεῖν in 1 Cor. 12, 14. and Acts 10, 46. 19, 6. These phrases, he thinks, mean no more than "speak with the tongue," move the tongue to the expression of sounds inarticulate and indistinct, which others cannot understand: and as to the passage of Acts 10, 46. he remarks that it may be so explained as to signify that some uttered inarticulate sounds, but others praised God in plain and perspicuous words. The same views have been adopted by Bardili, Ziegler, and Boehm. Eichhorn thinks that those who, on other occasions, spoke in foreign languages, were *foreign Jews*, of the number of those who had come to Jerusalem to celebrate the Passover and Pentecost, and had been by the Apostles brought over to the religion of Christ. Those foreign Jews (says he), seized *furor divino*, expressed the thoughts and feelings of their minds in their own vernacular tongues. Now the Jews, who entertained somewhat rigid notions on religious worship and instruction, were averse to the use of any other language in sacred worship than the ancient Hebrew, or the Syro-Chaldee. (See Noesselt, *Diss. on the Holy Ghost communicated by the Apostles to the first Christians by the imposition of hands*, inserted in his Exercit. p. 67 & 73, where he remarks that the cause why the Samaritans (Acts 8, 17.) are said none of them to have spoken *ἐτέραις γλώσσais* is this, that the Samaritans' native language was Aramæan, a certain dialect of the sacred language, and therefore could not be spoken in a profane tongue.) The Jews therefore, who had collected together, when they heard men of their own nation holding sacred discourses in profane languages, were greatly offended at witnessing such an in-

novation, and exclaimed, "Are not all those which speak Galilæans? Jews of a sect arising from Galilee? How is it then that we hear them speak thus in profane languages? What lust of innovation is it that hurries them so far?" Others answered, "It is no innovation, the men are inebriated."—β] Herder tells us that *γλώσσα* was sometimes used of words obsolete, foreign, unusual, and poetical; and that in the Rabbinical writings *רזל*, denotes the language of a certain nation. But the former signification of *γλώσσα* rarely occurs in the Classical writers, and never in the New Testament; and that poetical words are so denominated can scarcely be proved by any examples. See Storr, Opusc. 3. 277. *Γλώσση λαλεῖν* Herder interprets *animo concitato loqui*, *γλώσσαις λαλεῖν*, *ἀποθέγγεσθαι*, and *ἐτέραις καίναϊς γλώσσαις λαλεῖν* to bring forward new interpretations of divine oracles. (But this and the rest of his hypothesis is too absurd and improbable to need refutation, and is completely overturned by Storr, Opusc. 3, 277. and Kuin. in h. l. Edit.) —γ] Paulus is of opinion that the Christians praying and singing in foreign languages, (i. e. the Greek, Latin, Arabic, and Persian,) were Foreign Jews, but that the auditors falsely and hastily took them for Galilæans, and he maintains that even the Corinthians spoke in foreign tongues, with which they were acquainted.—δ] Meyer renders the words, "they began to speak in tongues different from those used for this purpose. He thinks that the formulas *γλώσση*, *γλώσσαις λαλεῖν*, in Acts 10, 46. in Acts 10, 46. 19, 6. and Ep. to Corinth. are to be understood of an enthusiastic discourse and phraseology filled with foreign names, so that, according to his opinion, those, for instance, who spoke Greek, mingled in their discourse certain Hebrew and Latin phrases and formulas; which conjecture, destitute of proof and improbable in itself, has been refuted by Klein and others.—ε] According to the opinion of Heinrichs, the Jews in their festivals did not use the vernacular language of Palestine, but an older and sacred Hebrew, and that this the Apostles and Disciples had used before the phenomenon had appeared to them, but afterwards, when they perceived themselves seized with the sacred furor, they cared no longer for the *lingua sacra*, but pronounced the words in the language accustomed and natural to each; and that therefore the Palestines used that dialect, the Cretes the Cretan. He therefore ascribes to the phrase *γλώσσαις ἐτέραις ἤρξαντο λαλεῖν* this sense: "The benefits of God and the Divine Majesty, which they had hitherto celebrated in the holy language, they now extolled in a poetical and figurative phraseology (but see supra β), and in sublimer language, and moreover each in their native tongue, and vernacular dialect." But that the antient Hebrew was then unknown has been proved by Vitranga de Syn. Vet. p. 1015.—η] Klein maintains that, on the feast day, very many had met together in the Temple, in order to pour forth their prayers in the accustomed and in the holy language prescribed by the rites of the Law, and being after a time moved by a certain extraordinary event, gave vent to their highly-excited feelings in the vernacular, and therefore to them easier tongue, and seized with enthusiasm *verba*

graviora fecisse, ἤρξαντο λαλεῖν ἑτέrais γλώσσαις. The formula *γλώσσαις λαλεῖν* at Acts 10 & 19. he takes, not in a proper but in a proverbial sense: and thus in Acts 2, 4. he thinks that *ἑτέrais γλώσσαις λαλεῖν* was a *proverbial* expression. [For the remainder of these most absurd and far-fetched hypotheses I must refer the reader to Kuin. Edit.]

After bringing forward the principal interpretations of this passage, I must subjoin what appears to me the most probable one; for nothing beyond *probability* ought to be required, since we live too far removed from the times in which the things here mentioned took place; and nothing beyond the fact itself has been narrated by the sacred writer. The simplest interpretation, and the most suitable to each of the passages, and therefore probably the truest, is that which assigns to the formulas *γλώσση, γλώσσαις λαλεῖν*, at Acts 10 & 12. and 1 Cor. 14. the same sense with that of *γλώσσαις ἑτέrais λαλεῖν*, at Acts 2, 4. and renders thus: to speak a foreign tongue, or foreign tongues. That they are synonymous and equivalent appears from Acts 11, 15. where Peter professes that in the Pagans (i. e. Cornelius and other Romans, compare 10, 30, & 44.) the divine power had worked in the same manner as formerly, on the day of Pentecost, it had done in the Apostles. But at C. 10, 14. we read that, seized with ardour and enthusiasm, they had spoken also in foreign tongues. Hither also must be referred the passage of 1 Cor. 14, 21. where there preceded the phrases *γλώσσαις, γλώσση λαλεῖν*, and where there are adduced by St. Paul, and transferred to his purpose, the words of Is. 28, 11. The prophet there threatens to his countrymen that God would employ enemies barbarian in language, and thus chastise them. In the Sept. we have *διὰ γλώσσας ἑτέρας*, but the Apostle has employed the terms *χείλεα ἑτέρα* and *ἑτέρας γλώσσας*, in *foreign languages*. (Compare Storr, Opusc. 2, 295. and see what was before remarked in β). Now as to our present passage, the following considerations are to be borne in mind. To the Jews of Palestine, and especially the more rigid ones, the study of foreign languages was held in hatred, and they felt averse to the use of any other language, for religious offices and instructions, than the old Hebrew, or the Syro-Chaldee. Those indeed who entertained milder opinions conceded the use of the *Greek* language. In the Palestinian synagogues the Law and the Prophets were publicly read in the Hebrew language. Since, however, it had, at that time, ceased to be known to the common people, some selections were read in the vernacular, i. e. the Syro-Chaldee tongue, and in this, as well as in the older Hebrew, the forms of prayer were recited: ex. gr. *Menachoth*, fol. 64, 2. *maledictus sit qui alit porcos, et qui docet filium suum sapientiam Græcorum.* *Hieros. Sota*, fol. 21, 2. R. Levi ben Chaiathah adiit Cæsaream, atque audivit eos recitantes precationem *יוֹשֵׁב גֵּר* Græcè; voluit eos prohibere. R. Jose id animadvertens, iratus dicebat: qui non potest Hebraicè, num omnino non recitabit? Imo recitet eâ linguâ, quam intelligit, et sic officio suo satisfaciat. *Berachoth*. fol. 3, 1. Sunt, qui dicant precatiunculam istam, cujus initium *שְׁמִי כִּי* recitare post concionem; adfuit autem ibi vulgus, qui linguam He-

bræam non intelligebat, ideo in lingua Targumistica eam instituerunt, ut intelligeretur ab omnibus, nam hæc eorum lingua, &c. See also the note on Joh. 7, 36. Also in the synagogues of the Hellenists (see Acts 6, 1, 9.) the sacred books were publicly read in the Hebrew language (for that the *Alexandrian version* was so read cannot be proved), but the portions recited were explained in the Greek language: moreover the prayers in the Syro-Chaldee tongue, and what had been composed from places of the Old Testament, were named in the Old Hebrew. The common people indeed did not understand those forms of prayer, but, according to the decisions of the Jewish Doctors, it was sufficient for *them* to pronounce Amen. So *Schabbath*, fol. 119, 2. Dixit R. Josua Ben Levi: Quicumque respondet Amen, illius nomen magnum erit et benedictum, et decretum damnationis ejus omnibus viribus annihilatur. Imo si ipsi aliquid idolatriæ adhæreat, id deletur. R. Chija fil. Abba dixit, docuisse R. Jochanem: Quicumque respondet Amen, illi omnibus viribus aperiunt portas Paradisi, &c. *Berachoth*, fol. 53, 2. & *Sohar Chadasch*, fol. 74, 1. R. Jose dixit: major est, qui respondet Amen, quam qui preces recitat. Compare also 1 Cor. 14, 16. where see Beza. There have indeed been those who have contended that not only in the Synagogues of the Palestinean Jews, but also in those of the foreign Jews, the Syro-Chaldee was in use, and that all the more religious Jews abstained from the use of any other language, while engaged in religious teaching or divine worship. But this cannot be proved by any certain and cogent arguments, nor, if the opinion were admitted, can one see how the Gentile proselytes, ignorant as they were of the Syro-Chaldee, could frequent the Synagogues. Admitting, however, the opinion which *we* have just proposed, not only is this difficulty removed, but it plainly appears what is the force of the words *ἤρξαντο λαλεῖν γλώσσαις ἑτέραις*, and why the more rigid Jews were filled with astonishment when every one heard the Christians speaking in their vernacular tongue. For amongst the Christians collected on the day of Pentecost were also certain foreign Jews. (See Joh. 12, 20.) On hearing the sound (ver. 2), and viewing the flames (ver. 3), all with a sacred enthusiasm and holy fervor, prayed with a loud voice, and made known τὰ μεγαλεῖα τοῦ Θεοῦ (ver. 11), every one using his own vernacular tongue. Now the Jews, and, among them, *ἄνδρες ἐλλαβεῖς*, repairing for religious worship to the Temple (situated perhaps in the vicinity), on hearing the sound and the voices of those who were praying with minds highly excited, entered the Synagogue of the Galilæans, heard the Galilæans praying in foreign languages, and praising God for the event which had just taken place. Those who heard the Christians praying were Jews both of foreign countries and distant parts of Palestine. Now they, as being religious Jews, were offended at hearing prayer uttered, not only in the Syro-Chaldee, or the Greek, but also in other languages, by the Jewish Christians on this feast-day, and that at the customary hour of prayer in the Holy City, publicly and in the synagogues. See the note on ver. 7 & 12. But that the Apostles, and especially their companions, offered up prayers, and repeated hymns derived from

the sacred books, and accommodated to those times, and not sacred orations, may also be confirmed by a passage of 1 Cor. 14, 13—17. There were, indeed, among the Corinthians those who imitated the event mentioned at Acts 2, using in their sacred meetings foreign tongues, (often many at once: see 1 Cor. 14, 27.) not enflamed and excited with *pious ardour* of mind, as were the Christians assembled on the day of Pentecost, but drawn by vanity, and for the sake of boasting of their skill in foreign languages. What they uttered were prayers, and not hymns. For in the passage in question of 1 Cor. τὸ λαλεῖν γλώσση, or γλώσσαις, is more accurately defined by the words προσεύχεσθαι, ψάλλειν, εὐλογεῖν, for which in this place (ver. 11) we have ἐλάλουν τὰ μεγαλεῖα τοῦ Θεοῦ. Compare also 10, 46. (Kuin.)

The last-mentioned opinion is far more probable than the preceding ones, and seems to remove some difficulties by which the common hypothesis is embarrassed; but it is liable, though in a less degree, to the same objection as that which destroys the first detailed hypothesis, namely, that it is contort, far-fetched, and seems to do violence to the sense of the whole passage, being such as no person of sober understanding and competent learning, who had no knowledge but of the passage before him, would ever have thought of. Surely so magnificent and august a preparation as the preternatural appearance of the tongues of fire and the ὠφθησαν αὐτοῖς διαμεριζόμενοι γλώσσαις ὡσεὶ πυρὸς, suggests the idea of something miraculous, and not that they only prayed and preached with unusual flow of language and fervour. Such a magnificent portal, I say, requires a correspondent edifice. Besides, the conversion of the three thousand seems to suppose something miraculous had taken place. So that, after all, the common hypothesis, as it is the most natural, and is confirmed by the earliest authorities, so upon the whole, it perhaps involves the least difficulty. I certainly have met with nothing even in the Greek Lyric Poets that at all comes up to the highly figurative sense assigned to the plain prose expression, ἐτέρας γλώσσαις, by the above learned Commentators.

4. καθὰς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι. Most recent Commentators unite in giving καθὰς the sense of *postquam*, *quoniam*, or *nam*; as in Joh. 17, 2. Rom. 1, 6. and elsewhere. But that signification is of doubtful authority, and the passages cited are of a different complexion. Besides, the interpretation is evidently adopted for the purpose of supporting the hypotheses propounded on the former passage. It seems safer, therefore, to retain the common interpretation *prout*, which, indeed, is required by the words preceding, (if any sense be assigned to them which at all involves a notion of *Divine assistance*;) and by the ἐδίδου, unless its force be entirely explained away.

Besides, something extraordinary seems indicated by the term ἀποφθέγεσθαι. For, as Valckn. observes, it signifies graviter et magnificè loqui, scil. eloqui dicta profunda, sensûs plena. So Hor. L. 4. Ode 2. ver. 5. Monte decurrens velut amnis, imbres quem super notas aluere ripas fervet, immensusque ruit profundo Pindarus ore. So the sayings of the seven wise men were called ἀποφθέγματα, and such were those of our Lord in Matt. 5, 6 & 7. Grotius, too, and Beza, as also Camerarius and Vatablus, agree that the word is commonly used of prophetic, divinely inspired, and profoundly sententious language, and answers to the Heb. קסם נבא and תרה, all of which signify "to utter prophetic and divinely inspired words." And this interpretation is confirmed by the authority of Chrysostom and Œcumenius, and seems to have been adopted by Wetstein, since his Classical examples all tend to the illustration of it.* To these may be added the following, cited by Kypke. Plutarch de Pythiæ orac. p. 405. speaking of the Delphic priests, he says: πρῶτον μὲν ὥσπερ εἴρηται, τὰ πλεῖστα καὶ κείναι καταλογάδην ἀπεφθέγγοντο. & p. 268. ἀποφθέγεσθαι λόγια καὶ χρησμοῦδεῖν τοῖς ἐρωτῶσιν. Strabo L. 14. p. 945. relates that the king of the Egyptians, μαντικῶς πῶς ἀποφθέγξασθαι. See also Joseph. Ant. L. 17. C. 8. p. 597. Philo de Josepho, p. 543. relates that, on his having interpreted dreams to Pharaoh, the king said to him: οὐ γὰρ ἀνεῖ θεοῦ ταυτ' ἀποφθέγεσθαι μοι δοκεῖς. To his examples Wetstein subjoins the following observation, namely, that as the gift of tongues, so also that of prophecy was not so far in their power that they could use it as often as they pleased, to whom, and on what business, they chose, but in conformity to the will of the Almighty.

* These are chiefly derived from Elaner, though he has unwarily omitted the most important of those illustrations, namely, Jambl. de Myster. sect. 3. c. 17. p. 82. ἐνίοτε τῶν εὐηθικῶν τινὰ ἀνθρώπων ποιεῖ (ὁ Θεός) μετὰ σοφίας λογοῦ ὑποφθέγεσθαι.

5. ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες. These words are, by Paulus and Heinrichs, referred to the *preceding* ones, but by other commentators to the *following*: and this Kuinoel acknowledges to be the truer mode of taking them. For the reasons which he assigns to this preference I must refer the reader to his note; the thing being too obvious to need any explication. Κατοικοῦντες is, by Wolf, Michaelis, Rosenm. and others, explained *dwelling*, and not, as it is usually rendered, *sojourning*, "since that (say they) would require παροικοῦντες and παρεπιδημοῦντες. They remark, too, that many religious persons of the foreign Jews had fixed their residence at Jerusalem for the purpose of having greater facilities for the performance of religious duties, and because the advent of the Messiah was then expected.

They explain οἱ κατοικοῦντες at ver. 9. by *qui olim habitavimus*. But this seems harsh, and there is no reason to suppose the sacred writers so very exact in the use of terms nearly synonymous. I agree with Kuinoel in maintaining the common interpretation. For (as he observes) κατοικεῖν is not only used of those who dwell permanently, but of these who *sojourn* any where, like ἐπιδημεῖν; as in the Sept. Gen. 27, 44. where it answers to יָשַׁב, and in 1 Kings 17, 23. to נָזַח peregrinare.

These foreign Jews had come to Jerusalem in order to celebrate the Passover, and many of them, we may suppose, had remained there from the last Passover.

The sense of the whole passage is thus laid down by Markland: "It happened that there were at that time at Jerusalem *Jews* from almost all parts of the known world, on account of the feast of Pentecost. These men were greatly surprised and astonished when they heard the Apostles speaking in the languages of their several countries. But *others* (viz. the natives of Judea and Jerusalem), not understanding the languages which were spoken, said

that they were poor inconsiderable fellows, who had got drunk that morning, and spake, like drunken men, what came uppermost. But Peter, at the head of the other Apostles, applied himself in a speech to both the parties, and proved to the *natives*, first, that they were mistaken in thinking them *drunk*: and then he told them *both*, that that was the thing which had been foretold by the prophet Joel," &c.

5. *ἄνδρες εὐλαβεῖς*. By these are not meant *proselytes* (as some have supposed); in which signification the word does not occur in the New Testament; neither does the particle *καὶ* distinguish them from the Jews before-mentioned. For at Acts 8, 2. by the *εὐλαβεῖς* are denoted persons of integrity and piety; as Simeon in Luke 2, 25.

5. *ἀπο παντὸς ἔθνους, τῶν ὑπὸ τὸν οὐρανόν*. Here we have an hyperbole, for "in a manner all, from many or various nations of the globe." * Wolf subauds

* Of this hyperbolical way of speaking we have several instances in Scripture. Thus in Deut. 1, 28. 9, 1. we read of *cities walled up to heaven*. And in Deut. 2, 25. of the dread of the Jews falling upon every nation under the whole heaven. See also Gen. 11, 4. Judg. 20, 16. and Ps. 107, 26. (Doddridge). So Joseph. Ant. 4, 7, 2. says that Lucullus came to Cyrene to quell an insurrection of the Jews there, *ὣν ἡ οἰκουμένη πεπλήρωται*, of which (Jews) the world is full: and in Bell. Jud. 2, 16, 4. he makes King Agrippa the younger say to the Jews, *οὐ γὰρ ἐστὶν ἐπὶ τῆς οἰκουμένης δῆμος, ὃ μὴ μοῖραν ὑμετέραν ἔχων*, there is no nation in the world where a part of you is not to be found. But Philo, in his account of the Jewish embassy to Caligula, makes King Agrippa the elder speak more largely on this subject in the following words (vol. 2. p. 587. ed. Mang.): *Αὕτη ἐμὴ ἐστὶ πατρίς· μητρόπολις δὲ οὐ μίας χώρας Ἰουδαίας, ἀλλὰ καὶ τῶν πλείστων*, &c. *Hæc quidem* (scil. Hierosolyma) *est patria mea; est verò metropolis non unius regionis Judææ, sed et multarum, propter colonias inde variis temporibus emissas in regiones finitimas: in Ægyptam, Phœnicen-Syriam, tum reliquam, tum eam, quam Cælo-Syriam vocant; tum in longius diessitas, Pamphylia, Ciliciam, plerasque Asiæ partes usque ad Bithyniam et Pontinus internos. Pari modo in Europâ Thessalia, Boetiam, Macedoniam, Ætoliam, Atticam, Argos, Corinthum, Peleponnesi partes plurimas et præcipuas. Nec tantum continentis provinciæ plenæ sunt coloniis Judaicis, sed et insularum celeberrimæ, Eubœa, Cyprus, et Creta. Taceo de provinciis Trans-Euphratensibus: omnes enim istæ, exceptâ parvâ parte (Babylone reliquisque præfecturus quæ agro feraci gaudent) à Judæis incoluntur. See also what Philo says*

χωρῶν, Erasmus, Beza, and Heumann, ἐθνῶν. But we may simply supply ὄντων. Ὑπὸ τὸν οὐρανόν, *on the earth*. In the same sense have we elsewhere ὑπὸ τὸν ἥλιον. So the Heb. שְׁמַשׁ תַּחַת in Eccl. 1, 9. In Diodor. Sic. 599 c. Persepolis is said to be πλουσιωτάτῃ πόλιν τῶν ὑπὸ τὸν ἥλιον. And in Plat. Tim. 23 c. Athens is pronounced to be the most beautiful city τῶν ὑπὸ οὐρανόν. See also Plut. Lyc. 45 c. (Kuini.) Ὑπ' ἡλίῳ or ὑπὸ τὸν ἥλιον are of frequent occurrence; as Phil. 972 A. 979 D. 982 E. (Loesner.)

6. γενομένης δὲ τῆς φωνῆς. Φωνή has been by most Commentators, as Wolf, Rosenmuller, and Heinrichs considered as synonymous with ἦχος at ver. 2., i. e. a sound produced by a commotion of the air. (See the note on that passage.) But ἦχος is too remote, nor does one see how a very violent wind, diffused through all parts of the city, could cause Jerusalemites to meet together at that house. Erasmus, Beza, Grotius, Wolf, and Heumann, take φωνή to have the sense of φήμη. So Gen. 45, 16. καὶ διεβοήθη ἡ φωνή. Jer. 4, 15. φωνὴ ἀναγγέλοντος ἤξει, and 59, 46. φωνὴ ἀλάσεως. See Gatak. de Styl. Nov. Test. C. 14, p. 144.); and φωνῆς ταύτης they explain by φωνῆς περὶ τούτου. But there is not sufficient reason for receding from the common signification of φωνή, and taking it for φημή, since it is often used in *that* sense, and conjoined with the verbs ἔρχεσθαι and ἐξέρχεσθαι (Matt. 9, 26.), not with χεῖνεσθαι. Besides, the ταύτης plainly shews that φωνή is to be referred to what immediately preceded, namely, the noise produced by those who, full of vehement commotion, in a loud voice uttered prayers in foreign languages. Thus, just after, in ver. 14., φωνή is used of a human voice.

Συνεχύθη “ was confounded, struck with astonishment at the novelty of the thing. Συγχέεσθαι, like the Latin *confundo*, denotes great perturbation of

to the same purpose in vol. 2, p. 524, and p. 577, edit. Mangey; and what Cunæus says in lib. 1, c. 8. and lib. 2, c. 23. of his *Resp. Judaica*. (Bp. Pearce.) I add Xenoph. Eph. p. 36. πάντας ἀπέκτεινε, ὀλίγους δὲ καὶ ζῶντας ἔλαβε.

mind; as in 1 Macc. 4, 27. 2 Macc. 10, 30. Thus Hesychius explains συγέχεται by συντετάρακται. Of this sense many examples are produced by Wetstein and Loesner. Διάλεκτος is for γλώσσα in 1, 19. 2, 4. (Kuin.)

7, 8. ἐξίσταντο* — ἐγεννήθημεν. Most Commentators suppose that the auditors wondered that men, by nation Galileans, without the advantages of literature, or intercourse with foreign nations, should speak foreign languages. (See Storr. Op. 3, 174.) But the Galileans, it must be observed, were of a mixed race, composed of many nations; and the country was inhabited by Egyptians, Arabs, Phœnicians, and Syrians. The province flourished in commerce, and was not unpolished in manners. (See the note on Matt. 4, 12. and the Proleg. to Joh. p. 34.) Wherefore a *knowledge of foreign languages* might be acquired by the Galilæans. And thus there might also be present at the Christian assembly, on the day of Pentecost, Galilæans ac-

* On the words ἐξιστῆναι and θαυμάζειν Valcknaer has the following learned remarks:

I. 'Εξίστημι is used both as an active and a neuter verb. Thus ἐκστῆσαι τινα τῆς πόλεως signifies *to drive any one out of town*; and ἐκστῆναι πόλεως, *to depart from town*, as τῆς ὁδοῦ ἐκστῆναι. (See Herodot. l. 3. c. 77.) In the same sense ἐξίστασθαι is used by Nymphodor. in Schol. ad Sophocl. Œd. in Col. 124.

II. The opposite to ἐν ἑαυτῷ εἶναι, or ἐντὸς ἑαυτοῦ γίνεσθαι, *to be composed and sedate*, is ἐξίστασθαι, or ἐκστῆναι τοῦ νοῦ, and frequently, by ellipsis, ἐξίστασθαι, *to be beside oneself*. Moreover, ἐξίστασθαι, ἐκστηκέναι, and ἐκστῆναι, were used of prophets *Deo plenis*, under a divine inspiration, and transported by a sacred *furor*. Hence may be illustrated a passage of 2 Cor. 5, 13. where ἐκστῆναι and σωφρονεῖν are opposed; as σωφρονεῖν and μαινεσθαι in Lucian. See Alberti on Mark, c. 3. p. 177.

III. It is most frequently used of *wonder*, by which any one is *struck*, and, as it were, put beside himself. In this sense it is employed in the present passage, as also in Acts 8, 13. 19, 21. Matt. 12, 23. We have the active ἐκστῆσαι, *to astonish*, in Luke 24, 24. Acts 8, 9. The state of a mind transported is in Scripture expressed by ἔκστασις.

Θαυμάζειν properly signifies *spectare cum admiratione*, from θαῦμα *præstigia*, a *show*. Θαῦμα comes from the perfect, θέθαιμαι, of the old form θαῦω, which was derived from θάω. (Valcknaer.)

acquainted with foreign languages, and Jews living out of Palestine. How then, it may be asked, could it seem wonderful to the Jews, assembling together, that the Galilæans were speaking in foreign languages? Why did it not occur to them that among the number of speakers there might be Jews living out of Palestine, who might have learned foreign languages? Now the cause of this wonder Luke has himself plainly declared, since he introduces the *religious* Jews as thus speaking: ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. These wondered, therefore, that the Galilæans were celebrating the praises of God in foreign languages. (Kuīn.) But see the note *supra* ver. 4. Kuīnoel agrees with Eichhorn and some commentators mentioned by Wolf in regarding Γαλιλαῖοι here as the name of a *sect* rather than of a *country*. “The followers of Christ (says he), before they were called Christians, bore the name of Galilæans, because the author of the sect and his first followers derived their origin from that district. See Reland’s *Palest.* 184. Matt. 26, 69 & 71. Joh. 7, 50. Acts 11, 26. But it may be doubted whether the name had, at so early a period, ever been given them: at least of this we may justly require some proof.

9—11. Πάρθοι—Ἀραβες. To shew that the foreign Jews heard the Christians speaking in the language of their countries, Luke reckons up these countries *from the East*, (i.e. Parthia and Media,) *to the West*, (i.e. Lybia and Cyrene); from the *North*, (i.e. Cappadocia and Pontus, &c.), to the *South*, (i.e. Egypt,) in which the Jews then dwelt, and from whence sojourners might, at the time of the feast, be expected to arrive. This catalogue, however, or list, is rather *ad ornatum*, by way of ornament, and is not to be too much pressed; nor need we maintain that there were auditors present from *each and every* of the above-named countries, and that the Christians spoke in *so many* different languages,

since in many of the above named provinces the same language was in use; as in Phrygia, the *Pamphylia*, i. e. the Greek tongue; in Judæa and Mesopotamia, the *Syrochaldæe*; in Parthia, Media, and Elynais, the *Persian*. (Kuin.)

To this interpretation, however, I cannot accede, since it supposes such a perfect knowledge of those countries as we do not, in reality, possess; and seems, therefore, an unwarrantable liberty. Besides, this paring down of the sense is evidently done *to serve a purpose*; namely, to countenance and support the hypothesis brought forward at ver. 4. And admitting that the same language was in use in many of those provinces, we may be allowed to suppose that it would vary considerably according to the different dialects, of which there would, probably, be several.*

Wetstein observes that as the Passover was celebrated early in the Spring, there was not sufficient time for any one to come from a great distance; and that the feast of Pentecost, to which both Jews and religious persons of all nations resorted, was far more convenient. He then cites Philo de Monarch.

2, p. 223, 14. καὶ τοῦδε σαφεστάτῃ πίστις ἐστὶ τὰ γινόμενα. Μύριοι γὰρ ἀπὸ μυρίων ὄσων πόλεων, οἱ μὲν διὰ γῆς, οἱ δὲ διὰ θαλάττης ἐξ ἀνατολῆς, καὶ δύσεως, καὶ ἄρκτου, καὶ μεσημβρίας, καθ' ἑορτὴν εἰς τὸ ἱερὸν καταίρουσιν, οἷα τινὰ κοινὸν ἱππόδρομον, καὶ καταγωγὴν ἀσφαλῆ πολυπράγμονος καὶ ταραχωδεστάτου βιοῦ.

9. Πάρθοι, i. e. Jews born and resident in Parthia. Of these Justin says, L. 41. Proæm. Parthi, Scytharum exules fuerunt. Hoc etiam ipsorum vocabulo manifestatur; nam Scythico sermone Parthi (exules) dicuntur. See Cellar. Geog. 3, 18. Ἐλαμίται, inha-

* Of this variation, according to the different dialects, the Italian language affords a notable instance. Of the most remarkable varying of its dialects may be reckoned those of Venice, Friuli, Mantua, Genoa, Naples, Padua, Istria, and Bergamo, a specimen of which is given in a translated fragment of a celebrated Italian author, published by the Chevalier Salviati, and inserted in the introduction to Montucci's very useful "Italian Extracts."

bitants of Elymais, a province on the Persian gulph, and which formed part of Persia. Hence it is put *for* that country; as in Is. 21, 2. where the Sept. Version has ἐπ' ἐμοὶ οἱ Ἑλαμίται, καὶ οἱ πρεσβεῖς τῶν Περσῶν ἐπ' ἐμέ ἔρχονται. So also 1 Macc. 6, 1. Jos. Ant. 1, 6, 4. On Μεσοποτάμια see Cellar and Schl. Lex.

9. Ἰουδαίαν. This word has, by some ancient and modern interpreters, been thought spurious, because they did not see *how* Luke could reckon the *Jews* among foreign nations. Hence Tertullian and Augustin read Armenia, and Theophylact omits Ἰουδαίαν. Schmid. conjectures Ἰνδίαν, Barth Ἰοδυμαίαν, Markland and Bryant Ἀνδίαν, and Hemsterhusius (with the approbation of Valcknaer) Βιθυνίαν. Most Commentators have, however, (more rightly,) judged that the common reading, as being supported by the authority of all the MSS. and Versions is to be retained, and have remarked that Judæa might properly be mentioned, since the Galilæan dialect was somewhat different from that of Jerusalem and the rest of Judæa; and that the word διάλεκτος not only signifies language, but also *dialect*, i. e. a different species of the same language. For Luke, who, at ver. 5., had made mention only of the foreign Jews, meant also to signify that the Jerusalemites too, and Jews who (as we have before observed) were very averse to communicating religious instruction, or offering religious worship in any other language than the old Hebrew or Syro-Chaldee, had heard the Christians praying in foreign languages. (Kuin.) On the other names see Wetstein, Cellarius, and Schleusner, as also Horne's Introduction.

10, 11. οἱ ἐπιδημοῦντες Ρωμαῖοι, i. e. "Jews who had settled and had their dwellings at Rome." So Ἀντιοχεῖς occurs in Joseph. C. Ap. 2, 11. After ἐπιδημοῦντες subaud ὧδε, i. e. at Jerusalem. (Compare 17, 21.) Those are said ἐπιδημεῖν, who sojourn and fix their temporary residence at some place

different from their proper country and home. So Diodor. Sic. 53 A. (cited by Munth) οἱ παρεπιδημοῦντες τῶν ἀπὸ τῆς Ἰταλίας. (Kuin.) Among the many examples produced by Wetstein, the following are the most apposite. Plotin. Enn. 6, 3, 1. ὥσπερ ἂν εἴ τις βουλόμενος τοὺς πολίτας συνάξαι πίλεως τινος, οἶον κατὰ τιμήσεις ἢ τέχνας, τοὺς ἐπιδημοῦντας ξένους παρὰ λίποι χωρὶς. Athenæus 8, p. 361 F. οἱ Ρώμην κατοικοῦντες, καὶ οἱ ἐπιδημοῦντες τῇ πόλει, & 4 p. 138 F. τοὺς ἐπιδημήσαντας τῶν ξένων. Simplic. in Epictet. p. 210. ἐστὶ δὲ τις σχέσις καὶ πρὸς τοὺς ξένους ἐπιδημοῦντας ἡμῖν. Xenoph. Hell. 2. οἱ ἐπιδημοῦντες ἐν Λακεδαιμόνι ξεῖνοι. Lucian V. H. 2, 46. τοὺς ἐπιδημοῦντας ξένους.

10. Λιβύης τῆς κατὰ Κυρήνην. So Dio. Cass. 574, 33. 704, 82. τὴν Λιβύην τὴν περὶ κυρηνήν. Joseph. 722, 20, 20. ἡ πρὸς κυρηνήν Λιβυή. Malchus ap. Corp. H. Byz. 80 B. ἐν τῇ κατ' Ἡπείρῳ.

10. Ἰουδαῖοι καὶ προσήλυτοι, i. e. both Jews *born* and proselytes, those who had been *made so*; οἱ ἐξ ἐθνῶν προσεληλυθότες τῷ Θεῷ, as Suidas explains. Some refer these words to the *Romans* before mentioned; others, more properly, to all the nations of which mention was made in the preceding; nay, even the Cretes and Arabs just afterwards named. (Kuin.)

11. τὰ μεγαλεῖα τοῦ Θεοῦ. We must here subaud *πράγματα* or *ἔργα*, which signify, 1st, deeds worthy of admiration; 2dly, mighty benefits. (See the note on Luke 1, 49.) They celebrated the praises of God either in the Psalm usually recited on those days, or in their own words, and in prayers; declaring the benefits bestowed by God through Jesus Christ.

12, 13. ἐξίσταντο δὲ καὶ διηπόρουν. The word *διαπορεῖν* (which occurs in no other sacred writer but St. Luke) is a somewhat stronger term than *ἀπορεῖν*, and denotes "knowing not what to do, what course to take," and is generally expressive of hesitation, doubt, and uncertainty; as in Luke 9, 7. καὶ διηπόρει, and Acts 10, 17. διηπόρουν περὶ αὐτῶν, and 10,

17. ὡς δὲ ἐν ἑαυτῷ διηπόρει τι ἂν εἴη ὄραμα. So also in the middle voice, Luke 24, 4. And so Dan. 2, 3. (Symen.) καὶ διηπόρει τὸ πνεῦμα. It is sometimes used by the later Greek writers, both in the active and middle voice: Τι ἂν θέλει τοῦτο εἶναι; "what this should mean?" what this portended, to what event it would lead. Θέλειν and βούλεσθαι, it must be observed, are not unfrequently used, like μέλλειν, to denote no more than our *shall, will, should, and would*. Of this some examples are adduced from Philo by Loesner, and from other authors by Palairer. Loesner refers to Reisk Animad. 4, 694. Wetstein, too, produces some examples; as Anacr. 44, 6. τι θέλει ὄναρ τόδ' εἶναι; Herodot. 1, 78. τί θέλοι σημαίνειν τὸ τέρας. On ver. 13. Wetstein refers to 2 Paral. 30, 10. 36, 26. Judg. 10.

13. ἕτεροι δὲ χλευάζοντες. Kuinoel remarks that χλευάζειν has the sense of γελᾶν, and Munth and Loesner have given examples of this idiom, which is recognized by Hesychius. But it signifies, in a general way, to mock, jeer, turn into derision. Its proper signification is, *to turn up the lip*; (as Ps. 22, 7. "they shoot out the lip, they shake the head;") from χέλος synonymous with χεῖλος the lip; as was long ago seen by the author of the Etym. Mag. See a learned annotation of Vanderlinden on the different sorts of derision and mockery, whether by words or by gestures inserted in the Critici Sacri, in loc.

For χλευάζοντες Griesbach has received into the text διαχλευάζοντες (from some MSS. and Fathers, as also the Syriac Version); and Kuinoel approves of this, observing that compounds are, by the Scribes, often changed into simples. True; but sometimes *simples* are, by Scribes of superficial learning, who have taken upon themselves to correct, changed into *compounds*. Διαχλευάζοντες is, I grant, a somewhat more forcible and elegant expression; yet the simple occurs not only further on, in 17, 2., but very frequently in the Septuagint; whereas διαχλευάζειν

occurs neither in the New Testament nor the Septuagint. Besides, the *διὰ* may have arisen from *δε*, preceding, and the testimony of the Fathers has, in such a case, but a slight weight; and that of any *Version* very indefinite. On these accounts I would restore the old reading.

Γλεύκους μεμεστωμένοι. By γλεύκος we are to understand, not *new* wine, i. e. *new made* wine (for such there could not have been at the Pentecost), but, as Œcumenius and others explain, *sweet wine*, which is (as the above commentator observes) very intoxicating. So the Sept. in Job. 32, 19. ὥσπερ ἄσκός γλεύκους (π) ζέων. It appears from Plut. 2, 928. and Columella 12, 29. that some sorts of wine, if kept in a cool situation, retained their primitive sweetness a long time. Such, we find from Pliny, was called ἀειγλεύκος. The word is also cited by Elsner and Wetstein from Dioscor. 1, 105. 2, 30., Lucian Philoph. 39., and Polyæn. 358. So Athenæus 176 D. (cited by Vanderlinder) ἡύλει γλεύκους μεμεθυμένα παίγνια Μουσέων. See Harmer's Obs. in loc., and especially Walch's Dissertation on this very subject, in his Dissertations on Acts, Vol. 1. Barth, Adv. 211. and the very learned Dissertation before mentioned by Vanderlinden.

Markland observes that he sees no *χλεύη* or *drolery* in saying, "These men are drunk," and would read γλεύκους, the wine *personified*, formed like Θάλλω, Αὔξω in Pollux 8, 9. § 10., and Αειέστω and Εύέστω.* But I am surprised that this celebrated critic should not have seen how inconsistent this would be with the plain style of the New Testament. It would be more suitable to that of *Lucian*. Good taste of itself might surely have suggested that this was inadmissible. Besides, the expression μεμεστωμένοι (a term, as Valcknaer observes, always used in a bad sense, and πλήρης in a middle one,) is suited

* This reminds one of the absurd conjecture hazarded by some antient and modern critics on Acts 17, 18., namely 'Ανάστασιν, i. e. the goddess of resurrection. See the note in loc.

only to the *natural*, not to the *metaphorical* acceptation. And as to Markland's observation, that there was no *drollery* or wit in this, I answer that none was *intended*, but only a derision of their pretensions to religion. There is somewhat more of solidity in the following remark of the same commentator, namely, that the word *γλεῦκος* was also intended to convey a sneer on the meanness of their condition, since no person of respectability tapped the last year's *γλεῦκος* so early as June, unless compelled by necessity.

14. Now follows Peter's address, which produced such an effect on the minds both of the wonderers and the deriders, that they embraced the Christian faith, and others, admonished and taught by them, followed their example; so that three thousand persons were, on that day, added to the assembly of Christians. It is plain, however, from ver. 40., that only the *sum* of Peter's discourse is recorded, and that many things are omitted which were said by the Apostle. The purport of the words from ver. 14. is this: "We, who are here collected together, are not drunken, but excited by a Divine emotion. The times of the Messiah are come, in which, as sang the prophet Joel, the Divine power will shew its efficacy on men of every kind, and all will be fired with zeal for religion and piety, when the enemies of the Messiah will be consigned to punishment, but his faithful worshippers attain unto happiness. Now the promised Messiah is Jesus, who was crucified, and was recalled to life by God." The plan of this discourse of Peter is thus laid down by Schoettgen.

DISCOURSE OF PETER.

Consisting of three parts, *Exordium*, *Proposition*, and *Confirmation*.

EXORDIUM, containing an address and an attempt to secure their will. (ver. 14.)

PROPOSITION two-fold, 1st, negative, i. e. remotive: *The men are not drunk.* (ver. 15.) 2dly, positive or

affirmative: *This is done, that the Scripture should be fulfilled.* (ver. 16—21.)

CONFIRMATION of the former proposition : *because it is the third hour of the day.* (ver. 15.) The Jews, it must be observed, were not accustomed to eat and drink early in the morning. Now if these had been intoxicated, they could not have received the gift of tongues, of which they were not before possessed.

CONFIRMATION of the latter proposition : “ because Christ, by his merits and ascension, obtained this gift for us.” (ver. 23, 33.) For this cause was to be demonstrated, 1st, the *divinity* of Jesus ; which was done by signs and prodigies. 2dly, his *resurrection after death* (which death is described in ver. 23.), ver 24 & 32., according to the prophecy of David, which was not fulfilled in David’s own case. (ver. 25—31.) 3dly, his *ascension* (ver. 33.), which was also according to the prophecy of David. (ver. 34 & 35.) The *conclusion which follows from the argument* is : “ Christ is the true God, who had power to obtain for, and send to, us what you see.

14. σταθεῖς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά. These courageously rose up with Peter, that the multitude collected might behold in them the chiefs of Christ’s followers. (Kuin.) The τοῖς (by a force often found in the article) denotes the *other* eleven. It is well observed by Œcumenius, that the circumstance of the other eleven also standing up is related in order to show ὅτι κοινῇ γνώμῃ καὶ φωνῇ πάντων αὐτοῦς ἦν, μάρτυρες δὲ παρεστήκεισαν οἱ ἑνδεκά τοῖς λεγομένοις. By σταθεῖς is meant *set up to speak* ; as in Apoc. 11, 11. ; a term, as Heinrichs observes, used *de concionabundis* : and he adds that it especially behoved *Peter*, as being their head, to be their spokesman, and refute this accusation of drunkenness.

14. γνωστὸν ἔστω, καὶ ἐνωτίσασθε τ. ῥ. μ. Ἐνωτίζειν signifies to receive into the ears, or (to use an expression of Lactantius) *inaurire*. Ἐνωτίζεσθαι in the middle voice is an Hellenistic word, used in the

Sept. and the later Greek authors, and answers to the Hebrew הוֹדוּ in Gen. 4, 23. Job, 33, 1. הוֹדוּ in Job, 32, 11. הוֹדוּ in Jer. 3, 6., and וְשָׁמַע in Is. 44, 8. See Vorstius and Fischer de Prolus. 694. who has copiously treated on this, and thinks it was introduced by the Greek interpreters of the Old Testament from the idiotical style and common use.

15. οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, &c. By the *οὗτοι* are meant the speakers.* Peter, we may observe, spoke in the third person, and thought he sufficiently refuted that calumny by saying that it was now only the third hour of the day (nine o'clock in the morning), the time of *morning prayers*, before which none who had any regard for religion ever took any food or drink. So Berachoth, fol. 28, 2. (ap. Lightfoot and Wetstein.) “Non licet homini gustare quidquam, antequam oraverit orationem suam. And Josephus, in Vit., relates that the assembly which, on the Sabbath day, met in the synagogues or proseuchæ, were not usually dismissed for breakfast till the sixth hour, i. e. after the

* The great question, whether the *gift of tongues* on the day of Pentecost was conferred upon *the Apostles only*, or upon all the *hundred and twenty* mentioned chap. 1, 15. seems determined to the *Apostles only*, because the promise of our Saviour was made to them *particularly*, chap. 1, 8 and Luke 24, 49. *ju-t* before his ascension. It seems equally clear from the language of this place; for, ver. 14, Peter and the other *eleven* appear on this account before the Jews, to whom Peter in his harangue says here, *THESE MEN* (pointing to the *eleven*) are not *drunken*, as ye suppose. Now, if the gift were conferred upon the other *hundred and eight*, they likewise would and ought to have been there, as well as the twelve, that Peter might say the same of *them too*; otherwise his argument will be very defective: for the objection of being *drunk* was made to all the *spectators*. This seems decisive. See too ver. 33. 37. Many afterwards, without doubt, had this gift; but on *the day of Pentecost*, I think it does not appear to have been conferred on any but the twelve Apostles. There is another way of solving this question. Among the hundred and twenty-three were some *women*, Acts 1, 14. Now I think it does not appear that the gift of tongues was ever conferred upon a *woman*; and St. Paul does not suffer a *woman* to speak in the assemblies, 1 Cor. 14, 34, 35. 1 Tim. 2, 11, 12. But if this gift was bestowed upon *women*, they could not have been hindered from speaking in the assemblies. See 1 Cor. 14, 39. (Markland.)

prayers appropriate to the sixth hour. Even among the Gentiles it was accounted disgraceful for any to be seen drunken at any time of the *day*; [See 1 Thess. 5, 7. and the note on that passage. Edit.] as appears from Plaut. Pseud. 5, 26. Senec. Ep. 122. So Ælian, V. H. 12, 30. Ταρεντίνοις ἐν ἔθει ἦν πίνειν μὲν ἐξ ἑωθινοῦ, μεθύειν δὲ περὶ πλήθουσιν ἀγοράν. Cic. Philipp. 2, 41. At quàm multos dies in eâ villâ turpissimè est perbacchatus! ab horâ tertiâ bibebatur, ludebatur, vomebatur.

16—18. Joel 3, 1—5. is here cited, but (as it seems) from memory; for the words can have respect neither to the Hebrew nor the Septuagint. In the Hebrew we have כִּי יִהְיֶה יוֹם, which is rendered by the Septuagint καὶ ἔσται μετὰ ταῦτα, but Peter uses καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις. In the Sept. we have καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις ὄψονται, and the same order is pursued in the Hebrew: but Peter uses an inversion. The Hebrew עֲבִדִּי some Greek interpreters render δούλους μου, which version Peter follows: but the Hebrew and Septuagint have simply δούλους. The words καὶ προφητεύσουσι are *added* by Luke. Finally, ver. 19. the Septuagint render more closely by καὶ δώσω τέρατα ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, αἶμα, &c. (See Tychsen's Illustration of Joel, C. 3. and Rosenmuller's Scholia in loc.) The passage contains a poetical description of the Messiah's kingdom. (See the Commentators just mentioned.) Peter, who applied this passage to the present purpose, quoted it in order to show the Jews that all they had seen and heard (compare ver. 33.) arose from the most pious feelings, nay, were the happy auguries of future events, and all to be ascribed to the efficacy of the Holy Spirit.

17. Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, "in the last ages, in the times of the Messiah." Ἔσται is, by a Hebraism, redundant. See Glass Phil. 356. and Vorstius de Hebr. 605. seqq. The phrase ἐν ταῖς ἐσχάταις ἡμέραις in the Sept. answers to בְּאַחֲרֵית הַיָּמִים, and by these words are properly signified *times*

future. See Gen. 49, 1. Is. 2, 2. But *here*, as the subject is of the times of the Messiah, ἐσχάται ἡμέραι are the *last* times. For the Jews, who hoped that the Messiah would introduce a totally different face of affairs in the world, and would put an end to all the calamities and afflictions of the Jewish people, named the times of the Messiah the *last times*. See the notes on Matt. 24. This manner of speaking is also found in other passages of the books of the New Testament, and in the writings of the Rabbins. See Heb. 1, 1. 1 Pet. 1, 20. [and the notes on those passages. Edit.] So R. Nachman on Gen. 49, 1. Extremum tempus omnium doctorum consensu sunt dies Messiaë. (Kuin.)

17. ἐκχεῶ ἀπὸ τοῦ πνεύματός μου. Ἀπὸ τοῦ πνεύματος is, by a Hebraism, for τὸ πνεῦμα. Compare ver. 33. [There is an ellipsis of τὸ μέγος. Edit.] See Nold. Conc. p. 470. seq. By this phrase is meant, “I will work spiritual effects on all men (Luke 4, 18.); the Divine force will shew its efficacy in them.” What *kind* of efficacy is to be understood the following words indicate. Others however assign to ἐκχεῶ, &c. another, and (I think) too confined sense, by interpreting them either of a full and accurate knowledge of God, and a mode of thinking correspondent to that knowledge, or of a most ardent zeal for piety. Ἐκχέειν, it may be observed, is, like the Heb. יָשַׁב, in Joel 1, 1., Hos. 5, 10., Zeph. 3, 8., used figuratively, (by a metaphor derived from liquids,) of all things which are largely and abundantly afforded. See Tit. 3, 16., Sir. 15, 11. ἐξέχεεν ἐπ’ αὐτοὺς τὸ ἔλεος αὐτοῦ. As also 16, 11., 18, 11., and Virg. Georg. 2, 46. *fundet* humo facilem victum justissima tellus. By πάντες are meant all the citizens of the Messiah’s kingdom, without exception. (Kuin.)

17. καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, &c. Το προφητεύσουσιν some assign the sense “celebrate in verse the Divine praises” (on which see the note on Luke 1, 67.) Others, “predict future events.” Others again (more properly) take it in an extended sense,

and render, "speak by Divine inspiration, and after the manner of the Prophets. See Schl. Lex. in v. § 5. and Koppe, in his Exc. 3. on the Epist. to the Ephes. p. 151, and 2, 11. p. 100.

17. *ὁράσεις ὄψονται, καὶ — ἐνυπνιασθήσονται.* By these words are meant the visions and dreams by which God revealed his will to the Prophets, namely by teaching, admonition, &c. The Hebrew Prophets were remarkable for their zeal for piety and virtue, and were supposed to be the familiar ministers of Jehovah. In this sense Abraham is said *נִרְאָה* in Gen. 20, 7. And in various parts of the Old Testament it is mentioned as a singular mark of Divine favour, that, at various times, God has raised up prophets as interpreters of his will. Hence the sense of the present passage appears to be as follows: "In that golden age there will exist, not merely *some* prophets, and persons endued with a knowledge of God, but *all, as the Prophets*, will be intimately acquainted with Divine truths, and, in a zeal for piety and holiness, will be most closely conjoined with God." By *ὁράσεις* are meant waking, or day visions, by *ἐνύπνια* night dreams*. The Prophet proceeds to say: "Nay even upon my servants and handmaids I will pour out my spirits." He descends to each: the old, the young, servants, and handmaids form a positive distribution, not denoting worshippers of both sexes, but the race of bond servants: q. d. "But *my* servants, &c. are these who are true worshippers, and are dear to me." *Καὶ γε* is to be rendered *quinetiam*. So in *Æl. V. H. 1, 14.* and elsewhere. (Kuini.)

The force of the word *ὑμῶν* is to be observed here: it signifies that these favours shall be conferred *first* upon the *Jews*. Afterwards the Prophet

* In confirmation of Schwartz's observation, that this word is properly not a substantive, but an adjective taken substantively, we may cite Eurip. Hec. 702. *ἐμαθον ἐνύπνιον ὁμμάτων ἐμῶν ὄψιν*, where, though the Editors treat *ἐνύπνιον* as a substantive, yet the Scholiast directs it to be taken with *ὄψιν*.

goes on, and says, καὶ γε ἐπὶ τοὺς δούλους μου, &c. by which are signified *other* nations in general, who, (says God,) shall have the same gifts bestowed upon *them*: and that it was so, we learn from this history. Καὶ γε is imò, *yea further*. See Viger. Idiotism. cap. 8. § 4, p. 287. This shews that the most inconsiderable things in the Scriptures are not to be neglected. Ἐπὶ πᾶσαν σάρκα, *upon persons of all conditions, sons, daughters, young men, old men*. (Markland.)

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and Ps. 88, 8., expresses by ἐπιφάνης. But the Sept. render this word נֹרָא, in very many passages (as Judg. 13, 6., 1 Par. 17, 21., Joel 2, 11., Hebr. 1, 7., Mal. 1, 14.) by ἐπιφανής, *illustrious, remarkable*; since they thought the participle נֹרָא to be derived from נָאָר. Now in Joel the subject relates to the time when God would take vengeance on his enemies. (Compare 4, 2 seqq.) Therefore in the Sept. ἡμέρα ἐπιφανής means a day remarkable for Divine punishment, in which God should display to the enemies of the Jews both his majesty and his wrath. So that ἐπιφανής comes to much the same meaning with φοβερός.

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and render, "speak by Divine inspiration, and after the manner of the Prophets. See Schl. Lex. in v. § 5. and Koppe, in his Exc. 3. on the Epist. to the Ephes. p. 151, and 2, 11. p. 100.

17. *ὁράσεις ὄψονται, καὶ — ἐνυπνιασθήσονται.* By these words are meant the visions and dreams by which God revealed his will to the Prophets, namely by teaching, admonition, &c. The Hebrew Prophets were remarkable for their zeal for piety and virtue, and were supposed to be the familiar ministers of Jehovah. In this sense Abraham is said *נִבִּיָּא* in Gen. 20, 7. And in various parts of the Old Testament it is mentioned as a singular mark of Divine favour, that, at various times, God has raised up prophets as interpreters of his will. Hence the sense of the present passage appears to be as follows: "In that golden age there will exist, not merely *some* prophets, and persons endued with a knowledge of God, but *all, as the Prophets*, will be intimately acquainted with Divine truths, and, in a zeal for piety and holiness, will be most closely conjoined with God." By *ὁράσεις* are meant waking, or day visions, by *ἐνύπνια* night dreams*. The Prophet proceeds to say: "Nay even upon my servants and handmaids I will pour out my spirits." He descends to each: the old, the young, servants, and handmaids form a positive distribution, not denoting worshippers of both sexes, but the race of bond servants: q. d. "But *my* servants, &c. are those who are true worshippers, and are dear to me." *Καὶ γὰρ* is to be rendered *quinetiam*. So in *Æl. V. H. 1, 14.* and elsewhere. (Kuin.)

The force of the word *ὑμῶν* is to be observed here: it signifies that these favours shall be conferred *first* upon the *Jews*. Afterwards the Prophet

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Πρόγνωσις is, indeed, by some explained *prescience*; but (as Krebs well remarks) the *context* requires it to be rendered *decree, counsel*; as in 1 Pet. 1, 2. For that the Jews and Romans should have exercised, with impunity, violence and cruelty against Christ, did not depend so much on any prescience, as on the Divine *decrees*. This signification of *πρόγνωσις* is not only confirmed by the usage of the Hebrew, but the Greek. For the Hebrews use *נָטַו* (as the Greeks do *γινῶναι*) in the sense of (by a metonymy of cause for effect) *decree, appoint*. So Herodot. 7, 5, 4. *εὐτυχῶς μάλλον γνόντες*, scil. *τοῦτο*. Philo. 966 B. *ἐγνωκῶς ἀνθρώπου κατηγορεῖν*, & 636 E. *μετὰ τὴν μάχην ταύτην ἔγνω δεῖν τὴν χώραν κατασκέψασθαι*. See Elsner and Loesner. By the words *τοῦτον τῇ ὀρίσμένη βούλῃ*, &c. Peter tacitly replies to the objection of the Jews, who stumbled at the crucifixion of Jesus, q. d. "The Jews *could* not have so treated him, unless God had permitted it so to be; and therefore he underwent death by the will of God." Now it must be observed that any one is said to be *ἐκδοτος*, who is delivered up to an enemy seeking him for punishment. Thus, in the history of Bel, ver. 26., the King is said to have *given up* Bel to Daniel, i. e. *to do as he would with him*: where *ἐκδοτον δοῦναι* is equivalent to *ἐκδιδόναι* in Herodot. 9, 86. Philo 97 A. In Palæph. fab. 41. Admetus is unwilling to deliver up Alcestes *ἐκδοτος ἐξαιτουμένῃ*. So also Joseph. Ant. 6, 15, 9. *λάβων αὐτὸν ἐκδοτον*, & Bell. 3, 7, 31. *Θεὸς τὸν τῆς πόλεως λαὸν — πρὸς ἀπώλειαν ἐκδοτον φονεῦσιν ἐχθροῖς παρέστησεν*. Many other examples, too, are adduced by Raphel, Elsner, Kypke. Krebs, Munth, Loesner, and Valcknaer.

In the construction and interpretation of *ἐκδοτον λαβόντες διὰ χειρῶν* the Commentators are much divided in opinion. Limborch and Wolf refer *ἐκδοτον λαβόντες* to *God*, by whose counsel (they observe) it may be said to have been done, and who, as it were, delivered Christ to the Jews. But this seems harsh and far-fetched. The words rather refer to

the traitor Judas, from whom the Jews received Jesus, as it were delivered up and betrayed, ἐκδοτον. Others, and indeed most interpreters, as Grotius, Limborch, Wolf, Heumann, and Rosenmuller, refer διὰ χειρῶν ἀνόμων to *Pilate* and the Roman soldiers, and, I think, *rightly*, since the Gentiles are κατ' ἐξοχὴν said to be ἀνόμοι, not being under the Mosaic Law. So Rom. 2, 12 & 14. 1 Cor. 9, 21. 1 Macc. 2, 44. But χειρὸς, which is found in many MSS., seems the truer reading, and is correspondent to the Heb. בִּיד. At προσπήξαντες must be supplied σταυρῶ; and the passage may be thus translated: "whom having received delivered up to you, by the sure counsel and decrees of God, ye have destroyed through the medium of the Gentiles, who crucified him." Peter's auditors, indeed, had not laid hands on Jesus, and delivered him up to the Gentiles, since most of them were *foreign* Jews; but, as the Commentators rightly remark, the stain of that transaction adhered to the whole of the Jewish nation; and thus Peter's expression may very well be justified. (Kuin.)

Markland enquires whether the word προσπηγνύμι is elsewhere to be found in the sense of *fasten to the cross*. I answer, perhaps not; but that will not prove that it is not so used here, the usage of the Hellenistic differing much from that of the Classical writers. At all events, there can be no occasion for the conjecture of Markland, προσπαίξαντες or προπαίξαντες.

24. ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς αἰῶνας τοῦ θανάτου. For θανάτου many MSS. have αἰδου; which reading is preferred by Mill, Deyling, Valcknaer, and Griesbach, who treat the former as an interpretation. The sense, however, remains the same, since by αἰδης the Greeks often designated death itself. But since the common reading is supported by the authority of the best, and, indeed, the greater part of the MSS. it is undoubtedly to be retained. [It seems, too, more agreeable to the simple style of the sacred

writers. The other proceeded from some such learned *corrector* as the person who *emended* the *style* of the New Testament in the Cod. Cantab. Edit.] The other reading seems to have been introduced from ver. 27. and Ps. 18, 6. where *ᾠδίνες τοῦ ἄδου* are mentioned. The word *ᾠδὴν*, which in the Sept. answers to the Heb. תבלין is properly used of the pains of parturition (1 Thess. 5, 3.), and then of any violent agonies or dire calamities. See the note on Matt. 24, 8. The terms here employed, *λύειν* and *κρατεῖσθαι*, like all verbs expressive of *constraint*, are, by the Greeks and Hebrews, frequently used of *grief*. So Job 39, 2. *ᾠδίνες δὲ αὐτῶν ἔλυσε*. Lycophron, 1198. *σφὲ ᾠδῖνας ἐξέλυσε*. Ælian, H. A. 12, 5. *τοὺς τῶν ᾠδίνων λύσαι δεσμούς*. Mich. 4, 9. *κατεκράτησαν σοῦ ᾠδίνες ὡς τικτούσης*. See also Luke 18, 16. Hence not a few Commentators render *ᾠδίνες θανάτου* *mortis dolores*. But since death *put an end* to the sufferings of Christ, it has been inquired, how he could be said to have risen again, *the pains of death being loosed*? To remove this difficulty, the Commentators have devised various methods. Beza thinks the *ᾠδίνες τοῦ θανάτου* are to be explained from the Hebrew idiom, so that by it may be signified a tormenting and painful death, *θανάτος ᾠδυνηρὸς*; as in Matt. 24, 15. *τὸ βδέλυγμα ἐρημώσεως* is equivalent to *ἐρήμωσις βδελυκτη*, and in Rom. 7, 24. *σῶμα τοῦ θανάτου* is for *θητόν*. But Deyling and others rightly remark, that there was no longer any pain in death, from which Christ was resuscitated, since, after having undergone the sufferings of the cross, death was the *end* of all his misery. Kypke would understand the agonies which preceded death, those most exquisite tortures, both mental and corporeal, which he had endured. But the subject of the present passage is the state and time intermediate between the death of Christ crucified, and his resuscitation. To omit other far-fetched and contort explications, which may be seen in Wolf and Deyling, the preference is undoubtedly

due to the opinion of Hackspan, in his Not. Phil. on Matt. 13, 32. Deyling, Heumann, Fischer, Storr, Schleusner, Bolten and others, who by *ᾠδίνες τοῦ θανάτου* understand the *vincula mortis*, since *λύειν* and *ῥαπαίσθαι* are properly used of *bonds*, and this interpretation is quite agreeable to the context. In this sense, indeed, the word *ᾠδιν* does not occur in the *Classical* writers, but must be referred to the number of those Greek words to which new and unusual significations, formed on the Hebrew usage, were attributed by the Alexandrian interpreters. For the Hebrew *חבלים* denotes pains; as in Is. 13, 8. Jer. 49, 24. where the Sept. has *ᾠδίνες*. But this very Hebrew noun also signifies *ropes, bonds*; and this is the original and proper use of the word. Those interpreters, in the places where it has this signification, have expressed it sometimes by *σχισμῶν*, often by *ᾠδίνες*. See Ps. 119, 61. compared with Ps. 18, 5. also 116, 3. and 2 Sam. 22, 6. Now the Hebrews were accustomed to compare death with a hunter stretching out his net, and catching men. (See Ps. 91, 3.) This is the very image which seems to have place in the passages just cited, and in the present one. Peter, therefore, having reference to those passages of the Old Testament, had used the words *חבלים מות*: but Luke, following the Sept. wrote *ᾠδίνες θανάτου*, at the same time, however, himself understanding *vincula mortis*. So also the Syriac translators took the word. Therefore, the terms *λύσας*, &c. ought to be rendered, "the bonds by which death held him bound being loosed," and are to be understood of the state of death, in which Christ remained for three days, as it were, held by bonds. (Kuin.)

In this interpretation, which is nearly that of the ancient Greek Commentators, I must acquiesce: and such seems to have been the one held by Wetstein, who illustrates the phrase by many examples from the *Classical* writers, of which the most important are the following: Liban. Or. 106 A. *λυο-*

μένης ἀρίστης ὠδίνος, & 408. λῦσαι θάνατον. *Ælian*. H. A, 12, 5. τοὺς τῶν ὠδίνων λῦσαι δεσμούς, & 7, 12. τὴν ὠδῖνα ἀπολύσαι. See *Anthol.* 3, 113. *Oppian* Pisc, 699. where the Scholiast explains: λύει τὴν ὠδῖνα. With the former part of the sentence I would compare *Æschyl.* *Agam.* 1330. ἐπεὶ, δυσμηχανῶ λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.

24. καθότι οὐκ ἦν δυνατὸν, &c. The words may be thus paraphrased: "Such a worshipper of God (τὸν ὁσίόν σου, ver. 27.) as was Jesus and the Messiah, too (ver. 31.), his hope reposed in God (who should recall him to life) could not deceive (ver. 27); so that the words of David, Ps. 16, 8. are applicable," *προωραίμην*, &c. (ver. 25.) Others explain the words thus: "for the prophecies of the Old Testament concerning the recall of Christ to life must have their fulfilment." See Ps. 16, 8. seqq. It must be observed that those who gain the victory in a conquest, are said, by the Greeks, *κρατεῖν*. See *Perizon.* on *Ælian.* V. A. 2, 4, 3. (*Kuin.*) Either, or indeed *both* these interpretations may be admitted.

25. The sentiments of Commentators on the subject of Ps. 16. are very various. Most are of opinion that the Messiah is there introduced as speaking, and as declaring his faith in God amidst the afflictions with which he is oppressed; then at 4 & 5 professing himself to be a Priest of Jehovah, and finally trusting that he shall be by God recalled to life, and his body be preserved from corruption. Others, however, contend that the fortunes of *David* are described in that Psalm; as *Rosenmuller*, in his *Scholid* in loc., and *Ruperti*. Those who adopt the former mode of interpretation, maintain that Peter, here, and Paul, at 13, 16., quote the words as a prophecy properly so called. But that the Psalm does not treat of the *Messiah* has been pretty plainly shown by the Commentators just mentioned. For this interpretation does not correspond to the notion of the Messiah entertained by the more ancient Jews, who thought he was to be a *powerful King*,

who should subdue all the enemies of the Jewish nation : and this very notion of Messiah was, undoubtedly, entertained *after the time of David*. In a much *later* age the Jews finally took up the notion that the Messiah was to be also a Prophet and a High Priest. (See the note on Joh. 1, 29.) And there were then among the wiser Jews some who thought that the Messiah, in order to expiate the sins of men, would *die*, yet would return to life. (See the note on Matt. 20, 28. Luke 23, 42.) Besides, many things occur in the Psalms which cannot, without resorting to strained interpretations, be understood of the Messiah. It should seem, then, that Peter and Paul *accommodated* the passage of Psalms, and applied it, in a *sublimer sense*, to *Christ*. It has been, moreover, enquired whether the Jews, in the time of Peter, referred the words of the Psalm to the *Messiah* ? Those who espouse the affirmative, maintain that Peter wished to shew that what the Jews themselves supposed to be said of the Messiah had now attained its fulfilment. But to this it may be replied, that " if the Jews themselves had explained the Psalm of the Messiah, there would have been no occasion for Peter to show at large that these words were to be taken, in a sublimer sense, of the Messiah. Nor did the *common people* of that age believe that the Messiah would *die*. (See the note on Matt. 20, 28. Peter, therefore, who transferred the words of the Psalm to the Messiah (whom he declared to be Jesus, ver. 32.), did not follow the common mode of interpretation. Such, too, was the opinion of Schoettgen, Hor. Hebraicæ. " No one of the Jews (says he), as far as I know, has ever explained the 16th Psalm of the *Messiah*." (Kuin.) True ; but the learned Commentator ought not to have dissembled what Schoettgen adds : " But certainly of greater authority than all the Rabbins put together, is the inspired Apostle who, in ver. 29 seqq. plainly shows that David died, and saw corruption. And from

thence he draws the conclusion that these words are to be understood of another, namely, of Christ, since his auditors knew that he had risen again from the report of the guards, which had been spread throughout the city, and was still fresh in every one's memory, and now was added the testimony of the Holy Spirit, which hitherto they, who had the eyes of their understanding blinded by the veil of Moses, had not distinguished." It is plain, therefore, that Schoettgen adopted the opinion held by some great Theologians of the seventeenth century, as Grotius, and of the eighteenth, as Le Clerc, Lowth, Dath, Horsely, and others (and which is undoubtedly the true one); namely, that the Psalm has a *double sense*, one *historical* (of David), and the other mystical and allegorical (of Christ).

25. Δαβὶδ γὰρ λέγει εἰς αὐτὸν, i. e. "for David says respecting him." The εἰς here, as often, is used for *περὶ*; of which signification many examples are adduced by Elsner and Kypke; as Diodor. Sic. 11, 50. εἰς οὐδὲν ἕτερον ἢ τὸ παρὸν λέγειν. Pausan. 5, 22. τοιαύτη δὲ ἕτερα ᾗσε Πίνδαρος εἰς Θήβην τε καὶ ἐς Δία. So the Heb. ^לב; as in Job. 42, 8. and Ez. 21, 33. That the formula λέγειν εἰς τινα is, in the New Testament, also employed to denote using words which may not *properly* refer to any thing, but admit of being *accommodated* to it is clear from Eph. 5, 32. where we have ἔγω δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν, and where it is manifest from the context that such is the sense. Peter, therefore, means to say that what, in the Psalm, was said of David, held good, in a sublimer sense, of Christ. (Kuinoel.) Dr. Doddridge supposes the Psalm to partly treat of David, and partly of Christ; and that the *transition* is at ver. 8. But this seems too hypothetical and artificial a mode of exposition.

25. προαυράμην τὸν κύριον ἐνώπιόν μου διὰ παντός. Most of the recent interpreters, as Rosenmuller and Kuinoel, render the προαυράμην by a present tense: but this seems too arbitrary an interpretation. I prefer

the rendering of our common version, in *the Psalm*, "I have set." It may, however, be best considered as an Aorist expressive of *habit*: "I have set, and do habitually set," &c. And in this light it has been considered by Heinrichs. The words may be thus paraphrased: "I do habitually keep in my memory, and bear in my mind, the benignant kindness of the Lord, who hath been my help." Compare the verse preceding.

25. ὅτι ἐκ δεξιῶν, for he is on my right hand (as my helper). It must be observed that this phrase is a *forensic* one, and alludes to the friends, παρακλήτοι (see the note on Joh. 14, 16.) who stood at the right hand of any one when he was called to judgment. (See Ps. 109, 31.) For ἵνα μὴ σαλευθῶ, the Hebrew is, "I shall not *trip*." Now שׁוּב is, in the Old Testament, often used of those who are brought into any *peril*; and it is not unfrequently synonymous with נָפַל, *to fall*; so that the antecedent is put for the consequent, and it tropically denotes "*to come to an end, succumb under calamity, be conquered by enemies*"; as in Ps. 13, 5. 38, 17. compared with 13. Ps. 46, 6. & 16, 8. In nearly the same manner is σαλευθῶ used, which is, indeed, properly employed of ships tossed about by winds or waves (from σάλος, which signifies the *sea in motion*); as in Moschopulus and Pollux, 1, 114: but it is from thence transferred to *any* motion or agitation, and is often used of earthquakes; (see Ps. 17, 9. Sept.), and Acts 4, 31. as Bos and Kypke in loc., Carpzov. on Heb. 12, 27., and Elsner on Acts 17, 13.) It is likewise applied to minds perturbed by fear, solicitude, &c.; as in 2 Thess. 2, 2. (where see Elsner), Judith 12, 15. ἐσαλεύθη ἡ ψυχὴ αὐτοῦ, and 1 Macc. 6, 8. And in this sense, also, some Commentators think the present passage is to be taken. But the former interpretation seems more suitable both to the Psalm and to the context of the present passage. (Kuin.)

26. διὰ τοῦτο εὐφράνθη ἡ καρδία μου, &c. For ἡ καρδία the Hebrew has כְּבוֹד, *my glory*, ἡ δόξα μου, in

the Septuagint. The Vulgate and Arabic Versions have ἡ γλῶσσα μου, and the authors of those Versions seem to have read לשוני; for I cannot assent to Bucer and Michaelis, that the tongue is called כבוד, as being the noblest part of the body, and that in which man is especially superior to the brutes. In the passage they adduce in support of that signification (namely Ps. 30, 13. 118, 2.) the word כבוד may very well be rendered *animus**, as in many places. So Gen. 49, 6. Ps. 4, 3. 7, 6. 57, 9. This signification may therefore be assigned to כבוד in the present passage. See Michaelis, Suppl. ad Lex. Heb. 1199 & 1200. But in Ps. 16, 9. the words לבי, *my heart*, כבודי *my mind*, and בשדי *my body*, (so Phil. 1, 20. σῶμα,) have, as often, the force of a pronoun, and are to be expressed by, *I rejoice, I exult, I shall dwell or rest secure*. Now שכן properly denotes *rest*, especially nocturnal, namely sleep; also resting, staying, and sojourning: wherefore the last words of the Psalm may be rendered either, “I shall dwell safe from all evil,” or, “I shall sleep securely, safe from all peril,” like the Heb. בשלום אשכבה in Ps. 4, 9. The last words, however, “my body shall rest securely,” must here be otherwise interpreted. For since Peter has accommodated them to Jesus the Messiah, the recalled to life, we

* Schoettgen illustrates this sense of כבוד from the following parallelism of Gen. 49, 6:

בסודם	אל תבוא	נפשי
בקחלם	אל תחדר	כבודי:

In consilium eorum	ne veniat	anima mea.
In conventu eorum	ne sola sit	gloria mea.

Here Schoettgen observes that the two members of this sentence are synonymous, and therefore that *gloria* and *anima* mean the same thing. He then cites an eminent Jewish Commentator, who, remarking on the synonymy of כבודי and נפשי, observes that *one thing* is, after the manner of the Prophets, *made two* of (which exactly corresponds to our term *parallelism*; so that it plainly appears the learned Commentator was well aware of that principle, which has been, though on insufficient grounds, claimed as a discovery of modern times); and then proceeds to illustrate this by several other passages of Scripture.

must, in his discourse, lay a stress on *σὰρξ*, *body*, as opposed to *mind*. Compare ver. 27 & 31.

κατασκηνοῦν, like the Heb. *נָח* [from which it is derived. Edit.] signifies *to dwell, abide*; also *rest*: whence the Sept. at Ez. 17, 23., render it by *ἀναπαύεσθαι*, and Symmachus, on Ex. 24, 6., by *ἐπαναπαύειν*. Therefore the words *καὶ ἡ σὰρξ*, &c. are to be rendered, “My body shall rest safe and uninjured, free from putrefaction.” (Compare 27 & 31.) The phrase *ἐπ’ ἐλπίδι* answers to the Heb. *בְּבִטְחוֹן*, and denotes *securely*; as in Prov. 1, 33. *ὁ δὲ ἐμοῦ ἀκούων κατασκηνώσει ἐπ’ ἐλπίδι*, and Ps. 4, 10., Judg. 18, 7., Is. 32, 9. (Kuin.) Schoettgen explains *ἐπ’ ἐλπίδι*, by *secure*, or *sub conditione spei, quam habeo de resurrectione*; and refers to Rom. 8, 21. One may here compare a beautiful passage of Pindar, Frag. incert. 3. *γλυκεῖα οἱ καρδίαν ἀπιτάλλοισα γηροτρόφος ξυναορεῖ ἐλπίς, ἃ μάλιστα θανάτων πολύστροφον γνῶμαι κυβερνᾷ*.

27. *ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδου*. “*Ἄδης* answers to the Heb. *לִישָׁן*, *Orcus*, the subterraneous seat of the impious spirits. See the note on Matt. 16, 18., Luke 16, 23. *Eis* is here, as often, for *ἐν*. See the note on Matt. 1, 9. & 35, 21., Joh. 1, 18. 9, 7. 20, 7. Moreover *εἰς ᾄδου* is put for *εἰς ᾄδου οἶκον*, or *τόπον*. The same ellipsis is found in Xenoph. *Œcon.* s. fin. and Diodor. Sic. 162 A. *κατάβηται εἰς ᾄδου*. Many more examples may be seen in Raphel’s *Obs. Xen.* and Munthe on this passage.

27. *Οὐδὲ δώσεις, permit. Διδόναι*, like the Heb. *נָתַן*, denotes not only a *physical*, but *moral* giving. See Krebs, and the note on Mark 10, 26. *Τὸν ἱερέα σου, thy worshipper, the body of thy worshipper*. (See ver. 31.) *Ἰδεῖν*, like the Heb. *הִנֵּה*, signifies *to feel, experience*. (See Ps. 34, 13. 19, 49. 106, 5. and the Sept. there.) And *ἰδεῖν διαφθοράν* signifies *to be corrupted, putrefied*; as *ἰδεῖν τὸν θάνατον* is equivalent to *experience death*. (On this manner of speaking see the note on Luke 2, 26.) The Heb. *וַיִּדַּע*, in Ps. 16, 10. is rendered by the Sept. *διαφθορά*, and that Peter also (who was speaking in Syro-Chaldee) ap-

plied this notion to the word, is clear from the argument pursued by him; which notion, however, was only assigned to the word in a *later age*; for it nowhere occurs in the Hebrew Scriptures. The sense therefore of the words is: "Thou shalt recall me to life." There is, however, in the words of Ps. 16, 10. which Peter referred to Christ, *another* sense. For the Heb. עָב, which corresponds to ἐγκαταλίπειν, has united with it a ל, and denotes *to commit, deliver*; as in Ps. 49, 11.: and thus the words לֹא חָצֹב לִי שְׂאוֹל signify, "Thou shalt not deliver me to the grave." (Compare 118, 18.) For נָפֶשׁ and לֵב are very frequently put in the place of a pronoun.

Instead of חֹסֵדֶיךָ, *thy worshipper*, Fischer (Prol. 184 seqq.), Ruperti, Rosenmuller, and others, would read the plural חֹסֵדֶיךָ, by which the words would obtain a plural force, and signify, "Thy worshippers, such as myself." But the *singular* is supported by the Masorites, and all the antient Versions and best MSS. For this and other reasons it is better to retain, with most Critics, the common reading. The word שָׁחַת, (from שָׁחַ or שָׁחַ, *to descend*, to be immersed,) which occurs in the other member, and is by the Sept. expressed by διαφθορά, properly denotes a *low place*, hence a *ditch*; then, like the Heb. בּוֹר, a *grave*; and finally *orcus*, or the *shades below*; as in Ps. 30, 4. & 49, 10. Hence it also signifies death and destruction; as in Ps. 55, 24. 103, 4., Job 33, 18. Now, it must be observed, at Ps. 16, 10. there is (after the Hebrew manner) the same sentiment expressed twice. In the former member mention is made of שְׂאוֹל. The parallelism of members therefore requires that in the other member שָׁחַת be explained of the *sepulchre*, *orcus*, *shades below*. The sense therefore is this: "Thou shalt grant me a longer use of life; I shall not succumb to my enemies. (Kuin.) See the long and excellent annotation of Whitby on these two verses.

28. ἐγὼνῶρισάς σου ὁδὸν ζωῆς — σου. The Hebr. is תּוֹדִיעַנִי אֶרֶץ חַיִּים, "thou teachest the way of life,"

i. e. "thou showest me the way by which I may escape the perils of life;" "thou bringest me back from the gate of the grave." See Ps. 33, 4. 71, 20. Thus in Prov. 7, 27. the *viæ inferni* are those which lead to the shades below. But חַי or חַיִּים often denotes felicity (see Ps. 36, 10. 42, 9., Hos. 6, 2., Prov. 15, 24.) in imitation of which the writers of the New Testament so use ζωῆ (see Luke 12, 15., 1 Pet. 3, 18.): and this interpretation, on account of the parallelism of members, is to be preferred to the former. The sense of the passage seems to be this: I shall carry off the victory from my enemies, freed from the calamities with which I am now oppressed. I shall reign in happiness." Now, in conformity to the purpose of *Peter*, the words must be thus explained: "Thou restorest life to me; thou raisest me from the dead."

28. πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. The Hebrew is, שְׂמֵחוּת אֶת-פָּנֶיךָ, a *saturation of joy*; i. e. joy the most exalted before thy face. Then follows, "in thy right-hand is joy perpetual." The words אֶת-פָּנֶיךָ are explained: "In thy worship, thy religion (since pious men are said to walk before God,) or in thy temple. But since there follows בְּיָמֶיךָ, joy is on thy right-hand, the former אֶת-פָּנֶיךָ is simply to be rendered *apud te*; so that this formula and that which follows, בְּיָמֶיךָ, signify the same thing, and the sense is: "Thou art the author and giver of joy, and of felicity supreme and perpetual." Peter, however, mindful of the words of Jesus (Joh. 17, 5. compare inf. ver. 31.) meant the words to be understood thus: "Recalled to life, I shall with thee enjoy happiness supreme." (Kuin.)

29. Peter now proceeds to *comment* upon the Psalm, and shows that a sublimer sense is inherent in the words; which being admitted, they are by no means to be referred to David, but to Christ. The passage may be thus paraphrased: "Permit me freely to address you on the Patriarch David. Although David was a man of eminent piety (ἁγίος), and whom

you highly admire, yet I can freely maintain, what you will not deny, that he is dead and buried, and his body has experienced putrefaction." Compare 27, 31. 13, 37. These words, therefore, of the Psalm, which may also very well be understood of the hope of a resurrection after a short abode in the sepulchre, are to be referred, if this be admitted, not to David, but to Jesus, who by his resurrection has evinced himself to be the Messiah. (See 13, 35.) "Ἐξον is for ἔστω. So Virg. Æn. 2, 157. Fas mihi Grajorum sacrata resolvere jura. Joseph. Ant. 11, 5, 5. de Esdrâ, ὃ συνέβη μετὰ τὴν παρὰ τῷ λαῷ δόξαν γηραιῷ τελευτῆσαι τὸν βίον, καὶ ταφῆναι μετὰ πολλῆς φιλοτιμίας ἐν Ἱεροσολύμοις. Hieros. Chaggiga, fol. 78, 1, R. Jose, f. R. Ben. dixit: David mortuus est Pentecoste; et omnis Israel illum planxerunt, et sacrificia sua obtulerunt postero die. 1 Reg. 2, 10. Cùm alia sepulcra extra urbem essent, monumentum Davidis et familiæ ejus in ipsâ urbe est, et hodiernum monstratur, teste Maundrello, p. 75, 76. Ruth R. 1, 17. David mortuus est die Pentecostes, quæ incidebat in Sabbatum.

29. Μετὰ παρρησίας, *freely*. So Diodor. Sic. 345 B. τὴν συμβουλίαν ἐκτιθεσθαι μετὰ τῆς παρρησίας and Joh. 7. 13. David, it must be observed, is called patriarch, as being founder of the royal family of the Jews. Thus Tertullian calls Saturn the *Patriarch* of the Gods. Ἐτάφη, died and was buried, and his flesh is corrupted, all which is included in the word. [This is a sort of popular synecdoche. Edit.] Τὸ μνήμα ἐν ἡμῖν, *with us*; i. e. *in the city*. It was a privilege granted solely to the royal family to be buried, not like other people, *without*, but within the city. (Kuin.)

30—32. That Peter only applied, or accommodated the Psalm, in a sublimer sense, to Christ, and thus argued according to the mode then pursued among the Jewish doctors, is apparent from this, namely, that the promise which he here represents David as having received (i. e. that the Messiah

should be his successor) David had not received. (See the note on ver. 25.) But the Jews referred to the Messiah those passages of the Old Testament, to which Peter alludes; as 2 Sam. 7, 12. Ps. 89, 5. 132, 11.

30. Προφήτης οὖν ὑπάρχων, &c. Προφήτης here evidently signifies, in its proper sense, one who predicts future events; and it is applied to *David*, since in that age the Jews were wont to explain many of the Psalms of David as having reference to what should befall the Messiah. This interpretation is confirmed by the words following, καὶ εἰδώς, &c. which plainly show *why* he is called a prophet. Προϊδὼν is to be joined with ἐλάλησε, and simply signifies *predicted*, προεφήτευσε. But it must be observed that this is a popular mode of expression for, “he might be supposed to have predicted of the resurrection of the Messiah” (namely, in Ps. 16). For words which signify to *be*, or to *do*, are sometimes used for an *opinion* of the act, and are to be understood φαινομένης. See Glass Phil. 229. and the note on Joh. 11, 50. Matth. 26, 12. So Matth. 15, 7. καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας where see the note. The words ὅτι οὐ κατελείφθη are to be joined with the preceding: q. d. “He prophesied of the resurrection of the Messiah, that his soul was not left in the shades below, nor did his body suffer putrefaction.” The sense, therefore, of the words may be thus expressed: “You will readily grant that the words of Ps. 16. are rightly referred to the Messiah, are to be explained, in a sublimer sense, of him. For David did not return to life, and you yourselves maintain that he, having received the promise that from his posterity the Messiah should arise (see 2 Sam. 7, 12.), did, in the Psalms also, prophecy of the Messiah and his fortunes.” But to proceed to an examination of the rest of the words; καὶ εἰδώς signifies, “and had known,” namely, taught of God by Nathan. See 2 Sam. 7, 12—16. compared with Ps. 132—11.

30. Ὅτι ὁρῶν ἄμωσεν αὐτῷ ὁ Θεός. When God is said,

in Scripture, to have *sworn*, it is thereby declared that God is fixed in purpose and unchangeable. (See Hebr. 2, 11. 6, 13 & 17.) Therefore the sense of the word is, "sanctissimè promisit." Ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ. In Ps. 132, 11., to which Peter has especial reference, we have מִסֵּרִי בְּסֶנְךָ, which is rendered by the Sept. ἐκ καρποῦ τῆς κοιλίας σου. But ὀσφύς in the Sept. answers to the Hebr. לֵצִים at Job. 38, 3. and מִתְנִים in Exod. 12, 11., so that καρπὸς τῆς ὀσφύος may probably signify the fruit of the loins. These words, however, when used of the procreation of children, are interchanged, and the present phrase, according to the Hebrew idiom, signifies "from his posterity."

Κατὰ σάρκα ἀναστήσειν, &c. is usually rendered, "that the Messiah, according to his human nature, should be born, and should possess his kingdom." It is urged that ἀναστήναι, like ἐγείρειν, is frequently used of *nativity*. See Matt. 22, 24. 2 Sam. 7, 12. But these very words are omitted in A. C. D. **Barb. 1. Ed. Syr. Erp. Copt. Æth. Arm. Vulg. Æth. Cyr. Iren. Victorin. Fulg. and in other books, we have, after θρόνου αὐτοῦ, ἀναστήσειν τὸν Χριστὸν κατὰ σάρκα. The common reading is defended by De Dieu, Wolf, Heuman, and others: but has been, with reason, rejected by Bengel, Mill, Schott, Griesbach, and others; since the very variety of reading betrays a gloss. The words are not to be found in Ps. 132. nor in the parallel passage of 2 Sam. 7, 12. and Ps. 89, 5. and by omitting the words the reading is rendered *more difficult*; which points to the real origin of the common reading. On omitting the words we must subaud τίνα at καθίσαι, i. e. a successor to the kingdom, namely, Christ. Compare ver. 31. The words ἡ ψυχὴ αὐτοῦ are also omitted in many good MSS., with the approbation of Bengel, Mill, and Griesbach, and seem to have been brought in from ver. 27. by the scribes, who also for κατελείφθη wrote ἐγκατελείφθη; since that very verb is found in ver. 27. (Kuin.)

Of προῖδαν Wetstein adduces several examples; as Aristid. in Rom. 227. Plut. 2, 586 B. Anthol. 4, 18 seq. & 23, 5. and he adds, "David indeed spoke of himself, but he spoke *just as if* he had foreseen what had now happened." (See the note on Matth. 1, 21.)

32. τοῦτον τὸν Ἰησοῦν. Heinrichs, who has rightly seen that after τοῦτον must be supplied Χριστὸν ὄντα, remarks, that τοῦτον may be taken for the predicate, and Ἰησοῦν the subject, and be *emphatically*.

33. τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, therefore raised to the right hand of God, i. e. to the height of dignity and majesty, declared and constituted Lord and Messiah (namely, by his resurrection and return to Heaven). See ver. 36. Phil. 2, 9. seq. On ὑψοῦν see the note on Joh. 8, 28. Matt. 11, 23. It must be observed, that the expression *right hand of God* was by the Hebrews used to denote the *divine power*. See Glass. Phil. 937.

Τὴν τε ἐπαγγελίαν λαβὼν—τοῦτο. At τοῦτο sub-aud πνεῦμα. Compare Joh. 14, 16 & 26. 15, 26. It was moreover a persuasion of the Jews, that by the will and providence of the Messiah, watching over the welfare of his people, great things had already been worked, and that by his inspirations the prophets had uttered their oracles. See Knapp's Opusc. p. 26.

34. λέγει αὐτός. Those interpreters who refer Ps. 110 to *David*, and suppose that Peter only accommodated the words, acknowledge that David was not the author of the Psalm, but maintain that Christ and Peter followed the common opinion of their countrymen. Of the same sentiment are also many of those who interpret the Psalm of the *Messiah*, since this notion of Messiah was introduced after the death of David. To this latter opinion I do not hesitate to accede. (Kuin.) For my own part, I can approve of neither, since both are equally founded on a dangerous principle, namely, of our Lord and the Apostle knowingly tolerating error, and availing themselves of it, to strengthen their cause, a principle so highly objectionable as to be calculated to

destroy all reliance on the truth of any hypothesis which involves it.

Kuinoel remarks that ὑποπόδιον is a word used by the Alexandrian Interpreters, and some later Greek writer ; as Athen. 192 E. and he refers to Sturz de Dialecto Macedonica, 199. and his note on Matth. 5, 35. *

36, 37. The construction is this : ὅτι τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυράσατε ὁ Θεὸς ἐποίησεν αὐτὸν κύριον καὶ Χριστὸν. The pronoun αὐτὸν is redundant, by a Hebraism [or rather an idiom extending to the idiomatic or popular use in most languages. Edit.] Ἐποίησεν, appointed him, declared him appointed, by his resurrection and return to Heaven. On this sense of ποιεῖν see the note on Mark 3, 14. Joh. 6, 15. (Kuini.) On κύριον ἐποίησε Wetstein cites Justin. 10, 1. Darium pater regem vivus fecit. Plin. Traj. 5. Herodot. 4, 4, 1. εἴτε ἡγεμόνας ἢ ἄρχοντας ἔδει ποιεῖν. And on the phrase ἀσφαλῶς γινωσκέτω he cites Euphr. Proær. εἰδότε ἀσφαλῶς.

37. ἀκούσαντες, scil. τοῦτο (on which ellipsis see Bos. 490. Sch.), namely, that not only an innocent person, but even the Messiah himself, had been put to death. Κατενύγησαν τῇ καρδίᾳ, "were stung with sorrow and remorse." Now κατανύσσεσθαι, which properly signifies to be pricked down, or through, figuratively denotes extreme grief (as in Gen. 34, 7. where the Hebrew is נגענה), and is especially used of speeches which violently affect the mind, or strike

* Here we have an expression derived from the custom of putting the foot on the necks of the vanquished. Thus the Israelites, in Josh. 10, 24. *put their feet on the necks of the Cananitic Kings.* So Ps. 60, 11. Ovid. Fast. 4, 858. *Urbs oritur—victorem terris impoſtura pedem.* So Turnus, in Virg. Æn. 10, 490. *pnts his foot on Pallas : quem Turnus super adſiſtens.* & 495. — *Et lævo preſſit pede talia latus exanimem.* 736. *Tum ſuper abjectum poſito pede nixus et hæſta.* Prudent. 1, 1. v. 464. *Seu debellata duorum Colla tyrannorum media calcemus in urbe.* Thus Jonathan, in Joſeph. Bell. 7, 5. p. 95. *insults Pudens the Roman, whom he had juſt ſlain : ἔπειτα ἐπιβῆς τῷ νεκρῷ τότε ξίφος ἡμαγμένον ἀνέσειε καὶ τῇ λαίᾳ τὸν θυρεὸν, ἐπηλάλαξε τε τῇ ſτρατιᾷ πολλὰ, καὶ πρὸς τὸν πεσόντα κομπάζειν, καὶ τοὺς ὄρῶντας Ρωμαίους ἐπις κώπτων.*

it with sorrow. So Sir. 14, 1. καὶ οὐ κατενύγη ἐν λύπῃ ἁμαρτιῶν. It also denotes the stupor and dejection which attends grief, and accompanies, or succeeds, other violent emotions. So Sir. 12, 12. 20, 21. καὶ ἐν τῇ ἀναστάσει αὐτοῦ οὐ κατενυγήσεται ἐν τῇ ἀναστάσει αὐτοῦ οὐ κατενυγήσεται· & 47, 21. κατενύγην ἐπὶ τῇ ἀφροσύνῃ σου. Susanna. 11. καὶ ἦσαν ἀμφότεροι κατανευγμένοι περὶ αὐτῆς· in all which passages it denotes stupefaction; but, by another and yet more vehement effect of grief, it signifies to be dumb or silent; as in Ps. 4, 5. ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε· and Levit. 10, 3. κατενύχθη Ἀαρὼν, where the Hebr. is כָּמַד [whence our *dumb*, which comes immediately from the Ang.-Sax. *dæman*, to obstruct, to *dam*. Edit.] and in Dan. 10, 15. it answers to the Hebr. כָּלַה, *obmutescere*. So Suidas and Hesychius. (Kuin.) See more examples in Kypke. Wetstein, among other passages, produces Plaut. Cor pungit meum. Themist. 2. p. 33 B. ἐνυξε τὴν διάνοιαν. Simplic. Præf. ad Epitect. ὡς τοὺς μὴ πάντως νεκρωμένους νύττεθαι ἐκ τῶν λόγων. I add Liban. ap. Wolf. Bell. Gr. 7, 202. τοῦτοῖς κεντούμαι τὴν ψυχὴν.

The following words, τί ποιήσομεν, are a popular formula expressive of great concern at something which cannot be undone, but of which the sin needs to be expiated.

38. μετανοήσατε καὶ βαπτισθήτω, &c. The verb μετανοεῖν includes both repentance and reformation, especially by an abandonment of the prejudices which had hitherto hindered them from acknowledging Jesus as the Messiah. Βαπτίζεσθαι ἐπὶ τῷ ὀνόματι Ἰ. Χ. is equivalent to βαπτίζεσθαι εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ in Acts 19, 5. which may be explained, “to solemnly profess to be a follower of Jesus, and to bind oneself to embrace his doctrine.” See the note on Matth. 28, 19.) By the δῶρα τοῦ ἁγίου πνεύματος (since Peter manifestly has reference to the before-mentioned passage of Joel, ver. 17) are signified the effects of divine grace, a full and accurate knowledge of divine things, a fervent and constant striving

after holiness, a most ardent desire to profess and propagate the doctrine of Christ. See the note on 1, 8. 2, 4 & 14. (Kuin.)

39. ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία, to you belongs the promise. Ὑμῖν is for ὑμῶν; an idiom illustrated from Classical authors by Kypke. See the note on Mark 2, 18. By ἡ ἐπαγγελία some Commentators understand the promise of sending the Messiah. But since there just before preceded λήψετε τὴν δωρεάν τοῦ ἁγίου πνεύματος, and since there is here a reference to Joel 3, 1. we must undoubtedly understand, "the promise of sending the *spirit*."

39. Καὶ πᾶσι τοῖς εἰς μακρὰν, and to all, even the most remote. The majority of Commentators, following the authority of Theophylact, maintain that by these words are meant the *Gentiles*, and they subaud χώραν οὔσι, (see Bos Ell. Schæf. 563.) taking εἰς μακρὰν χώραν for μακρᾷ φώρᾳ. They observe that the Gentiles were by the Hebrews termed *remote*, עֲרִימָה, as removed from the Jewish religion, and therefore withdrawn from the Divine benefits (compare (Acts 6, 15. 10, 9.); and they maintain that Peter here, and Paul in Eph. 2, 13. and Rom. 9, 24. followed this mode of speaking. To this however it has been objected by others, that Peter was *then* ignorant that the benefits of the Messiah belonged to the Gentiles also (see Acts 10.); and that when Peter afterwards, being better instructed, had preached to the Gentiles the doctrines of Christ, the Jerusalemite Christians were greatly offended thereat. (Compare 11, 2.) They therefore think the words τοῖς εἰς μακρὰν are to be interpreted of *late posterity*, since μακρὰν is also used of time; as in Xen. Cyr. 5, 4, 21. and in numerous passages cited by Wetstein. [But these are all only examples of οὐκ εἰς μακρὰν, which is quite another idiom. Edit.] Others refer the words to the dispersed Jews; and in support of this opinion quote Eph. 9, 20. For my own part, I must accede to the opinion that the *Gentiles* are meant [this mode of interpretation, which seems

the true one, is supported by the authority of Œcumenius. Edit.]: though, at the same time, I think by them must be understood Gentiles who should pass over to the Jewish religion. For the Jews held the opinion that those of the Gentiles who should embrace the Jewish religion would be citizens of the Messiah's kingdom. See the note on Matt. 3, 2. 8, 11. 20, 18. To these proselytes then, who should pass over to the Jewish religion, Peter, at that time, thought would extend the benefits of Christ. This interpretation is strongly confirmed by Acts 3, 25. where Peter says, ὑμεῖς ἔστε υἱοὶ τῆς διαθήκης, "to you belong the promise of the covenant given to Abraham; by your posterity shall all the nations of the earth be blessed. For your benefit especially hath God caused the Messiah to appear. (Kuini.)

39. ὅσους ἂν—ὁ Θεὸς ἡμῶν, whomsoever the Lord our God, by the doctrine imparted for the profession of the religion of Christ, and the felicity conjoined with that profession, shall call upon, cause to be brought over, (see Joh. 6, 44.) προσκαλέσονται. See Koppe on Gal. 1, 6., Rom. 9, 24., and Pott's Exc. 2. on Epist. Petr. p. 279 seqq.

40. ἐτέροις τε λόγοις—ταύτης. By σώθητε is meant, "suffer them to be liberated, or snatched from perdition." See Raphel's Obs. Herodo., Gataker's Ado. Posth. 761., and Suicer's Thesaurus in voce. [Perhaps σώθεσθαι may here denote, *to be put into the way of salvation*. See the luminous statement of the various senses of this word, quoted from Dr. Maltby in vol. I. p. 9. of this work. Edit.] Γενεὰ, race, the men then living. See the note on Matt. 11, 16. 23, 36. Σκολιὸν properly denotes what is crooked, oblique (so Sap. 13, 13. ξύλον σκολιόν, and 16, 15. where the word is used of serpents), whence the τὰ σκολιὰ and εὐθεία are opposed in Luke 3, 5., and σκολιὸς is especially used of a curved and winding path; as in Prov. 2, 15. though *there* figuratively. Hence it is metaphorically applied to what is perverse, sinful, wicked, &c.; as in Sap. 1, 3, σκολιῶ

γὰρ λογισμοὶ χορίζουσιν ἀπὸ Θεοῦ. Γενεὰ σκολιὰ is a term here used in imitation of Deut. 32, 5. γενεὰ σκολιὰ καὶ διεστραμμένη, where the Hebrew is וְרָע. (Kuin.) With the expression διαμαρτύρετο I would compare that of Thucyd. 6, 80, 6. δεόμεθα καὶ μαρτυρόμεθα.

41. Οὐν, it must be observed, is a particle of *transition*. Ἀσμενος is omitted by some antient MSS. and Versions, and is supposed by Mill to have crept into the text from a marginal scholium. But it has been rightly observed by Wolf, Krebs, Loesner, and others, that it is more probable that the scribes should have omitted the word, either through carelessness, or purposely, as being not very necessary. But indeed it often accompanies δέχεται and ἀποδέχεσθαι, as is evident from the numerous examples adduced by Wetstein, Kypke, Krebs, Munthe, and Loesner. Ἀποδέχεσθαι, as applied to *things*, denotes to receive, assent to, approve, admit, following the authority of, &c. So Xen. Mem. 1, 2, 8. οἱ ἀποδεξάμενοι ἅπερ αὐτῷ ἐδόκει. Eurip. Helen. 838. ἦν δὲ δὴ νῶν μὴ ἀποδέξεται λόγους. See Kypke in loc., Taylor on Lys. 423. and Irmisch on Herodian 1, 766.

41. Ἐβαπτίσθησαν. In the early ages of Christianity, those who acknowledged Jesus to be the Messiah were received, by this solemn rite, into the Christian Church; so that a fuller instruction did not *precede*, but *follow* baptism. Προσετέθησαν, scil. τῇ ἐκκλησίᾳ. (Compare ver. 46.) Raphel, Elsner, and Bos, render this *adjunxerat sese*; and thus, as (observes Kypke) προσετέθησαν would have reference to ἀφίστασθαι in 1 Tim. 6, 5.: and the words are found opposed in Plut. 2, 855., and Joseph. Ant. 7, 1., and Vit. p. 1005. But, as Kuinoel remarks, the word almost always occurs in the middle voice. He would therefore render it *adjunxerunt*.

41. ψυχῇ, by a mode of speaking common to almost all languages, signifies *man*. So the Hebrew וְעַבְדִּי, in Gen. 46, 27., and ψυχῇ infra ver. 43. 3, 23. 7, 15. 27, 37. Rom. 2. 9. Lev. 17, 9., where the He-

brew is **וְנָח**. In this sense it is also found in the best Classical writers, both Greek and Latin, of which examples are produced by Raphel, Kypke, and Wetstein; as Eurip. *Hel.* 52. and *Andr.* 611. Aristoph. *Nub.* 49. *Soph. Aj.* 154. *Æschyl. &c.* 972. *Virg. Æn.* 11, 24 and 371. See Cuper's *Obs.* 1, 20. and Gataker on *Anton.* 5, 37. With respect to the *fact*, Elsner compares a similar one related of Pythagoras by Porphyry, *Vit. P.* p. 25. οὕτως δὲ πάντας εἰς ἑαυτὸν ἐπέστρεψεν, ὥστε μιᾷ μόνον ἀκροάσει, ὡς φησὶ Νικόμαχος, ἣν ἐπιβάς τῆς Ἰταλίας πεποίηται, πλεόν ἢ δισχιλίους ἐλεῖν τοῖς λόγοις. There seems reason to think that such like accounts in Jamblichus, Philostratus, and others, were expressly intended to injure Christianity by invidious comparisons. See Doddr.

42. Having related that the number of Disciples had increased to three thousand, Luke takes occasion to give some information on the institutes of the primitive Church. (See 4, 32 seqq.) On *προσκαρτεροῦντες* see the note on 1, 14. The rest of the words of this verse have been variously interpreted by Commentators. *Κοινωνία* is by some explained *societas, consuetudo*; and Heuman and Barkey translate, “adhærebant societati.” But Wolf, Rosenmüller, Thaleman, Reichard, and Schott refer *κοινωνία* to the Apostles, and render: “They followed the society of the Apostles, and were familiarly conversant with them.” Mosheim, in his *Com. de rebus Christianor.*, Hansen, Heinrichs, and others, by *κοινωνία* understand a communication of goods, beneficence, alms: a signification frequent in the New Testament; as *Rom.* 15, 26. *Hebr.* 13, 16. *2 Cor.* 8, 4. 9, 13. *1 Tim.* 6, 18. Others, taking the *καὶ* for *ἔργων*, *sive* (see Græv. on Hesiod, *Opusc.* 328. and Dorville, *Misc. Obs.* 9, 108.), assign to the words the following sense: “They persevered in hearing the doctrine of the Apostles, and in communion, namely, by breaking of bread and prayers.” Others, following the Vulgate, join *κοινωνία* with the following words, *καὶ τῇ κλάσει τοῦ ἄρτου*, by an *hendiadis* (as

in Acts 28, 6. Eph. 2, 3. Hom. II. γ. 101. θάνατος καὶ μοῖρα. And Od. ι. 61. Acts 14, 14. ταύρους καὶ στρέμματα); and they take καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου, for καὶ τῇ κοινωνίᾳ κλάσεως τοῦ ἄρτου, meaning a common meal. But, as Wolf ably remarks, the figure hendiadis cannot *here* have place, because καὶ must be *repeated four times*; whereas it elsewhere only occurs *once*, when there is an hendiadis. Indeed I would accede to the opinion of those who explain κοινωνία of the communication of goods and liberality towards the poor. Nor is it any hindrance to this interpretation that ver. 44 & seqq. treat of beneficence, nay it is rather a confirmation of it; for Luke there means to more fully explain what he had expressed in few and obscure words at ver. 42. Hence also, in 46., he again makes mention of the ἀρτοκλασία, and distinctly describes it. But the words καὶ τῇ κλάσει τοῦ ἄρτου have also been variously interpreted. The phrase κλῆν τὸν ἄρτον, and κλάσις τοῦ ἄρτου, in the New Testament, are not only used to denote breaking of bread, breaking it to pieces, and giving it to others, (see Is. 58, 7. Jer. 16, 6. Luke 24, 30 & 35. Matt. 14, 19.,) but are likewise so used as to denote the *meal itself*, and the common partaking of the food. Hence also κλῆν τὸν ἄρτον is used of the Lord's Supper in 1 Cor. 10, 16. Now here by κλάσις τοῦ ἄρτου not a few Commentators, as Er. Schmid, Beza, and others cited by Heuman, understand *a common meal*; which interpretation may be proved to be false from this, namely, that we find διδασχὴ and προσευχαὶ associated, and thus are enumerated rather the *parts of Divine worship* in the assembly of Jerusalem. The Syriac translator took the phrase κλάσις τοῦ ἄρτου of the Lord's Supper, and ἄρτος, which he has elsewhere rendered *Lama*, (as in Acts 20, 7.,) he has here expressed by *Eucharist*. This mode of interpretation had been adopted by some Fathers (see Suic. Obs. Sacr. 130. and Thes. T, 2. p. 105), and many recent interpreters, as Heuman, Lightfoot, Suicer, Schoett-

gen, and Wolf. But in ver. 45. the subject treated of is plainly *common meals*, nor is there any sufficient reason why the words *κλῶντες ἄρτον* should there be taken in any other sense than the *κλάσις τοῦ ἄρτου* in this passage. I therefore do not hesitate to assent to Limborch, Mosheim, Barkey, Hansen, and others, who take the expression here, and at Acts 20, 7. to denote common sacred meals, called *agapæ*, to which the richer Christians contributed, for the use and relief of the poorer brethren, and which used to precede the celebration of the Lord's Supper. See 1 Cor. 11, 16 seqq. (Kuin.) In this last view of the subject I must acquiesce. Doddridge embraces the opinion of Casaubon, Grotius, and Wolf, that a *common meal* is meant.

43. ἐγένετο δὲ πάσῃ ψυχῇ φόβος. By the *πᾶσα ψυχὴ* is meant the body of believers, the *ὅλος λαὸς* (compare ver. 47.); and by the *fear* here mentioned must be understood a religious fear, partaking much of reverence and admiration, which indeed are kindred feelings: "They no longer (says Œcumenius) despised the Apostles, as vulgar persons, but, by the power of their eloquence in describing the great and precious promises of which those of the Jewish nation who should embrace Christianity might be made partakers, their feelings were interested; not to mention the signs and wonders which these persons had witnessed." Examples of this sense of *φόβος* are adduced by Kuinoel from Luke 1, 65. 7, 16. (See the note on Mark 4, 41.) The construction of the sentence is, as Wetstein observes, Hebrew, and the sense is nearly the same with that of Acts 3, 10. ἐπλήσθησαν θάμβους καὶ ἐκστάσεως. Kuinoel thinks that the following *τε* denotes *for, because*. But this seems improbable.

44. πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ. There has been some difference of opinion as to the sense of *ἦσαν ἐπὶ τὸ αὐτὸ*, which Lightfoot, Wolf, and some others, render, "were collected together (namely, for prayer) in the same place:" and since it is not

likely that 3120 persons could meet in the same house, and since in ver. 47. we have *κλώντες κατ' οἶκον ἄρτον*, they think that the Church at Jerusalem was divided into many lesser bodies, or families, each of which had its religious meetings, and that this is what is here meant. Kuinoel, however, accounts this mode of exposition harsh. Dr. Whitby would understand it of communion of *action*, and refers to Ezr. 4, 3. Ps. 49, 2. Is. 66, 17. Jer. 6, 12. Most recent Commentators, as Pearce, Heumann, and Kuinoel, adopt the interpretation of Theophylact, who takes *ἐπὶ τὸ αὐτὸ* of perfect unanimity and concord. This (say they) is confirmed by a similar passage of 4, 32. and by the usage of the Alexandrian interpreters; as in Ps. 34, 4. And so Thucyd. 1, 79. But, after all, perhaps the first mentioned mode of explanation may deserve the preference, especially on account of the very same expression, with the verb, having occurred at ver 1. of this Chapter, which determines it to mean meeting for religious worship. Whether these meetings were confined to *one place* is not said; though we may conceive that they kept as much together as possible. As to the objection of Whitby and others, that they could not all meet at *one place*, it seems of little force, since one cannot suppose that it would be possible or necessary for all to meet together at the same place. Even if the same day were adhered to, yet, in the course of it, so many successive meetings might be held as would embrace all who had it in their power to attend public worship. This passage seems to have been had in view by Porphyry de Vit. Pyth. p. 25. (cited by Wolf) *μηκέτι οἶκα δ' ἀποστῆναι, ἀλλ' ὁμοῦ σὺν παισὶ καὶ γυναῖξιν ὁμακρόϊόν τι παμμέγεθες ἰδρυσαμένους πολίσαι τὴν πρὸς πάντων ἐπικληθεῖσαν μεγάλην Ἑλλάδα ἐν Ἰταλίᾳ.*

44. *καὶ εἶχον ἅπαντα κοινά, subaud κτήματα.* "All (says Tertullian) *except wives*. A foolish observation, enough, for a Father of the Church, since *wives* are not *κτήματα*, and could not be *supposed* to

be included. It is of more consequence, however, to determine how far this community of goods extended; and here, upon the whole, I am inclined to accede to the opinion of Whitby, Wolf, Heuman, Kuinoel, and Heinrichs (and, as it seems, Wetstein), that the words are not to be too much pressed, not to be interpreted of an absolute community of goods, since it does not follow because the richer Christians, for the purpose of relieving the necessities of their poorer brethren, sold *part* of their goods, that they gave up *all*, and had *no* property in their own hands, and could not afterwards sell it. That this power of sale was left them, and was voluntary, is clear from the story of Ananias and Sapphira, Acts 5, 4. Thus, also, when we read in Acts 4, 32. "nor did any one say that aught of his goods was his own, but all things were common to them," the words plainly indicate that only the *use* of the possessions was common, not the possessions themselves. "It clearly appears (says Kuinoel) that there were those among the Christians who had property, and kept it. Thus in 12, 12. mention is made of one Maria, who had houses of her own at Jerusalem. Nor do we find in the Epistles any vestige of there having been a community of property in the rest of the Christian societies. Nay, we find that there were rich and poor. By the admonition of the Apostles, money, indeed, was collected for the use of the poor (see 1 Cor. 16, 1.), and contributed on the Lord's day. They therefore had retained their possessions. Moreover, in 1 Thess. 4, 11., the Apostle exhorts the Christians to provide for their support by the labour of their hands; and in 2 Thess. 3, 7 & 12. he urges this admonition by proposing his own example. See also 1 Ep. 4, 28. Acts 9, 36. 11, 29. Thus the words *καὶ εἶχον ἅπαντα κοινὰ* are to be taken in a *popular* sense, and in nearly the same manner as the old adage, *πάντα κοινὰ τὰ τῶν φίλων*. See Cic. de Off. 1, 16. Senec. de benefic. 7, 12. Quidquid habet amicus commune nobis, sed

illius proprium est qui tenet, uti illo nolente, non possum. (See the note on 4, 32.) By these words, then, is designated great beneficence and liberality. (Kuin.)

This interpretation, however, seems to somewhat lower the sense, which must, at least, amount to *this*, that they regarded their property *as if* not their own, but held in trust for the advantage of their fellow Christians. So Val. Max. 6, 8. (cited by Wets.) Quod Gillias possidebat, omnium quasi commune patrimonium erat. It is very sensibly remarked by Doddridge, that “peculiar reasons made this community of goods eligible at this time; not only as so many sojourners, who had come from other parts, would justly be desirous to continue at Jerusalem much longer than they intended when they came up to the feast, that they might get a thorough knowledge of the gospel, but as the prospect likewise of the Roman conquests, which, according to Christ’s known prediction, were soon to swallow up all Jewish property, would, of course, dispose many more readily to sell their lands.

The same judicious and pious Commentator insists on this circumstance, as arguing the incontestible evidence of the Gospel, from its prevailing on the possessors of wealth to part with their property for the relief of persons who, excepting community of faith, had no peculiar claim to their regards.

Some Commentators tell us that these κτήματα denote the *immobilia* as property in land or houses. But that was not always the sense of κτήμα, as appears from Polysen. 2, 1, 10. πολὺ πλῆθος ἀνθρώπων καὶ βοσκημάτων καὶ τῶν ἄλλων κτημάτων λαφυραγωγῆσας. Wolf, Elsner, and other Commentators observe that both the Pythagoreans and the Essenes had a community of goods. Thus Jambl. de Vit. Pyth. 6, 17. p. 59. ἐν δὲ τῷ χρόνῳ τούτῳ τὰ μὲν ἐκάστου ὑπάρχοντα, τουτέστιν αἱ οὐσίαι, ἐκοινοῦντο, διδόμεθα τοῖς ἀποδεδειγμένοις εἰς τοῦτο γνωρίμοις, οἵπερ ἐκαλοῦντο πολιτικοὶ καὶ οἰκονομοκοὶ τινες καὶ νομοθετικοὶ ὄντες. Jo-

seph. Bell. 1, 2, 12. *κἀταφρονηται δὲ πλούτου, καὶ θαυμάσιον παρ' αὐτοῖς τὸ κοινωνητικόν· οὐδὲ ἐστὶν εὐρεῖν κτήσει τινα παρ' αὐτοῖς ὑπερέχοντα· νόμος γὰρ τοὺς εἰς τὴν αἵρεσιν εἰσιόντας δημεύειν τῷ τάγματι τὴν οὐσίαν, ὥστε ἐν ἅπασιν τήτε πενίας ταπεινότητα φαίνεσθαι, μὴδ' ὑπεροχὴν πλοῦτου· τῶν γὰρ ἐκάστου κτημάτων ἀναμεμιγμένων μίαν ὥσπερ ἀδελφοῖς ἅπασιν οὐσίαν εἶναι.* So also Ant. 18, 2, and Philo. 601 seqq. *ὅσα γὰρ ἂν μεθ' ἡμέραν ἐργασάμενοι λάβωσιν ἐπὶ μισθῷ ταῦτ' οὐκ ἴδια φυλάττουσιν, ἀλλ' εἰς μέσον προτιθέντες κοινὴν τοῖς ἐθέλουσι χρῆσθαι τὴν ἀπ' αὐτῶν παρασκευάζουσιν ὠφέλειαν.* To the above passages, produced by the Commentators, I add Joseph. 793, 35. *ἄξιον δὲ αὐτῶν θαυμάσαι παρὰ πάντας τοὺς ἀρετῆς μεταποιουμένους τὸ δίκαιον, μηδαμῶς ὑπάρξαν Ἑλλήνων ἢ βαρβάρων τισιν, ἀλλὰ μὴδ' εἰς ὀλίγον, ἐκείνοις δ' ἐκ παλαιοῦ συνελθόν, ἐν τῷ ἐπιτηδεύεσθαι μὴ κεκωλύθαι τὰ χρήματα κοινὰ αὐτοῖς εἶναι, ἀπολαύσι δὲ οὐδὲν ὁ πλοῦσις τῶν οἰκείων μειζόνως, ἢ ὁ μὴδ' ὅτι οὖν κεκτημένοις· καὶ τὰδε πράσσουντες ἄνδρες ὑπὲρ τεσσαρακίσχλιοι τὸν ἀριθμὸν ὄντες.* I can, however, by no means assent to the opinion of Grotius, Heinrichs, and others, that this was an *imitation of the Essenes*; since circumstances were widely different: for among the Essenes there was an *absolute community* of goods, and no *property* whatever. But it is plain, from what has been said, that this was by no means the case among these Jerusalemite Christians. In contributing their ready money, and even selling some of their property to relieve the necessities of their brethren, they can scarcely be thought to have adverted to the custom of a contemptible Jewish sect, but were rather influenced by those frequent admonitions to mutual love and beneficence so often and so strongly inculcated by our blessed Lord (see Luke 12, 33.), and enforced, doubtless, very warmly by the Apostles. They were the more readily, too, induced to do this, both from the natural wish to keep together their sect, and still more from the near prospect presented of the total ruin of their country,

and even (as they then supposed) of the end of the world. Still I am ready to admit that the tenets of the Essenes had afterwards their effects (and those unfavourable) on the opinions and practice of the early Christians. This we may especially recognize in the conduct of those who preached up unnatural self-denial, and excessive austerities. Thus 1 Tim. 4, 3. *καλυόντων γαμῆν, ἀπεχέσθαι βρωμάτων*, &c. from which, and other passages, we know that there were those who systematically degraded matrimony: and that this was done by the Essenes I find from Joseph. 793, 42. *οὔτε γαμετὰς εἰσάγονται, οὔτε δούλων ἐπιτηδεύουσι κτῆσιν, τὸ μὴ εἰς ἀδικίαν φέρειν ὑπειληφότες, τὸ δὲ στάσεως ἐνδιδόναι ποίησιν*, namely, to avoid quarrels.

On the words *εἶχον ἅπαντα κοινά*, Bulkley cites Porphyry, who tells us that the disciples of Pythagoras had goods in common: *Οὐσίας κοινὰς ἔθεντο*. Justin, the historian, L. 43, C. 1. speaking of the original inhabitants of Italy: *Omnia communia et indivisa omnibus fuerint, veluti unum cunctis patrimonium esset*. Justin Martyr, Ari. p. 20. edit. Thirlb. speaking of the Christians of his own day: “We, that once admired nothing so much as the prosecution of riches, now transfer even what we already have to common use, admitting all that want to a participation of it.”

45. *καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον*. By *κτήματα* are meant, generally, *possessions*. Thus Hesychius explains it *πάντα τὰ ὑπάρχοντα*. But it denotes specially the *bona mobilia*, as lands and houses. (See Eustathius on Hom. Il. η. p. 685 Rom.) Hence the Sept. use it to express *כרם*, *vineyard*, in Prov. 31, 16., and Hos. 2, 15., and *הדש*, *field*, in Prov. 23, 10. In Herodian 7, 12 & 13., houses, with their gardens, are called *κτήματα* in 2, 6, 5, & 3. 10. *farms*: and in Acts 5, 1, 3. the word is interchanged with *χωρίον*. See also Sir. 28, 27. & 36, 25. But *ὑπάρξεις* denotes *wealth in general* (see Ps. 78, 48. Prov. 18, 11. Heb. 10, 34.),

and is explained by Hesychius οὐσία : and since it is here opposed to κτῆμα it denotes the *bona mobilia*, moveable property. (Kuīn.)

45. καὶ διεμέριζον αὐτὰ πᾶσι, κ. ἄ. τ. χ. ε. Heusen and others think that, at first, the Christians themselves distributed the money; that soon afterwards this was done by the Apostles (compare 4, 34.), and lastly by the Deacons. (Compare 6, 1 & 3.) This is not improbable; though, as Kuinoel observes, the word may very well admit of being explained, provided for its distribution, namely, by the hands of the Apostles. Grotius thinks that these words have especial reference to the sick, the aged, and the infant children, since the people of both sexes were clothed at the common expense, and took their food at the public table, κατὰ φρατρίας. But this is supposing such a knowledge of the circumstances of the primitive Church as, I think, we do not possess. Œcumenius, to the words καθὼς χρεῖαν εἶχε judiciously subjoins οὐχ ἀπλῶς, ἀλλ' οἰκονομικῶς, from which it is evident that he adopted the above opinion.

46, 47, καθ' ἡμέραν—ἐν τῷ ἱερῷ, they every day mingled with the Jews in the temple worship. Προσκαρτερεῖν signifies to *assiduously attend on*; as in Susan. ver. 7. κλῶντές τε κατ' οἶκον ἄζτον. Œcumenius and Hammond take κατ' οἶκον for ἐν οἴκῳ, and understand it of an apartment in the temple. But, as Kuinoel remarks, who can believe that the Jews would have permitted the Christians to have the use of an apartment for any acts of worship, or even to take their meals in. De Dieu, Bengel, Heinrichs, and others, mentioned in Wolf, explain the phrase *at home, privately*. But this is (as Kuinoel remarks) frigid, and not to the purpose. Indeed, there is no reason to desert the common interpretation. It seems that, as no *apartment* was *now* able to contain them all, they preserved, as much as possible, their former community of meals by participating of them in common,

from *house to house*, in various groups.* Thus we must subaud *ἕκαστον*; an ellipsis very frequent in adverbial phrases formed of a noun with *κατὰ*, as *κατὰ τόπους* in Matt. 24, 7., and *κατὰ πόλιν*, which often occur both in the Scriptures and in the Classical writers. The opinion, however, of these Commentators, who (as Kuinoel) take the words of the *αγαρæ*, deserves attention, since there is nothing said of the *poor*, and *κλῶντες τὸν ἄρτον*, &c. may be referred to all Christ's followers, both rich and poor, *all of whom*, it was said, assiduously attended temple worship.

46. *μετελάμβανον τροφῆς ἐν ἀγαλλιάσει*, i. e. the rich rejoicing that they could exercise their liberality towards the poor; and the poor rejoicing in the liberality of the rich. And this joy was unfeigned, arising out of their mutual love and unanimity. The rich were removed from all pride and ostentation, and the poor from all envy and ill will." On *μεταλαμβάνειν τροφῆς*, *take food*, see Kypke on Acts 27, 33., and Munth in loc. *Ἀφελότης* denotes undissembled simplicity and sincerity, otherwise termed *ἀπλότης*. Œcumenius, Wetstein, and Barkey take it of that *simplicity of heart* which rejects pride; and this sense they endeavour to establish by examples. But though I grant it may sometimes have that sense, yet here, as it is applied both to the rich and the poor, we must adopt the general one above laid down. Of all the English translators, Tindal alone correctly renders the passage, thus: "And eate they meate together, wyth gladness and syngleness of harte praysing God, and had favour with all the people."

47. *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν*. It seems as if this were a *brachylogia*. The words may be rendered, "And by so doing they stood in high favour

* Indeed, so it seems to have been taken in the age of Philostratus, since (if I am not mistaken) he imitates (as he usually does other passages of the Gospel history) this circumstance.

with *all the people*." And thus it should seem to have been taken by the early Commentators, since Œcumenius says: οὕτω καὶ τὸν βίον ἀπὸ τῆς πίστεως μετερρύθμιζον, καὶ φιλαλληλῶς εἶχον. By the ὅλος ὁ λαός is meant the people at large, as distinguished from the Rulers and Priests, and the Pharisaical faction. On the expression χάριν ἔχειν Wetstein compares Ex. 33, 12. χάριν ἔχεις παρ' ἐμοῦ. Plut. 1, 849 A. πάντων φιλοπονῶτατος ὢν τῶν λεγόντων—χάριν οὐκ ἔχει πρὸς τὸν δῆμον. So also Herodian, cited by Schmid.

47. ὁ δὲ κύριος προσετίθει — σωζομένους. By the σωζομένοι (wrongly rendered "such as *should be saved*," instead of *the saved*) are meant those who *are being saved*, those who are *placed in a state of salvation*, by having rejected the Jewish superstitions, and embracing the Christian religion. See Dr. Maltby in the note on Matt. 1, 21. Thus Markland observes that it is a title of those who were in a state of salvation; as οἱ ἀπολλύμενοι are the opposite, 1 Cor. 1, 18., and 2 Cor. 2, 15. οἱ σωζομένοι in Revel. 21, 24. So Whitby, who renders it *the saved*, and treats it as a general term for *Christians*: and it is certainly so used elsewhere. This seems preferable to the mode of interpretation adopted by Bp. Pearce, "such as had been saved." For though he urges that the Christians, who, upon their repentance towards God, and faith in Jesus Christ, were baptized, are often spoken of in the New Testament as persons already saved, i. e. rescued from that eternal misery to which they stood exposed till they were baptized (as in Ephes. 2, 8., where St. Paul says, "By grace *ye are saved*," or rather, "ye are those who have been saved:" and Tit. 3, 5., "according to his mercy he *saved us* by the washing of regeneration,") yet that can only refer to their being *put in a state of salvation*. I am surprised that the learned Prelate did not see this, since the truth almost stared him in the face when he wrote the following words: "But it should be remem-

bered that this description of the Christian converts only considers the state which baptism put them into, and does not here (though it does elsewhere) point out to them that, when they were added to the Church, eternal life was not to be obtained without the practice of all manner of good works." *

By *κύριος* is meant, not God (as some Commentators tell us), but *Christ*, who is said to bring men unto God. Compare ver. 36.

CHAP. III.

The narration now returns to what was broken off at ver. 42, and the merits of Peter preaching the Gospel are brought forward. (Heinrichs.)

1. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος — ἐννάτην. The formula ἐπὶ τὸ αὐτὸ, whose various significations are discussed in 1, 15., cannot be rendered "to the same place;" for the place is expressly mentioned to which Peter and John then repaired, namely, the Temple: nor (with Abresch.) to the same *end*; for the words subjoined, ἐπὶ τὴν ᾠραν τῆς προσευχῆς ἐννάτην, plainly show with what intent they repaired thither: but "supped together." † And this signification the context requires. The following words ἐπὶ τὴν ᾠραν τῆς προσευχῆς — ἐννάτην are [by a sort of popular Synchronism. Edit.] put for ἐπὶ τὴν ᾠραν τῆς προσευχῆς, ἣτις ἦν ἡ ἐννάτη τῆς ἡμέρας. Now ἐπὶ often, in the Classical writers, denotes *at*, *about*; as in Arrian

* This passage has, as my readers know, been pressed into the service of Calvinism: with how little reason, we have seen. In fact, this was no place for inculcating any such mysterious doctrine, supposing it true, as that of *election*; for, as Wetstein observes, "St. Luke speaks as an historian, of a thing which fell under his view, of a fact relating to the Jews, not to the hidden counsels of God."

† So also the word is interpreted by Krebs, who quotes a similar passage from Joseph. Ant. 16. 8. 6. speaking of Herod and Archelaus: ἐποίησατο δὲ καὶ συνθήκας, εἰς Ῥώμην ἐλθεῖν, ἐπειδὴ περὶ τούτων ἐγγέγραπτο Καίσαρι, καὶ μέχρις Ἀντιοχείας ἐπὶ τὸ αὐτὸ παρῆλθον.

Epict. 3, 18. ἐπὶ τὴν ἑω, *about day break*. Polyb. 3, 83. ἐπὶ τὴν ἑωθινὴν, scil. ὥραν. See Alberti and Wolf. The hours of prayer, it must be observed, were three. 1st, the *morning*, called תפלה השחר and שחרית, which was at the third hour. 2d, *noon*, called תפלת מנחה, *the prayer of oblation*, at the sixth hour. (See Acts 10, 9.) 3d, the *evening*, called תפלת ערבית, at the ninth hour. So Acts 10, 3 & 30. and this place. This the Jews derived from the Patriarchs Abraham, Isaac, and Jacob. See Lightfoot and Schoettgen; as also Buxtorf's Lex. Talm. 964, 1361, 2370. Suicer's Thesaur. 1, 1278. on the word εὐχῆ, and the authors cited by Wolf. (Kuini.) On this passage the reader may, with advantage, consult the note of Dr. Whitby. Œcumenius thus remarks on the friendship of these two Apostles; as, for instance, where we read Peter made a sign to John that he should ask a question of the Master: and when, at another time, they *both ran together* to the sepulchre. And again, too, we may observe, Peter says to Christ concerning the same companion (περὶ αὐτῶν, I conjecture αὐτοῦ): οὗτος δὲ τί; *and what shall he do?* Now on the present occasion they went together to the Temple, not as judaizing, but for a good purpose, and in condescension to the weakness of their countrymen. With respect to the *miracle* of which we here read, we may remark, that it is related on account of the *time* and *place*. For though many more were worked by the Apostles (as we are told above), yet of these Luke has made no mention, either because they seemed inconsiderable, or because the purpose of his history was not *boasting*." (Œcumenius.)

2. χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ. The same expression occurs in Acts 14, 8. So τυφλὸν ἐκ γενετῆς in John 9, 1. and ἐκ γαστρὸς in Theogn. v. 307. Now it must be observed that the adjective χωλὸς is in the New Testament used of *lame* persons, but had once a more extended sense, χλωμα being employed by Hippocrates also of a mutilated hand, and

other mutilated limbs; as is observed by Erotianus in Lex. Hippocr. and Eustathius on II. β. p. 156. And this may well be the case, since *χολός* originally denotes nothing more than *defective*. (Valck.)

2. *ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν.* *Θύρα* signifies *gate*, or *portal*. T. Mag. indeed distinguishes between *πυλαί, ἐπὶ τειχούς, gates, as of a fortress*, and *θύραι ἐπὶ οἰκίας*. But this distinction is not always observed. That the poor among the Gentiles were accustomed to place themselves at the *gates* of the Temple, and ask charity of those who were entering them, we find from Martial 1, 12.; and that this custom continued in the primitive Christian Church we learn from Chrys., in his second Homily on 2 Tim. *διὰ τοῦτο ἐστῆκασιν οἱ πένητες πρὸ τῶν θυρῶν, ἵνα μνηδεῖς εἰσῆ, ἵνα μετὰ ἐλεημοσύνης εἰσῆ*, and thus, he observes, their prayers would be more efficacious. The Commentators, however, have debated *what* gate of the Temple was that called the *ᾠραία*? Most of them, as Wetstein, fix upon the *Eastern gate* (called Nicanor's), by which there was an entrance from the court of the women to that of the Israelites. This gate was (as they conjecture) *κατ' ἐξοχὴν*, called *ᾠραία, beautiful*; since (as we learn from Joseph. Bell. 5, 5, 3. & 6, 5, 3. it was formed of Corinthian brass, a material even more valuable than gold, and was wrought with consummate art. Others, as Wagenseil ad Sota 40., Lund, Bengel, and Walch, in his Dissertation on this subject, contend that the gate here mentioned was the same with that elsewhere called *Susan*: and this position they endeavour to establish by various arguments [for which I must refer my readers to Kuinoel. Edit.] Others (as Lightfoot and Bolten) think it was a gate of the court of the Gentiles, called *Chalda*, from the Hebr. *חלד*, *time*; so that *ᾠραία* means *tempestiva*. One thing seems certain, that by *ἡ θύρα ἡ λεγομένη ᾠραία* is not to be understood a gate which led from the court of the women into that of the Israelites; for the context compels us to fix on a space *inside* of

Mount Moriah, which was separated by a wall from the gate of the Gentiles. Besides, it is improbable that the Jews should have given a name of Greek origin to a gate of their Temple. But whether the gate αἰράια was called Susan, or Chalda, cannot with certainty be determined; though the latter conjecture seems the more simple and probable. On the word ἱερὸν see the note on Mat. 21, 12. where we have shown that it generally denotes that area in Mount Moriah in which the sacred edifice, with its porticos, halls, and apartments, was erected; but it is especially used of the exterior buildings of the temple. (Kuīn.) Wetstein adduces many Rabbinical passages on the Gates of the Temple, especially Nicanor's.

2. Τοῦ αἰτεῖν ἠλεημοσύνην. Ἐλεημοσύνην, it may be observed, not only denotes the act of compassionate relief, but also the *stips*, or sum of money given, (corresponding to our word *charity*,) as in Sir. 29, 12. σύγκλεισον ἐλεημοσύνην ἐν τοῖς ταμείοις. See the note on Matt. 6, 2. Valcknaer remarks that it is never so used by the *antient* Greek writers; but seems to have been first employed by Callim. H. in Del. 152. Ἀντ' ἐλεημοσύνης.*

3—5. ἡρώτα ἐλεημοσύνην λαβεῖν. Some early editions omit λαβεῖν; and Pricæus thinks the word is not genuine. But this position has been justly disputed by Bos and Alberti, who (and especially Valcknaer) have shown that λαβεῖν, (and sometimes εὐρεῖν and τυχεῖν,) is elegantly pleonastic. Valcknaer produces the following examples, Hermæus Pastor,

* Of all the ancient Poets, Callimachus alone seems to have read the Holy Scriptures. Some ancient Christian writers, indeed, of great learning, as Clemens Alex. and Athenagoras, have maintained that Orpheus, Pythagoras, Plato, and others, derived all that is excellent in them from Moses and the Prophets; which opinion seems not only false, but absurd. For, in the first place, none of them who lived before Callimachus had the opportunity of reading a Greek version of the Books of Moses. Secondly, if that wisdom, which is too often what the Scripture terms *foolishness*, had even enabled them to read those sacred writings, they *would* not have read them, as being books of the Jews, those whom they so despised. (Valcknaer.)

L. 2. αἰτήσασθαι τι παρὰ τοῦ κυρίου λαβεῖν. Eurip. Hec. v. 40. Aristoph. Pluto, v. 240. Αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον. Soph. Aj. v. 836. Αἰτήσομαι δε σ' οὐ μακρὸν γέρας λαβεῖν. So τυχεῖν in Soph. Aj. 982. ὦν γὰρ ἡράσθη τυχεῖν, 'Εκτήσαθ' αὐτῷ θάνατον, ὅνπερ ἤθελε. Luke 20, 35. οἱ καταξιαθέντες τοῦ αἰῶνος τυχεῖν. See also Valckn. on Eurip. Phœn. 1324. To these may be added the following, cited by Wetstein. Ælian, H. A. 2, 48. Κόρακες Αἰγύπτιοι, ὅσοι τῷ Νείλῳ προσδ-
αιτῶνται, τῶν πλεόντων εἰκόασιν ἰκέται εἶναι· λαβεῖν τι αἰτοῦντες. Liban. D. 42. p. 886 c. παρ' ἡμῶν μὲν ἤτει λαβεῖν, ὡς νόμων ὄντων· ἐξήτει δὲ λαβεῖν, ἃ κεκώ-
λυται τοῖς νόμοις.

4. ἀτενίσας δὲ Πέτρος — εἰς ἡμᾶς. On ἀτενίζειν, a word frequently used by St. Luke, see the note on Luke 22, 56. and also Elsner on this place. Peter and John, we may observe, fixed their eyes on the lame man, that they might know whether he only pretended debility, and desired him to look at them, that they might judge by his countenance whether he were an impostor, and also that they might excite the attention of the man. (Kuin.) This however seems very hypothetical and precarious.

5. Ὁ δὲ ἐπέιχεν αὐτοῖς. At ἐπέιχε Wolf, Elsner, and Morus subaud τὸν νοῦν. But since βλέψον immediately preceded, Bos, (in his Ellip. 366. Sch.), Rosenmuller, Heinrichs, and others, more judiciously supply ὀφθαλμούς. And so also Dr. Owen. See the note on Luke 14, 7.

6, 7. ἀεγύριον καὶ χρυσίον. Doddridge remarks that this was after the estates were sold, (chap. 2, 45.), and plainly shows how far the Apostles were from enriching themselves by the treasures which passed through their hands. The following observation however of this Commentator is very frivolous; namely, that by his mentioning gold as well as silver, (which a beggar like this could not expect to receive,) he probably meant to speak of himself as continuing still a poor man, and not merely to say that he had no gold about him. The fact is, that these words are a popular formula denoting riches.

See Herodot. 3, 140. and other examples in Wetstein. *Ο δὲ ἔχω, *such as I have will I give*, namely, "I will exert my power to heal." The sentence has the air of a *proverb*; to which there is something similar in the following passages. Soph. El. 450. σμικρὰ μὲν τάδ', ἀλλ' ὅμως ἂ' ἔχω, δὸς αὐτῷ. Aristoph. Lys. 671. ὅπερ οὖν ἔχω, δίδωμί σοι. Οἷ τίαςας τῆς δεξιᾶς see Œcumenius; and on Ναζωραίου see the note on 2, 22.

7. παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, *pedes et malleoli*. (Beza.) Βάσις properly denotes *step*; as in Aristoph. Thesm. 937. εὐκύκλου χορείας εὐφῆ στήσαι βάσιν. And so Herodot. 6, 5, 12. (See Elsner.) Alberti and others interpret it *planta pedis*, and quote Lucian, Trag. p. 804. χρειῶν ἀπ' ἄκρων εἰς ἄκρας ποδῶν βάσεις. Preferable, however, is the interpretation of Beza, Fessel, Loesner, and others, who render it *feet*; in which signification βάσις often occurs; as in Sap. 13, 18. τὸ μῆδε βάσει χρησθαι δυνάμενον. Diodor. Sic. 644 D. σφαλείσης τῆς βάσεως. Apollodo. Bibl. 1, 3. (on Vulcan.) πηρωθέντα τὰς βάσεις. Artemidor. 2, 42. οὐ γὰρ ἀσφαλῶς ὑποκειμένους ἔχει τὰς βάσεις τῶν ποδῶν. Joseph. Ant. 7, 10. where the giant is said to have had δακτύλους ἐν ἑκατέρῳ τῶν βάσεων, and 7, 10. speaking of Mephibosheth: εἰ μὲν τοι γε τὰς βάσεις εἶχον. Soph. Aj. 19. and Trach. 339. Herodian 1, 15, 19. By the σφυρὰ are indicated the *malleoli pedum, tali*, the *ankles*, or *instep*. So Diodor. 770. A. τῶν γυναικῶν τῶν εὐπόρων τινῶν μὲν καρκίνοις σιδηροῖς τὰ σφυρὰ πιέζων συνέτεινε. I add Athen. 68 B. Theocr. Idyl. 4, 51. Callim. H. in Dian. 128. (Kuinoel.)

8. ἐξαλλόμενος, *leaping*, i. e. (as Œcumenius thinks) to try whether he were really healed, or as not knowing how to walk. Schmid, Rosenm. and Kuinoel, think it was not only for *joy*, but in order to show that he was perfectly healed. To me it seems that by the ἐξαλλόμενος is described his first trial at walking, which would be at first rather *leaping*. It appears, too, to indicate joy. Of the verb ἐξάλλεσθαι, Wetstein cites examples from Joseph.

Bell. 6, 4, 2. Dionys. Hal. Antiq. 2. It signifies *subsilire*, and answers to the Heb. **פָּרַח** in Joel 2, 5. See Hebr. 1, 8. 1 Macc. 13, 44.

9—11. Now is narrated the *effect* which the healing of the blind man had on the minds of the auditors. Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην. Κρατεῖν denotes, “to keep close to, not to stir from the side of any one;” as in 2 Sam. 3, 6. Ἀβενῆρ ἦν κρατῶν τοῦ οἴκου τοῦ Σαούλ. So also Col. 2, 19. The action may here be traced to love and gratitude, (Kuin.) and not, as Beza and Doddridge think, to fear, lest his lameness might return when out of their sight. On the στοὰ τοῦ Σολομῶντος see the note on Joh. 10, 23. The noun collective λαὸς has a *plural*; on which see Kypke in loc. and Glass Phil. 326.

12. Ἀπεκρίνατο τὸν λαόν, “addressed the people.” For ἀποκρίνεσθαι, like the Heb. **אָנָּת**, not only denotes *to answer*, but *to address*. Of this signification the New Testament is full of examples. The summary of the contents of Peter’s address is thus laid down by Schoettgen.

The address consists of three parts: *Proposition*, *Explication*, and *Application*. I. PROPOSITION *remote*: It is not *we* that have done this. *Positive*: It is by the power of Christ that this was done, ver. 13, 16. II. EXPLICATION, showing the manner of Christ’s passion, by virtue of which such miracles might be wrought, ver. 13—15. III. APPLICATION, that the Jews ought to receive Jesus as the promised Messiah: the *reason* why all the Prophets testified of him, ver. 17. to the end.

12. τί θαυμάζετε ἐπὶ τούτῳ, scil. πράγματι. For εὐσεβεία the Syriac, Arabic, and Vulgate Translators read ἐξουσία; which is, however, a mere gloss. Ἐυσεβεία, it must be observed, is for δι’ εὐσεβείας, *ob pietatem et sanctitatem*; or, by an Hendiadis, “by virtue of our piety.” Πεποιηκόσι τοῦ περιπατεῖν αὐτόν; as if having made him to walk. One should rather have expected τὸ περιπατεῖν: but this is an Alex-

andrian idiom often found in the Greek Translators of the Old Testament, who thus express the Hebrew *Infinitive with the preposition* ל. (See Fischer's Pro-
lus. Nov. Test. 330 & 742. and Leusd. de Hebr. Nov. Test. p. 168. Compare 27, 1.) Grotius thinks there is an ellipsis of *πράγμα*, and Schmid. of *ἐνεκα*. Markland, however, resolves *πεποιήκοσιν* into *ποιηταῖς οὔσι*, i. e. *ἀντίοις οὔσι*; by which, he observes, *τοῦ περιπατεῖν* will be right. He then compares Acts 27, 1. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς, i. e. *ὡς ἐγένετο κρίμα τοῦ ἀποπλεῖν*, which may, he says, be explained by that in 20, 3. ἐγένετο γνώμη τοῦ ὑποστρέφειν. With this Markland also compares the Latin, *illum participavit sui consilii*, i. e. *illum fecit partem sui consilii*. The same mode, too, is adopted by Heinrichs.

13. ὁ Θεὸς — *πατέρον ἡμῶν*, the God whom our fathers worshipped, and by whom they were defended, the *Deus tutelar*. See the note on Acts 5, 30. Luke 1, 68. Matt. 22, 32. (Kuin.) It is judiciously observed by Doddridge, that this was wisely introduced here in the beginning of the discourse, that it might appear they taught no new religion inconsistent with the Mosaic, and were far from having the least design to divert their regards from the God of Israel.

13. ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, i. e. made his Messiahship and his glory evident. *Παῖς* is for *υἱός*; as in ver. 26. 4, 27 & 30. Matt. 17, 18. (Raphel.) At *παρεδώκατε* subaud *εἰς θάνατον*. See Rom. 4, 25. compared with Matt. 10, 21. 26, 2. 2 Cor. 4, 11. "This they did (says Œcumenius) when they said, "It is not lawful for us to put any one to death." Ἠρνήσαθε αὐτὸν κατὰ πρόσωπον Πιλάτου. Here it is well observed by Kypke, that *ἀρνεῖσθαι τινα* denotes to deny, reject, repudiate, and profess to hold no communion with any one, *ἀπειπεῖν*; and that it is used both of *things* and *persons*; as in Callim. in H. in Del. 100. ἀλλ' ὅτ' Ἀχαιῖδες μὲν ἀπηνήσαντο πόλιν ἐρχομένην. Here, however, something more *special* seems intended, namely, "denied to be King Mes-

siah." (See Acts 7, 35.) In the same light, too, the expression is viewed by Œcumenius, who truly remarks, that they denied Jesus, when they exclaimed, "We have no king but Cæsar."

13. κρίναντος ἐκείνου ἀπολύειν. Bos Wolf and Munth subaud δεῖν. But Krebs has shown (as, indeed, had been before done by Grotius, De Dieu, and Bois) that κρίνω has here (as often) the sense of *determine, will*: and he cites Joseph. Ant. 1, 4. ἀφανίσαι ἐκ παντὸς οὐκ ἔκρινεν. 7, 1, 5. κρίνας Ἀβένηρον ἀποκτείνει & 2, 2. Ταῦτα τοῦ Θεοῦ κρίναντος περὶ τῶν Σοδομιτῶν. Other examples are adduced by Loesner: and, indeed, this signification is frequent in the later Greek writers. Ἀπολύειν properly denotes to *untie*, then to *liberate, let go*, and, by metonymy, to *acquit*, as here, and in Matt. 27, 15. &c. indeed frequently in the New Testament and Septuagint, especially the Apocrypha. See Schl. Lex.

14. ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡγνήσασθε, "denied the *holy one and the just*." This is a cognomen of the Messiah; as in Apoc. 3, 7. Joh. 10, 36. Acts 4, 27 & 30. See Wolf and Koppe's Opusc. p. 34. Peter, we may observe, has used the very names strongly opposed to the qualities of the φονεὺς * Barabbas.

14. ἡγήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν. In this sense, which is found in Acts 25, 11. Philem. 22., the word χαρισθῆναι is also used by the Classical writers: and examples are produced by Krebs. Kuinoel remarks, that the Latins expressed this sense by the phrase, "donare alicui alicui."

15. τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, "ye slew the author of life." So the Vulgate. Now Jesus had himself professed to be "the way, the truth, and the life." See Joh. 14, 6. and the note on that passage. Examples in abundance are produced by Raphel, Kypke, and Munth, of ἀρχηγὸς being joined

* This word *may* signify, not positively a *murderer*, but *improbisimus*. So Casaubon on Athen. Col 398. ἀνδροφόνους Græci vocant omnes insigniter improbos: of which signification he subjoins several examples.

with nouns having both a *bad* sense and also a *middle* one: but seldom is it found in a *good* sense, as here, and in Hebr. 2, 10. ἀρχηγὸς τῆς σωτηρίας. So, however, it occurs Isocrat. p. 476. (cited by Kypke), τῶν παρόντων ἀγαθῶν ἀπάντων αὐτοῖς ἀρχηγοί. Valcknaer takes occasion, from this phrase, to observe, that in these speeches of Peter, though not such pieces of finished composition as those of Demosthenes, or the other Greek writers, there is a dignity in the historical, and a grandeur in the didactic parts, to which it were impossible to add aught.

16. ἐπὶ τῇ πίστει τοῦ ὀνόματος, “through faith in him.” For ὀνόματος is, by a Hebraism, redundant. Thus πίστις ἢ δι’ αὐτοῦ is equivalent to ἡ πίστις ἐν αὐτῷ in Col. 1, 4. these prepositions being frequently interchanged.

16. ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν. The word ὁλοκληρία denotes the *condition of being perfect in all members*, none being wanting; as in Antonin. 5, 8. Thus ὁλόκληρος and *integer* (the latter of which corresponds to ἀθιγής, as being the opposite of *attager*), often signify, like our word *whole* (from ὅλος,* which properly signifies *complete*, solid; as Corinth. de Dial. οὐλεῖν ὑγιαίνειν) *healthy*: and so it is here rendered by the Syriac. Thus in Is. 1, 6. we have, ἀπὸ πόδων ἕως κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὁλοκληρία: where Symmachus renders ὑγιέου.

17. οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὦ. κ. ο. ἄ. υ. Many Commentators have exceedingly stumbled at Peter's here adducing *ignorance* as the cause of the atrocity committed by the Sanhedrim and people. Hence Wolf is inclined to think that the words ὥσπερ καὶ οἱ ἀρχοντες ὑμῶν are not to be referred to the remote antecedent ἄγνοιαν, but to the proximate one, ἐπράξατε, so that the comparison of the people with their rulers may only respect their *works*, but not the *origin of those works*, as the excuse for them: and he assigns to the words the following sense: “I know

* So οἶλε, *salve*, in Homer; with which may be compared our *hail*.
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that through ignorance you have been induced to do as your rulers did." So also Reichard and others. But the sense thus elicited is by no means inherent in the Greek words, and is at variance with Acts 13, 27. 1 Cor. 2, 8. Hence Barkey, to remove this difficulty, has endeavoured to show that the Jewish rulers, in fact, *were* ignorant that Jesus was the Messiah, although they *might* have known it. But, as Dendorf and Heinrichs observe, the words of Peter are not to be too much *pressed*. The Apostle, in order, by softening the atrocity of their guilt, to make his speech more acceptable to his hearers, and to raise and console them, has brought forward *this* only, the *rest* not being *excluded*, but *put aside* for the present. (See Matth. 21, 33. seqq. and the note on that passage.) He does not, however, by this mean to entirely absolve them of guilt. (Kuin.)

The mode of taking the words above proposed has the support of the Syriac Version, and is adopted by Bishop Barrington, who observes, that otherwise this text would be inconsistent with the manifest intention of the parable (Matt. 21, 33—39. Joh. 15, 22—24). But this seems pushing the matter too far. The Apostle does not mean to say that their ignorance, so far as it might *exist*, was *blameless*, since that would be at variance with what is elsewhere said in Scripture, and, as Doddridge observes, it is plain that their ignorance, being in itself highly *criminal* amidst such means of information, did not excuse them from *great guilt*. Yet the Apostle does hint that this *ignorance* might seem in some degree to *extenuate their guilt*: for, as observes Eurip. Hippol. 1334. (cited by Wetstein), τὴν δὲ σὴν ἀμαρτίαν τὸ μὴ εἶδέναι μὲν πρῶτον ἐκλύει κάκης. So also Thucyd. 3, 1, 38. οὐ γὰρ κακονοία τινὶ τοῦτο ποιεῖ, ἀλλ' ἀγνοία· ὅποσα δὲ ἀγνοία ἄνθρωποι ἐξαμαρτάνουσι, πάντα ἀκούσια ταῦτ' ἔγωγε νομίζω. There are similar passages in Thucydides, 3, 40. and 4, 98. on which I shall have occasion to produce a great variety of parallel passages from authors of every age, which I therefore forbear

to do on the present occasion. See also Lev. 21, 14: Luke 23, 34. Examples of *κατ' ἀγνοίαν* are produced by Wetstein from Sextus Empir. and Polybius. Thus St. Paul, in 1 Tim. 1, 13. urges ignorance in extenuation of his guilt. Nor must too great stress be laid on the words *οἷδα ὅτι*, since they are frequently, as they seem to be here, merely parenthetical, and to have the sense of *scilicet*. Examples of this abound in all the Greek Classical writers. And indeed I agree with Kuinoel and Heinrichs, that the sense of the passage altogether is not to be too much pressed, nor any recourse to be had to refined dialectical reasonings, or ethical disquisitions; but it must be solely considered as said *populariter*. I cannot, however, assent to the position that this was done by the Apostle solely *ad captandum*, but rather, as Camerarius suggests, in order by this excuse to throw open to them the doors of repentance.

18. ὁ δὲ Θεὸς—ἐπληρώσεν οὕτω, q. d. "God hath used that ignorance *for good*, by permitting that you should commit this crime, *and moreover*, since thus would be fulfilled the declarations of the Prophets, concerning the calamities with which the Messiah should be oppressed." See Acts 13, 27 & 29. Luke 24, 26 seq. Acts 8, 32. By *all* is meant, as Sanctius and Kuinoel tell us, in a popular way, *very many*. I must, however, maintain that it cannot but signify, at least, a *considerable part*, or, indeed, *nearly all*. Besides, we are to bear in mind that the Rabbis themselves acknowledged that *all the Prophets* prophesied of the Messiah. See Sanhedrim, cited by Wetstein.

19. μετανοήσατε οὖν καὶ ἐπιστρέψατε. Now follows the *application* of the discourse, in which Peter exhorts his hearers to repent of their obstinate rejection of Jesus, to embrace his doctrine, and live in conformity to its precepts: for all this is included in *μετανοήσατε*, (see the note *supra*, 2, 38.) of which *ἐπιστρέψατε* is considered by the Commentators to be a mere synonyme. But it must be observed, that

the former denotes a *change of mind* and purpose ; the latter, a *change of conduct*.

19. Εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, “ *that your sins may be blotted out*, and especially that of rejecting Christ added to your other sins.” The word ἐξαλείφω, it may be observed, properly denotes to obliterate, erase any writing by scratching it out, &c. Now the antients wrote (or rather *marked*) on waxed tablets ; and when any thing was to be erased, they turned the style or pen, and with its blunt end closed up the marks on the wax, and thus made alterations in what they had written. See Xen. Hist. 2, 3, 20. Athen. 403 F. Thus the word denotes in general *delere* ; as in Æschyl. Cœph. 500. Sir. 46, 20. ἐξαλείψαι ἀνομίαν λαοῦ. It also signifies to destroy, deliver to oblivion ; as in Plat. Theat. 187. A. πάντα τὰ πρόσθεν ἐξαλείφειν. It here signifies to *remit sins* ; as in Is. 43, 23. ἔγω εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου and 2 Max. 12, 42. ἀξιῶσαντες τὸ γεγονὸς ἁμάρτημα τελείως ἐξαλειφθῆναι, a metaphor derived from creditors, who *cross out* the accounts of their debtors when discharged ; (see Col. 2. seq.) and an image frequent in the Rabbinical writings. (Valcknaer and Kuinoel.)

Every student will feel thankful for the above erudite and instructive illustrations of the sense of ἐξαλείφω ; but I must observe that the learned Commentator seems to have mistaken the *primary* sense of that word, which is, *to wipe away* : for as ἀλείφω signifies to *anoint* or *besmear with oil*, &c. so ἐξαλείφω denotes the contrary, namely, to *wipe off* the oil, or other liquid. There is the same metaphor in the Latin *delere* (from *leo*, *lino*) and the Hebr. נָקַח, which is used to denote *wipe*, *wipe off*, both physically and morally. Of the sense *expiate* Wetstein adduces an example from Lysias : δεινὸν ἂν εἴη, εἰ περὶ Ἀνδοκίδου—ἐπεμελήθημεν, ὅπως ἐξαλειφθεῖη αὐτῷ τὰ ἁμαρτήματα ἄλλα.

20. seqq. In their endeavours to explain this passage, the Commentators have pursued different

courses. For my own part I shall first shew what interpretation seems the truest, and then briefly detail such others as have any probability, or have been brought forward by eminent Commentators.

The words *ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ τοῦ προσώπου τοῦ κυρίου*, which perfectly cohere with the preceding, may be thus translated: "Cum, Deo auctore, lætissima tempora venerint." For *ὅπως* here denotes *when, after that*; as in Herod. 1, 47. (edit. Basil.) *ὅπως ἔλθῃ ὁ ποταμὸς ἐπὶ ὀκτώ πηχέας*. Eurip. Phoen. 1155. Soph. Œd. Tyr. 1241 & 1250. Hom. Od. δ. 109. & χ. 22. Il. μ. 208. Aristoph. Nub. 60. See also Beza, Schmid, Glass, in his Phil. Sacr. 375., and Devar. de partic. Gr. p. 252. *Ἀνάψυξη*, which properly denotes respiration, or *cooling after being heated*, metaphorically signifies refreshment, rest, delivery from evil, &c.; as in the Septuagint version of Ex. 8, 15. where we have in the Hebrew *הקרה*, which Symmachus renders *ἀνεσις*, the Vulg. *requies*. So Philo 371. *ἡ ὄψις ἐν ταῖς ἀναψύξεσι καὶ ἀνέσεσι συνανιέται καὶ χαλάται*, and Xen. Hist. 1, 5, 6. *ἀναψύχειν*. And so also 2 Kings 16, 14. Sept. [I add Eurip. Ion. 1604. *ἐκ τῆς ἀναψυχῆς πόνων*, and Suppl. 615. *κακῶν δ' ἀναψυχάς* Philostr. Icon. 2. *ἀναψυχὴν ἔλκειν*. Hence, too, may be emended a passage of Chrys. 5, 783, 30. Edit.] Now *rest* is, in Scripture, a perpetual image of felicity [as might be expected in Oriental writers. Edit.] See Sap. 4, 7. Sir 51, 27. and the Commentators on Heb. 3, 11. Apoc. 14, 13. Thus, by *καιροὶ ἀναψύξεως* are meant times the most felicitous, and *especially* those of the Messiah, as being the author of all felicity, in which will be collected the assembly of worshippers to be blessed by him. For we have just after, in ver. 24., *προκατήγγειλαν οἱ προφῆται τὰς ἡμέρας ταύτας*. And then is added, by *way of explication*, *καὶ ἀπέστειλεν Ἰησοῦν*. As, therefore, John the Baptist, in Matt. 3, 2., and Jesus himself, in Matt. 4, 27., had exhorted the Jews to repentance and reformation by the words *μετανοεῖτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν* so

also Peter exhorts his hearers to repent when the refreshing and happy times of the Messiah shall have come : and thus the formula is nearly equivalent to *ἐνιαυτὸς κυρίου δεκτὸς* in Luke 4, 19. compared with ver. 18. and *καιρὸς εὐπρόσδεκτος, ἡμέρα σωτηρίας* in 2 Cor. 6, 2. Finally *ἀπὸ προσώπου τοῦ κυρίου* signifies from the presence, and at the will, direction, and providence of God. For *Ἀπὸ* often denotes *cause*, or *origin*.

Instead of *προκεκηρυγμένων*, some of the most ancient, and not a few other MSS. read *προκεχαρίσμενον*, which is approved by Hammond, Mill, Valcknaer, Vitringa, and most Commentators ; and is received into the text by Bengel, Griesbach, and Matthiæi. The common reading does, indeed, savour of a gloss. *Προχειρίσσειν*, it must be observed, signifies primarily to *lay hands first* upon any one, to *chuse* him for any office, *destine*, &c. ; as in Acts 22, 14. 26, 16. Numerous Classical examples are adduced by Raphael, Wetstein, and Kypke. (Kuini.)

21. *ὃν δεῖ οὐρανὸν μὲν δεξασθαι*, &c. Now the Jews maintained that the Messiah would perpetually reign on earth. (Compare Joh. 12, 34. and see the note on that passage.) Hence Peter *anticipates* the possible *objection* of his auditors, namely, that if Jesus had been the Messiah he would have continued on earth, and founded a perpetual kingdom ; and withal replies to it, by saying that it had pleased God that Jesus should be in Heaven, and there remain until the times of the restoration. *Δεῖ* is well explained by Œcumenius *ἔδει*. As to *δεξασθαι*, which is used by enallage for *δέχεσθαι*, the Commentators have debated whether it is to be taken for *occupaverit* or *acceperit*, retinet cœlum. The former opinion is maintained by Schmid, Wolf, Dresig, Morus, Rosenmuller, Schott, and others ; the latter by Beza, Castellio, Le Clerc, Heumann, Ernesti, and others. The sense, in fact, comes to much the same thing, unless any one chuse to make dogmatical distinctions on the sense of the words : but the latter,

which had been formerly brought forward by Justin Martyr, in his Apol. 1, § 6., Didymus, Theophylact, and Œcumenius, seems, on more than one account, to deserve the preference, namely, *occupare* (which interpretation is adopted by Wetstein, who adduces many examples. For *δέχεσθαι*, when it is joined with a *place* as its attribute, signifies *capere*, *excipere*, *exceptum retinere*, and is equivalent to *ἀναλαμβάνειν*, *κατέχειν*; as in Acts 21, 27. Luke 9, 11. So Lysias, *καὶ τὸν ἄνδρα* — οὐ πόλις ἐθέλει δέχεσθαι διὰ τέλους. Philo 1023 B. *ὅπερ οὐκ ἐδέξατο* — *μιας χάρας περιβόλος*. Aristoph. Plut. 773. *χώραν δὲ πᾶσαν Κέκροπος, ἥ μ' ἐδέξατο*. See Palairer and Loesner. Sometimes, indeed, but very rarely, it signifies *occupare*; as in a passage of Demosth. cited by Schmid: *ὡς δὲ νῦν ἔχετε, οὐδὲ διδόντων ὑμῖν τῶν καιρῶν, Ἀμφίπολιν δέξασθαι δύναισθ' ἂν, ἀπηρτημένοι καὶ ταῖς παρασκευαῖς, καὶ ταῖς γνώμας*, where, however, *δέξασθαι* is used of violent occupation and seizure. As to the passage of Eurip. Alc. 807. to which those who assign the sense *occupare*, appeal, it is nothing to the purpose, since the words *οὐκ ἦλθες ἐν δεόντι δέξασθαι δόμους* have rather the following sense, “non opportunè in has ædes venisti, ut te exciperemus;” there being an ellipsis of *ὥστε* (as in 637.) and of the pronoun as in 637. and other passages. It is well observed by Ernesti, that the true principles of interpretation do not permit us to recede from the proper and common signification of words, and follow the authority of a few examples (especially in the writings of the Apostles, who were ignorant of those rare senses), unless an evident necessity should compel us; which here does not exist. Besides, the very intent of the Apostle absolutely requires that the common signification of *δέξασθαι* be retained, which is, indeed, far more suitable to the context. The words *ὃν δεῖ οὐραίνῳ δέξασθαι* seem to convey the following sentiment: “removed from the sight of men, he is conversant with God, has been raised to supreme majesty and beatitude. See 1 Pet. 3, 22.

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Acts 2, 33. Joh. 1, 1. (where consult the note) and Matt. 20, 21.

21. ἄχρι χρόνων ἀποκατάστεως πάντων. This formula ἄχρι χρόνων is explained by Ernesti, Krebs, and Loesner, *interea dum, quoad, quamdiu*; as in Acts 20, 6. Heb. 3, 13. Joseph. Ant. 12, 7, 6. "The reason why ἄχρι admits of this sense is (say they), that χρόνος does not, like καιρός, express the *temporis terminus*, but *continuation of time, space*." But the words are not unfrequently interchanged, and χρόνος is often used of the *terminus temporis*; as in Jer. 38, 28, (Sept.) Job 6, 11. Esth. 2, 15. Luke 1, 57. & 2, 21. where ἡμέραι is put for ἡμέρα, as here χρόνοι for χρόνος, by an enallage of number, and dignitatis gratiâ. Hence there is no need to recede from the common signification of ἄχρι: nay, indeed, the context absolutely requires that it should be retained. By ἀποκατάστασις is meant the restoration, restitution to a former state, reformation, or change for the better; as in Joseph. Ant. 11. 3, 8. ἀποκατάστασις τῶν Ἰουδαίων, & 4, 6. τῶν Ἱεροσολύμων ἀποκατάστασις. Philo 767 B. τῶν κληρουχῶν ἀποκατάστασις εἰς τοὺς ἐξ ἀρχῆς λαχόντας οἴκους. This notion, however, is little suitable to the present passage, the subject of which is the *event of prophecies*. Now it also denotes *perfection*, accomplishment of any thing, consummation; a signification very suitable to the context, and which is found in Philo 522 C. τελεία, ἀποκαταστάσις ἀρετῆς. Thus Hesychius and Phavorinus explain it τελείωσις, and the Schol. Mosq. here interprets it ἐκβάσεως. And thus the verb ἀποκαθιστάνειν signifies to perfect, bring to an end, in Job 8, 6. (Sept.) Now Peter, by the words ἄχρι χρόνων ἀποκατάστεως πάντων ὧν ἐλάλησεν ὁ Θεός ("by the time in which all things shall be perfected, completed, and have their event, which the Prophets have predicted") meant the inauguration of the Messiah's kingdom, and the events which shall precede it, a fuller propagation of the doctrine of Christ,

a resuscitation of the dead, the final judgment, &c. See Acts 1, 6. Matt. 17, 11. The general sense intended is therefore this: "unto the very end of the world." (Kuinoel.)

In the foregoing interpretation, which was also adopted by Valcknaer, I must, upon the whole, acquiesce. For a summary of the various opinions of Commentators on the words themselves, I must refer such of my readers as may be dissatisfied with the present interpretation, to Kuinoel. Dr. Doddridge renders ἀποκαταστάσις "the regulation of all things," and thinks it may very well be explained of regulating the present disorders in the world, and the seeming inequalities of providential dispensations. From which the sense assigned to the words by Bp. Pearce does not materially differ. He observes that καθιστάνειν or καθιστάναι signifies *to establish and settle any thing in a good state*: and when ἀπὸ is added to it, then this preposition implies, that this *good state*, in which it is settled, was preceded by a *bad one*, from which the change is made to a good one. This, he thinks, is the sense of ἀποκατάστασις here, and in 2 Ephes. 3, 18. where we have the expression *a new heaven, and a new earth; wherein dwelleth righteousness*.

22. Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν. What we read in this verse seems to have no connection with the preceding. For whether by χρόνοι ἀποκαταστάσεως be meant times of reformation, or the inauguration of the Messiah's kingdom, &c. Peter, if he had had reference to those words, and the prophecies to be referred to that ἀποκατάστασις, would have adduced quite different prophecies; as Ps. 110, 1. Dan. 2, 44. 7, 13. 9, 24 & 26., or Mal. 3, 4. But here there is a reference to what preceded in ver. 19 & 20., and Peter is endeavouring to show that Jesus is the Messiah announced by Moses and the Prophets. The connexion of the words from ver. 22 to 26. is this: "Moses announced the Messiah, and all the Prophets of our times, to whom he appeared,

have predicted of those times ἀναψύξεως. To you belong these prophecies, and the promise given to Abraham that in his seed should all the nations of the earth be blessed. To you God hath sent his Son Jesus, and on you He would confer felicity, if ye would lay aside your prejudices and forsake your sins. Repent therefore and reform; acknowledge Jesus as the Messiah, and admit his doctrine, lest ye suffer worse consequences of your obstinacy." Here, it must be observed, γὰρ (as often) is a mere particle of *transition*. The passage of Deut. 18, 15. 18 & 19. is quoted *from memory*.* (Kuini.) The learned Commentator then attempts to shew, at large, that the common opinion, which supposes that the above passage refers to the *Messiah*, and that Moses himself so meant it, is void of foundation.† He and his coadjutors, Rosenm. and Dath, make out a strong case, which however falls short of conviction. In preference to the ingenious and learned speculations of these Commentators, I would recommend to the student that prompt *submission of the understanding* of which we have here an example in Schoettgen, who, though he admits that he has met with no Jewish Commentator who has interpreted the words of the *Messiah*, yet that the authority of the Apostle places this beyond all possibility of doubt. And this may (he continues) be proved from Moses's saying that a Prophet must be raised up similar to himself, i. e. such as should be the author and minis-

* This seems, however, too unqualified an assertion, since nothing certain can be determined until the text of the Sept. has been reformed on critical principles, by the diligent use of that magnificent work for which we are indebted to the munificence of a most illustrious University.

† Of the same opinion too is Wetstein, who observes: Non necesse est per Prophetam hic et comm. 23. intelligere ipsum Jesum. Cum enim Lucas illum nusquam Prophetam appellat, et porro Prophetæ omnes propius abessent a Mose, quàm Moses a Christo, possumus Prophetam interpretari de totâ serie prophetarum a Mosâ temporibus in Republicâ Judaicâ sibi succedentium, et uno ore de adventu Messîæ, qui prophetarum Dominus est, vaticinantium.

(Wetstein.)

ter of a new covenant, as was Moses of the old, the future abolition of which is so clearly shewn in the impressive words of Jeremiah. Since therefore the new œconomy was to be established, it was necessary that the promised Prophet should, like Moses, confer much with God; and this our Messiah, who was emphatically "*in the bosom of his Father*," did. This Prophet then was very similar to Moses. Now to the same degree of *holy familiarity*, if we may be allowed the expression, none of the other Prophets ever attained. Kuinoel observes that ἀνασ-τῆναι, like the Hebr. מָצָא, signifies "to cause or order to come forth," and is often used of prophets and teachers, as Deut. 13, 1. 34, 10. Sir. 47, 1.

23. ἔσται δέ, for καὶ ἔσται. A Hebrew pleonasm. See the note on 2, 17. On πᾶσα ψυχῇ see the note on 2, 41. Ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ, "shall be extirpated from the people." The Hebr. (of Deut. 19, 19.) is מַעַרְבֵי מַעַרְבֵי, where the Sept. has ἐγὰρ ἐκδικήσω ἐξ αὐτοῦ, which is rendered by the Vulgate ultor existam. Surenhusius, on the Quotations 399, conjectures that Peter changed the points, and for מַעַרְבֵי read מַצָּא. But examples of this form have not yet been produced. Peter rather seems to have quoted from memory; and the sense seems to be this: "He who shall reject the Messiah will be deprived of the blessings reserved for his worshippers, and be excluded from the eternal felicity destined for them. Ἐξολοθρεύειν is no where met with in the *Attic* writers, but often occurs in the Sept. (as in Gen. 17, 14. Exod. 12, 15. Lev. 17, 4. Num. 9, 13. Sap. 12, 8. 1 Macc. 2, 40. Joseph. Ant. 8, 11, 1. 11, 6, 6. Philo 1, 73, 2.) and is therefore to be reckoned among the number of the words appropriate to the Alexandrian dialect: on which see Sturz, p. 166. (Kuinoel.)

24. καὶ πάντες δὲ οἱ προφῆται. It is proper to observe the sense of καὶ δὲ (*but also*), as in Joh. 6, 51., many examples of which are produced by Kypke on this passage, and Raphel here and on Luke 10, 8.

Kuinoel thinks πάντες is not to be too much pressed, but denotes "there are *many* prophecies in Scripture concerning these times." This, however, is paring down the sense; for though it be admitted that it does not always mean strictly *all*, yet it must surely denote *in a manner all, nearly all, a very considerable portion*. Σαμουήλ. See 2 Sam. 7, 16. Now Samuel was first in the series of Jewish Prophets. So Hieros. Chagiga, f. 77, 1. Midrasch Schemuel 24. (cited by Wets.) Ait ei Saul: Reduc mihi Samuelem, magistrum omnium Prophetarum.—Si eximius omnium prophetarum judicium timuit, quanto magis cæteri omnes. The construction of the sentence is this: καὶ ὅσοι τῶν καθεξῆς ἐλάλησαν. * Λαλεῖν, it may be observed, is used very frequently of the *oracles* of the Prophets. See Acts 26, 22. Heb. 1, 1. 2 Pet. 1, 21.

25. ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, "ye are the children of the Prophets." Now Prophets and teachers were, by the Jews, styled *fathers*, and their disciples *sons*. See the note on Matt. 12, 27. The sense therefore intended is this: "The Prophets taught you:" and since mention had just been made of the times of the Messiah, the passage may be thus rendered. "To you they announced these times. Hear ye, therefore, and strive after the promised felicity." Some Commentators interpret: "To you the prophecies pertain."

25. καὶ τῆς διαθήκης, "and to you, the posterity of Abraham, the promise (i. e. the promised felicity) pertains." Here, too, there is a sort of Hebraism; since in the Hebrew language בן (*son*) is often joined to names of *things*, to denote any one to whom the

* Casaubon conjectured, that the reading should be, καὶ ὅσοι τῶν καθεξῆς; but I think that there is no need of this change of order in the words. They produce the same sense, as they now stand in the printed copies: ὅσοι will admit of a genitive case, and that case is often placed before it in the order of the words; as in Aristoph. Plut. Act 4. sc. 5. v. 1052. we read, Ἐν τῷ προσώπῳ τῶν ρωτιδῶν ὅσας ἔχει. And in Eurip. Med 8, 476. ὥς ἴσασιν, Ἑλλήνων ὅσοι Ταυρὸν συνεισέβησαν Ἀργῶν σκαφάς.

thing in any way belongs.* See the note on Matt. 8, 12. Joh. 17, 12. By διαθήκη is here meant the promise; like the Heb. ברית in Gen. 9, 9 & 11. Ps. 25, 14. 89, 29. 1 Macc. 2, 54. 2 Macc. 8, 15. Sir. 44, 18. Gal. 3, 15. Ephes. 2, 12. See the note on Luke 22, 29. Matt. 26, 28. Markland (less properly, I think) explains the passage thus: "Ye are the *sons* of the *prophecies* and of the covenant; i. e. ye are heirs (as St. Paul argues, Rom. 8, 17.): ye have a *right* to all the advantages of the prophecies and of the covenant."

25. λέγων πρὸς Ἀβραάμ, &c. On this promise, often given to Abraham, as in Gen. 22, 15. (which passage Peter quotes from memory) compare the Hebrew and the Sept. So Gen. 12, 3. Ἐνευλογηθήσονται ἐν σοι πάντα αἱ φυλαὶ τῆς γῆς. Now Peter (as Paul to Gal. 3, 16.) has here applied the words of Gen. 22, 18. to the Messiah, the descendant of Abraham. (Compare ver. 26.) The sense of the passage may be thus expressed: "By the Messiah and his doctrine will *all nations* be blessed. How much more, then, will he bless you his *countrymen*, if you acknowledge him as the Messiah, and admit his doctrine." By τὰ ἔθνη, however, Peter *then* undoubtedly meant all Gentiles who should pass over to Judaism. (See the note on 2, 39.) Ἡ διέθετο is for ἣν διέθετο (as in 1, 1.) and τῷ σπέρματι ἐνευλογηθήσονται for ἐν τῷ σπέρματι εὐλογηθήσονται. See Glass. Phil. Sacr. 462. Αἱ πατρίαι, *tribes, nations*. See Kypke on Luke 2, 4. So Tob. 1, 9. ἔλαβον Ἀνναν γυναῖκα ἐκ τοῦ σπέρματος τῆς πατρίας ἡμῶν. & 5, 15. Πατριά, like the corresponding Hebrew term פִּדְיוֹן

* Of this Wetstein adduces the following Rabbinical examples. Bava Kama, 1, 2, 3. Filii fœderis, i. e. confœderati, extraneis oppositi. f. 16, 1. Mezia, f. 71, 2. Sanhedrin, f. 72, 2. Mechilta, in Ex. 20, 10. and 23, 12. Servus et ancilla. Filii fœderis, an servus incircumcisus? Berachoth, f. 16, 2. Rabbi orabat: — sive sit filius fœderis, sive non sit filius fœderis. Sch. non circumcisus. Gittin, f. 23, 2. R. Jannai dicit: sicut vos estis filii fœderis, ita et legati vestri sint filii fœderis.

in Am. 3, 1. Jer. 3, 14. Mich. 2, 3, and Neh. 3, 5 denotes a *nation* or *people*. (Kuin.)

26. ὑμῖν πρῶτον ὁ Θεὸς, ἀναστήσας — εὐλογοῦντα ὑμᾶς. Ἀναστήναι is (as was observed in the note on ver. 22.) often used of the appearance of *Prophets* and teachers. The sense seems to be this: "God hath sent forth his Son as teacher and Messiah." Ὑμῖν, as being a Dative of profit, signifies "for your benefit." By πρῶτον is meant *especially*; as in Matt. 6, 35. Joseph. Ant. 10, 10, 5. and in other passages. Ἰησοῦν is omitted in many excellent MSS. and is rejected by Mill, Bengel, and Griesbach. Εὐλογεῖν denotes "to confer blessings upon, render any one happy; as in Matt. 25, 34. See Suicer's Thes. 1, 1246.

26. ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν. Our Version renders "In turning every one of you away," &c. This mode of translating the words is supported by the authority of the Ital. and Piscator. Others, however, as Erasmus, Beza, Grotius, and Tindal, render: "So that every one should turn, &c." De Dieu, Pearce, and others: "If every one shall turn." Hammond, Morus, Heinrichs, &c. take ἀποστρέφειν entirely of Christ reforming and blessing the Jewish people; as in Rom. 11, 26. 2 Tim. 4, 4. But this lies open to the objection of Orobio, as stated in his conference with Limborch (referred to by Doddridge); namely, that Christ did *not*, in *fact*, turn every one of them from their iniquities, though it must be allowed that he took such steps as were very proper for that purpose. Doddridge, therefore, adopts the version, "Every one of you turning from your iniquities," which he thinks farther preferable, "as the Apostle knew that the Jews would, in fact, reject the Gospel, and bring destruction on themselves as a nation, by that means." It may, I am aware, be said that the action only reaches so far as Christ's *wishes* and best *exertions* to effect it extends; yet this is not quite satisfactory. So that, upon the whole, I am inclined to accede to

the interpretation of Beza, Piscator, Bp. Pearce, Doddridge, Rosenmuller, and Kuinoel : " On each one turning himself from his iniquities : " and this (as Kuinoel observes) is most suitable to Peter's words at ver. 19. μετανοήσατε καὶ ἐπιστρέψατε. Finally, this interpretation was probably adopted by the ancient Greek Fathers ; since it is brought forward by Œcumenius : εἰ ἄρα καὶ αὐτοὶ ἔλοισθε ἐπιστρέψαι ἀπὸ τῶν κακῶν ὑμῶν.

CHAP. IV.

1. ἐπέστησαν αὐτοῖς. This is a formula often used of those who come upon any one suddenly and unexpectedly. See the note on Luke 20, 1. and Krebs and Loesner on this passage. By στρατηγὸς τοῦ ἱεροῦ is not meant (as Schmid and Hammond have thought) the commander of the citadel Antonia, but the Prefect of those Priests and Levites who kept guard in the Temple. See the note on Matt. 26, 47. Luke 22, 4. Deyling, Obs. T. 3, 236. and Schleusner's Lex. It was the duty of this officer to take care that there should be no tumult in the Temple. Under the pretext that the Apostles had excited disturbances there, and acted without the knowledge or consent of the Sanhedrim, to whom belonged the privilege of granting permissions to teach, (see Deut. 17, 18. & 19, 7. Ez. 44, 15 & 24. Acts 4, 2. Matt. 21, 23.,) the Priests (we are told) apprehended them, and committed them to custody. (Kuinoel.) The Sadducees here mentioned seem to have been *private* persons. One may observe, by the way, that from the Acts of the Apostles it appears the Sadducees were more intolerant than the Pharisees, and evinced towards the *Apostles* a yet more persecuting spirit ; which peculiar bitterness may be ascribed to the doctrine of the resurrection, that fundamental one of Christianity, so firmly (and fatally for their dogmas) established by the resurrection of Jesus. On

the other hand, the Pharisees were better affected to the Apostles. See 5, 34. 23, 6 seqq.

2. διαπονούμενοι διὰ τὸ δ. α. τ. λ. The word διαπονεῖσθαι signifies properly to be *wearied out*, than to be exceedingly vexed, take much to heart, bear with impatience, &c. This signification, however, is not found in the Classical writers, but is purely Hellenistic, and occurs in Gen. 6, 6. Eccl. 10, 9. (Sept.) It answers to the Heb. צָרָה. Wetstein illustrates this sense of the word from Plut. Lycurg. p. 47 f. τὰ δὲ σώματα τῶν παρθένων δρόμοις καὶ πάλαις — διεπόνησεν. Versio. Vulg. *dolentes*. Cod. D. *dolore percussi* E. *indignant*. Hesych. διαπονηθεῖς, λυπηθεῖς. Other examples are adduced by Wesseling on Diodor. Sic. 2, 7. Ἐν τῷ Ἰησοῦ may be explained, “by the example of Jesus;” as in 1 Cor. 4, 5. ἵνα μάθετε ἐν ἐμοί.

3, 4. ἔθεντο εἰς τήρησιν. On the various senses of τήρησις, see Fischer on Vorst de Heb., Dindorf in loc., and Schleusner's Lexicon. Among its other significations is the present one, φυλακή *hold, prison*: and in this it occurs in Thucyd. 7, 80. κατεβίβασαν εἰς τὰς λιθοτομίας ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν where the Schol. explains φυλακὴν.

3. Ἑσπέρα, *afternoon*: for they had entered the Temple at our three o'clock in the afternoon. Now Ἑσπέρα, like the Heb. עֶרֶב is used of *all* the afternoon hours; and there were among the Hebrews *two ἑσπέραι* the first commencing at our three o'clock; the second at our six o'clock. See the note on Matt. 8, 15. (Kuin.) Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, &c. Ἐπίστευσαν must be taken in a Pluperfect sense. Many Commentators, as most of the ancients, and, of the moderns, Lightfoot and Benson, think that this number was exclusive of the three thousand converted on a former day; and Lightfoot argues that propriety of speech would require this sense. But our author is sometimes little attentive to this, and here the sentence is a somewhat inaccurate one. To me it appears clear, as it has done to

Camerarius, Piscator, Doddridge, Rosenmuller, and Kuinoel, that this number *includes* the three thousand. For, among other reasons, it is not probable that the portico would hold more than five thousand men; and yet many of the preceding three thousand would be present; not to mention those *auditors* who might not yet be *believers*. Besides, as Doddridge and others observe, the Apostle does not *here* say (as before) προσετέθησαν. Ἐγενήθη is for *factus est*, was made. At ἀνδρῶν we must subaud τῶν πιστευσάντων, taken from the context, namely, from the preceding ἐπίστευσαν. Ἀνδρῶν may have the sense either of *virorum*, or *hominum*.

5, 6. συναχθῆναι αὐτῶν τοὺς ἄρχοντας, &c. i. e. the members of the Sanhedrim. So Joh. 3, 1. 1 Macc. 1, 14, & 29. By Josephus Ant. 20, 1, 2. they are called ἄρχοντες Ἱερουσολυμιτῶν, and sometimes *simply*, as here, and in Luke 23, 15. ἄρχοντες. It is therefore a general expression, usually defined more exactly by some added words. By αὐτῶν is meant Ἰουδαίων. For pronouns often belong to a noun not expressly mentioned, but to be taken out of the context, or known from the subject treated of. See Glass. Phil. Sacr. 158 seqq. and the note on Joh. 8, 44. 9, 23. 17, 5.

5. εἰς Ἱερουσαλήμ is put for ἐν Ἱερουσαλήμ (these prepositions being often interchanged); and the words might perhaps be *dispensed* with, did we not find in other parts of this book some phrases which would *seem* superfluous; as in 8, 38. Indeed Beza, Lightfoot, Heuman, and Michaelis, suspect that many members of the Sanhedrim were at their country-seats for the summer; and thus they account for the clause in question. (Kuinoel.) But this seems very hypothetical, and precarious.

6. καὶ Ἄναν τὸν ἀρχιερέα καὶ Καϊάφαν. At Καϊάφαν we must subaud ἀρχιερέα; for Caiaphas was then discharging the pontifical office. See Joseph. Ant. 18, 2, 2. 18, 4, 3. Joh. 11, 49. 18, 13. and Krebs *in loc.* Hence it has been debated by Commentators

how Hanas could be called ἀρχιερεύς. Petavius, in doct. temp. 10, 58., and most others (following the opinion of Augustin) maintain that there were then *two* high priests discharging the pontifical office *by turns*, just as the two Roman consuls used the fasces. Others, however, with more probability, suppose that Hanas was the vicar, or deputy, of Caiaphas the Hight Priest, and was also, by courtesy, styled High Priest.

6. Ἰωάννην, καὶ Ἀλέξανδρον. Who these persons were, cannot be determined. This only is certain, that they were men of authority, and senators. Alexander is thought by Bishop Pearson, in his Lect. on Acts, Krebs, in his Obs., and Dr. Mangey, to have been the brother of the celebrated Philo Judæus, and of whom frequent mention is made in Josephus, as in Ant. 18, 8. 79, 5. and elsewhere.

6. καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. By these words Hammond thinks are meant the chiefs of the twenty-four Sacerdotal classes. And so Schleusner, in his Lex. in v. γένος. But no passages have *yet* been produced to *prove* this signification of the word. Grotius supposes that it relates to the Synedri who had gone through the office of High Priest. And so Wetstein, who cites Joseph. Ant. 15, 3, 1. 20, 10. ult. Bell. 4, 3. 6, 7, & 8. Others, with more probability, understand those Synedri who were relations of Hanas and Caiaphas. “Luke makes mention of these, (says Rosenmuller) in order to show his readers what powerful enemies were opposed to the Apostles. (Kuinoel.)

7. ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐ. τ. υ. The Synedri proposed this question to the Apostles (who, they fancied, would defend themselves very feebly and timidly) in order to elicit from them some answer by which they should find an occasion of ruining them. Most Commentators refer the words ἐν ποίᾳ δυνάμει, &c. to the discourse delivered by Peter in the Temple, (see Morus and Rosenmuller,) or to the discourse of Peter and the miracle wrought by

him, as Ravius and Heinrichs. But that the interrogation of the Sanhedrim only regarded the *mode* of the cure is plain from the very answer of Peter, ver. 9. Others, as Erasmus, Limborch, Le Clerc, Bolten, and Eckerman, interpret thus; "By what virtue, natural, or medical, or by what magic power?" (Kuin.) And so Wetstein: "Quâ potestate, an nomine Raphaelis, aut angelorum alicujus, aut nomine Dei ipsius pronunciato hoc fecistis." On the sense of the words ἐν ποίῳ ὀνόματι, in reliance on whose help and authority, (as in 3, 6. 16, 18. Joh. 10, 25. compared with Acts 3, 16. ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ,) see Lightfoot. "The Sanhedrim (says Kuinoel) used this formula, since the Jewish exorcists of those times cast out devils and healed very dangerous disorders, not merely by the use of medicaments, but by employing various formulas of *incantation*, as, for instance, the name of Solomon, Abraham, Isaac, Jacob, or God. See the note on Matt. 12, 27. Joseph. Ant. 8, 2, 9. Just. c. Tryph. p. 311. Orig. c. Cels. L. 4, p. 183 seqq. Iren. adv. Hær. 2, 6, 2. Fabr. Cod. Pseud. V. T. p. 1034 seqq. and Van Dalen, Diss. de divinitate Idol. V. T. p. 520.

8, 9. πλησθεὶς Πνεύματος ἁγίου, "filled with sacred enthusiasm, and without fear." (Kuin.) Or rather: "filled with the sacred and preternatural aids and inspiration of the Holy Spirit." See Doddridge. Of this discourse of Peter the following plan is laid down by Schoettgen.

The speech consists of two parts: I. *Proposition*, namely: This miracle was worked by the authority of Jesus of Nazareth, ver. 9 & 10. II. *Explication of the Proposition*, by what is said in Ps. 118, 22. and a general maxim, ver. 12.

9. εἰ ἡμεῖς σήμερον. Peter glances at the Judges, because they had called him to trial, not for an evil deed, but for a benevolent act. Εἰ signifies *cum, quandoquidem*; as in Joh. 13, 32. 7, 4. See Glass, Phil. 521. (Kuin.) So also 11, 7. and 18, 15. Clas.

sical examples may be seen in Schl. Lex.; to which I add Herodot. 2, 24, 1. εἰ δὲ δεῖ μεμψάμενον γνωμῆς. Eurip. Phœn. 84. χρεὶ δ', εἰ σόφος πέφυκας, where the Scholiast explains ἐπείδη. Ἀνακρίνεσθαι, it may be observed, is a judicial and forensic term (used here and in 12, 19. 24, 8.), which properly regards the interrogation and examination. Thus Valcknaer cites Æsch. Socr. where there is a saying, that, among the shades below, Minos and Rhadamanthus sit ἀνακρίνοντες, examining such as come. See the note on Luke 13, 14. So the Latin *interrogare*, of which Grotius adduces examples.

9. εὐεργεσία ἀνθρώπου ἀσθενούς, for εἰς ἄνθρωπον ἀσθενή, ἀνθρώπου. Ἀσθενούς being a *genitive of object*. So Diodor. Sic. p. 8 D. κοινὴ ἀνθρώπων εὐεργεσία for εἰς τοὺς ἀνθρώπους. And p. 9 A. εὐεργεσία τοῦ καινοῦ βίου for εἰς τὸν κοινὸν βίον. Philo, 125 A. ἐπ' εὐεργεσία τοῦ γένους ἡμῶν. See also Glass, Phil. Sacr. 78. ἐν τίνι οὗτος σεσῶσεται; Erasmus and Beza render: "Qua ratione, quo modo," with the subaudition of *τρόπῳ*; as in Matt. 5, 13. But it is better rendered *by whom*. (See Luke 11, 19. Hebr. 3, 12.) For Peter, in his answer, has especial reference to the other part of the interrogation, ἐν ποίῳ ὀνόματι; and in ver. 10. declares that the lame man was healed, ἐν τῷ ὀνόματι Ἰησοῦ, *by Jesus*. Σώζεσθαι here signifies to be *healed*; as in Matt. 9, 21 & 22. Mark 5, 23. 6, 56. Luke 7, 50. Acts 14, 9. Compare also 11 & 14. (Kuīn.) This indeed appears to be the primitive sense of the word, whose different significations are luminously detailed by Dr. Maltby quoted in the note on Matt. 1, 21. The whole passage is thus paraphrased by Heinrichs: "Quandoquidem non de malefacto, ut solet, sed de beneficiis inquirimur, et id potissimum in quæstione venit, cujus ope restitutus sit claudus, respondemus, Jesu Christi ope eum sanatum esse." The ἐν here signifies *by*; which is not (as some suppose) a Hebraism; as appears from the numerous examples adduced by Wetstein from the Classical writers; ex. gr. Soph. Aj. 519.

Dio Cocc. exc. p. 698. ἐν σοί τε καὶ ἡμεῖς σωζόμεθα, καὶ ὑπὲρ σου πάντες ἀποθανούμεθα.

10. They had, it seems, sent for the lame person, that they might interrogate him concerning the mode of cure; and perhaps (as Heuman suspects) doubted whether the man healed by Peter were the same with him who had sat at the Temple gate begging. (Kuin.)

11. The passage of Ps. 118, 22. which refers to David, Peter applies to Christ; and the sense of his words is: "This Jesus, whom ye rejected, is the true Messiah. See the note on Matt. 21, 42. (Kuin.) Heinrichs observes that the sentiment contained in these words seems to have become proverbial, indicating that what has been formerly held in contempt, sometimes attains great estimation.

12. καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, "and (indeed) this salvation is not by any other." Ἡ σωτηρία signifies *the salvation by the Messiah*. Kypke excellently illustrates this from Joseph. Ant. 3, 1. where Moses says, ἐν αὐτῷ (i. e. in God) γὰρ εἶναι τὴν σωτηρίαν αὐτοῦ καὶ οὐκ ἐν ἄλλῳ. Aristoph. in Lys. ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία. In interpreting the words σωτηρία and σωθῆναι the Commentators differ widely in opinion. Most understand them of the salvation of the Messiah's kingdom, and the felicity obtained by men through Jesus Christ. See 1 Pet. 1, 5, 9, 10. 2 Tim. 2, 10. 3, 15. But others, as Whitby, Pearce, Teller, Michaelis, and Bolten, understand σωτηρία and σωθῆναι of the *healing of the lame man*. This, however, involves a considerable harshness, since thus σωθῆναι must be explained otherwise than the preceding σωτηρία; or an *enallage* must be supposed in ἡμᾶς, by the admission of a figure called the *κοινοποιᾶ*. But, as Kuinoel observes, such a *κοινοποιᾶ*, except in a hortatory and objurgatory discourse, is very rare, and can only be admitted, when without it there would exist some very absurd contradiction: which is not the case here. Besides (as Doddridge remarks) if the most determinate

word for *healing* had been here used, (as *θεραπευθῆναι* or *ἰᾶσθαι*,) it must have signified *spiritual* and *eternal salvation*, since it is plain that when Peter says, *καὶ ὃ δεῖ σωθῆναι ἡμᾶς*, he takes it for granted that *all who heard him* needed to apply to Christ for this *healing*. Now there is no reason to believe they were *all* afflicted with bodily maladies, nor could he have any imaginable warrant to promise them all supernatural recovery in that case. Others, as Moldenhauer, Kypke, and Heinrichs, maintain that both the preceding senses may be conjoined; and although some exceptions are taken to this method by Ravius and Kuinoel, yet it seems, not improbably, the true one. At the same time there is no *necessity* to abandon the common interpretation, which is confirmed by the words of the verse following, thus rendered by Kuinoel: "Est salutis auctor, per eum contigit felicitas quam Deus promisit; est Messias a Deo constitutus." By *ὄνομα ἕτερον* is meant any other *person*, since *ὄνομα* has often this sense; as in 1, 15. Peter, too, had reference to the interrogation of the Sanhedrim, *ἐν ποίῳ ὀνόματι*. *Δεδομένον* is for *ὃ δίδοται*, namely, *by God* (see 2 Tim. 1, 9.) *destined, appointed, constituted*. See Eph. 1, 22. 4, 11. The *ἐν* seems pleonastic; of which idiom Kuinoel adduces examples from Sir. 3. 7. 47, 10. Jer. 25, 11. (Sept.) Col. 3, 10. Acts 13, 15. 1 Cor. 8, 7.

13, 14. *θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν*, &c. By *παρρησία* is meant liberty of speaking, intrepidity in speaking one's mind: of which see a learned Dissertation of Walchius. *Καταλαβόμενοι*, *having understood, learnt*; as in 10, 34. and 25, 25. For *καταλαμβάνω* properly signifies *to lay hold of, to apprehend*, both in a physical, and a moral sense. *Ἀγράμματος* properly denotes one who does not even know his letters, generally, an illiterate person, or one who possesses not the art of literary composition, or one devoid of knowledge or sense in general. Now since among the Jews science consisted chiefly in the knowledge of sacred literature, so here we may suppose that ignorance of

the Rabbinical interpreters was chiefly had in view. Valcknaer in loc. quotes Athen. 176 E. *ιδιώτης καὶ ἀναλφάβητος*.

13. *Ἰδιῶται*. This word has various significations; and in order to accurately determine *which* of those senses is to be attributed to it in any particular passage, attention must be paid to the context. Thus it denotes *private persons*, as opposed to those who hold any office civil or military; or *low and mean persons*, as opposed to persons of rank; and when reference is made to *learned* and skilful persons, it will denote the contrary, namely, the *illiterate*. Of all these significations examples have been adduced by Commentators. See Ruperti on Longin. 258. also Irmisch on Herodot. vol. 1. p. 259 seqq. and Krebs on Acts. 7, 22. One remarkable passage seems to have escaped them all; namely, Thucyd. 2, 48. *καὶ ἱατρὸς καὶ ιδιώτης*. Now since *ιδιώτης* is here referred to persons in authority or power, and magistrates, the whole context leads us to suppose that it must be taken in the sense of *private and plebeian persons*.

13. *ἐπεγίνωσκον*. By this is meant not merely *knew*, but *recognised*; as in Matt. 14, 35. Xen. Hist. 5, 4, 12. *οἱ σὺν τῷ Ἰησοῦ* are denoted companions of Jesus; a periphrasis frequent in the best Classical writers, of which Kuinoel collects the following examples from those produced by the Philologists. Xen. Cyr. 5, 2, 15. *τοὺς σοὺς, ἐπεὶ σὺν ἡμῖν εἰσι*. And 3, 3, 14. *οἱ Ἀσσύριοι καὶ οἱ σὺν αὐτοῖς*. Eurip. Hippolit. 85. *σοὶ ξύνειμι*. Xen. Anab. 4, 5, 15. *Ξενοφῶν καὶ οἱ σὺν αὐτῷ*. Xen. Rep. Laced. 13, 1. Kuinoel adds, that it here means the perpetual companions, disciples *interiorioris admissionis*. It is well observed by Grotius, that the Sanhedrim might well recognise Peter and John as Jesus's disciples, since many of them had occasionally attended on his teaching. See Matt. 21, 23. Luke 18, 18. Joh. 12, 42. The words *οὐδὲν εἶχον ἀντειπεῖν* form a popular phrase, of which Wetstein cites the following exam-

ples. Aristoph. Plut. 485. ἡ τί γ' αὖ ἔχει τις ἀνδρῶν ἀντειπεῖν ἔτι; Achill. Tat. 5. p. 287. καὶ ἡμεῖς αἰδεσθέντες ἀντιλέγειν οὐκ εἶχομεν. Luke 7, 40.

15. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, *when they had commanded them to go aside out of the council*: in order to have opportunity for private discussion. Similar expressions often occur in Thucydides, and the other ancient historians. At συνέβαλον subaud βουλὰς or βουλευμάτα, which is supplied by Eurip. Phœn. 700. θέλω πρὸς αὐτὸν συμβαλεῖν βουλευμάτα, or γνώμην. So Plut. 2, 592. τί δ' οὐ συμβάλλεται γνώμην; & 154. Similar passages are cited by Bos and Kypke.

16—18. τι ποιήσομεν τοῖς ἀνθρώποις τούτοις; i. e. "shall we punish them, or let them go." Ἰωαννῶν σημεῖον. Markland suspects γνωστὸν to be not genuine, as being no where else so used in the New Testament. But the MSS. give no countenance to this suspicion, which is, indeed, a very groundless one.

17. ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ ε. τ. λ. Ἀλλὰ may be rendered *however*. See Devarius de Particulis. At διανεμηθῇ subaud σημεῖον, or διδασχῇ, as some think, who quote 2 Tim. 2, 17. But the former seems the preferable method. Διανέμειν, which corresponds to the Heb. פָּרַץ (see Deut. 29, 26.), properly denotes to *distribute among several*; as in Xen. Mem. 3, 14, 1. and figuratively to *divulge, spread a report*. By the λαός are here meant the Jews in general, except the Jerusalemites. Ἀπειλῇ ἀπειλησάμεθα. A common Hebrew idiom, by which the signification of any verb is strengthened by the addition of its cognate noun. See the note on Luke 22, 15. Μηκέτι λαλεῖν, i. e. speak, *teach*. Ἐπὶ τῷ ὀνόματι τούτῳ, in the name of this person (Jesus). Παραγγέλειν here signifies to *order*, and is a term appropriate to kings, magistrates, generals, &c. In this sense it perpetually occurs in the Greek historians. Φθέγγεσθαι, which occurs just after, must be taken in the same sense as the preceding λαλεῖν.

Examples of this signification are given by Kuinoel from Theophr. Char. 6, 5. 7, 1. Xen. Cyr. 2, 7. 4, 58. Herodian 4, 6, 2.

19, 20. εἰ δίκαιόν ἐστιν — λαλεῖν.* The words ἀεῖδομεν καὶ ἠκούσαμεν are to be referred to all the actions and fortunes of Christ, and all the discourses in which he expounded his doctrines. Ἐνάπιον τοῦ Θεοῦ is equivalent to παρὰ τῷ Θεῷ, “*Deo judice, num vere fas sit.*” See the note on Luke 1, 6. and compare Acts 8, 21. So Rom. 3, 20. δικαιώσεται πᾶσα σὰρξ ἐνάπιον αὐτοῦ. There is a similar passage in Eurip. Med. 221. δικὴ γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν ὅστις κ. τ. λ.

19. Ὑμῶν ἀκούειν μᾶλλον ἢ τῷ Θεῷ. On this sentiment of obeying God rather than man, Wetstein has cited some beautiful Classical examples; as Plato Apolog. C. 17. speaking of Socrates: ἔτι ἐγὼ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι καὶ φιλῶ, πείσομαι δὲ τῷ θεῷ μᾶλλον, ἢ ὑμῖν. Arrian Epict. 1, 20. Hierocles in Aur. Carm. εἰ δὲ ἐστιν ὅτε τῶν θείων νόμων ἀντήκοός ἐστιν ἢ τῶν γονέων προαίρεσις, τί δεῖ ποιεῖν εἰς ἀντινομίαν ἐμπεσόντας τοιαύτην, ἢ τοῦτο, ὃ καὶ ἐπὶ πολλῶν καθηκόντων ἐκ περιστάσεως εἰς ἐναντίωσιν ἐλθόντων προσήκει φυλάττειν; μείζονων γὰρ καὶ ἐλαττόνων προκειμένων καλῶν, τὰ μείζονα πρὸ τῶν ἐλαττόνων ποιεῖσθαι δεῖ, ὅταν μὴ ἀμφοτέρω ἐξῇ διασώζειν· οἷον· καλὸν μὲν τῷ θεῷ πείθεσθαι· καλὸν δὲ καὶ τοῖς γονεῦσιν· εἰ δὴ πρὸς τ’ αὐτὰ ἢ ἀμφοτέρων ἄγῃ πειθῶ, ἔρμαιον ἂν εἶη καὶ ἄμαχον· εἰ δὲ πρὸς ἄλλο μὲν ὁ θεῖος νόμος, πρὸς ἄλλο δὲ οἱ γονεῖς φέροισιν, μαχομένης τῆς αἰρέσεως τοῖς ἀμείνοσιν ἔπεσθαι δεῖ, πρὸς ταῦτα μόνον ἀπειθοῦντα γονεῦσι, πρὸς ᾧ καὶ αὐτοὶ τοῖς θείοις νόμοις οὐ πείθονται· τὸν γὰρ φυλάττειν βουλούμενον τοὺς τῆς ἀρετῆς κανόνας οὐχ οἷον τε τοῖς τούτους παραβαίνουσι συμφωνεῖν. Soph. Ant. 459. οὐδὲ σθένων τσῶντων νόμῳ τὰ σα κηρύγμαθ’, ὡς ἄγραπτα καὶ ἀσφαλῆ θεῶν Νόμιμα δύνασθαι θνητὸν οὐτ’ ὑπερδραμεῖν. Liv. 39, 37. Veremur quidem vos, Romani, et, si ita vultis, ti-

* So Xen. Anab. 7, 6, 14. εἴ τι οὖν ἐγὼ ἐνταῦθα ἡδίκησα, ἀγαγὼν ὑμᾶς, ἐνθα πᾶσιν ὑμῖν ἔδοκει, εἶπατε.

memus. Sed plus et veremur et timemus deos immortales. Plut. Conviv. 7. Sapp. p. 152 c. τίς δ' ἀν, ἔφη, σοὶ τοῦτο πεισθείη, ἢ τῷ θεῷ; See Herodot. 5, 63. Joseph. Ant. 17, 6, 3. 18, 8, 2. Maimon. Hal. Kel. 3, 13. Sanhedrim, fol. 34 1. Scribitur Jos. 1, 18. Numquid etiam, cum legis præcepta exequitur? non certè — cum ipso ore Saulis jussi essent interficere sacerdotes (1 Sam. 22, 17), noluerunt *regi plus obedire quam Deo*: Joab contra a Davide non nisi per Epistolam jussus interficere Uriam, tamen id fecit, Regi suo *plus obediens quam Dei* mandato. Num. 22, 18. Exod. 1, 17. Susan. 23. 1 Macc. 2, 22. Tob. 2, 9. Acts 3, 29. Athen. 520 A.

20. οὐ δυνάμεθα γὰρ ἡμεῖς, &c., i. e. “we cannot bring ourselves to do it; it is neither right nor just; it is contrary to the Spirit which impels us to act.” Thus δύναμαι has here, not a physical, but a moral sense; as in 2, 24. Of this idiom an example is adduced by Wetstein from Papinian: nam quæ facta lædunt pietatem, existimationem, verecundiam nostram, et, ut generaliter dixerim, contra bonos mores fiunt, nec facere nos posse credendum est. See also Glass. Phil. Sacr. p. 209 seqq. The passage is thus paraphrased by Kuinoel. “We cannot do otherwise. We, by the providence of God, became the disciples of Jesus (see Joh. 6, 44 seqq.), whom God hath chosen to be witnesses of the resurrection of Jesus (Acts 10, 41.), whom the Holy Spirit directs and actuates, and to whom Jesus commanded to propagate the Divine doctrine. We cannot but speak what we have heard and seen.”

21. προσαπειλησάμενοι, and *withal* threatening them. Πρὸς, in comparison, often denotes *addition*. Μηδὲν εὐρίσκοντες τὸ πῶς, &c. Pricæus, Schoettgen, Wolf, and others, subaud αἰτίων (comparing Luke 23, 14.), and give the words this sense: “They found no handle or pretext.” Πῶς Pricæus and Glass take for ὅπως, of which, however, examples are wanting. I would accede to the opinion of Beza, who maintains that μηδὲν is equivalent to μὴ (see

Xen. Œcon. 11, 9. and Æsch. Socr. 2, 29.), since the article τὸ *follows*, which is usually so *prefixed* as to indicate the following sentence ; as in Luke 12, 2. See the note on Mark 9. 23. Πῶς may be rendered *on what pretence*, or *pretext*. The Sanhedrim, we may observe, knew not how they could decree any punishment against the Apostles, or how they could so put it in execution as that the people might not break out into a tumult. Πάντες denotes, by hyperbole, the *bulk* of the people ; as in Joh. 12, 14. (Kuin.)

23, 24. ἦλθον πρὸς τοὺς ἰδίους. Schmid, Heumann, Morus, and others, explain the words : “ They returned home :” and the τοὺς ἰδίους, they take to mean the *other Apostles*, or the Christians who occupied the same lodging with Peter and John. I would rather understand by it the apartment, or private oratory, in which the Christians had met to offer up prayers for the release of the Apostles. (Compare 12, 5, 2, 1.) By ἰδίοι are often meant any one’s partisans ; as in Philo 630 A. Μωυσῆς ἐθάρσυνε τοὺς ἰδίους.

24. ὁμοθυμαδὸν ἔραν φωνὴν πρὸς τὸν Θεόν. By ὁμοθυμαδὸν is meant *together*. See the note on 1, 1, 14. To the examples there adduced, I add Athen. 623 D. κρότου δε γενομένου, καὶ πάντων ὁμοθυμαδὸν αὐτὸν καλεσάντων. The Hebrews prefix the formula הָנֻחַ לְךָ to verbs of speaking ; so that it is almost redundant. This idiom has been adopted by the writers of the New Testament, who prefix ἐπαίρειν τὴν φωνήν to the verbs εἶπεν, λέγειν, ἀποφθέγγεσθαι, which give them a sort of intensive force. It is well observed by Limborch, that all did not *at once* break out into this prayer, since, without divine inspiration, [which, however, it is not absurd to suppose, and is adopted by Doddridge,] how can it be imagined ? The sense of the words is this : “ All, on hearing of the threatenings, addressed themselves to prayer. Some of the Apostles pronounced, with a loud voice, the following precatory address, and the rest, in a

low voice, pronounced the same words, or adopted them mentally, adding their own earnest wishes to the prayer, which, as being pronounced on so memorable an occasion, was afterwards committed to writing." That this precatory address was (as some conjecture) not pronounced *extempore*, but a *pre-composed form of prayer*, we cannot rationally suppose, since the words advert to circumstances not known until that very time; as, for instance, the threatenings of the Sanhedrim, (ver. 29.) of which they had been but just then informed: and the words ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνήν, will not allow us to imagine any interval between the report of Peter and John, and this prayer.

The words σὺ * ὁ θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς form a periphrasis of *Lord of the universe*. A similarly worded prayer is cited by Wetstein from Joseph. Ant. 4, 3, 2. τὰς χεῖρας εἰς τὸν οὐρανὸν ἀνασχών, γεγωνὸς ἐκβοήσας — δεσποτα, φησὶ, τῶν ἐπ' οὐρανοῦ τε καὶ γῆς καὶ θαλάσσης, & Bell. 3, 8, 8. Hieros. Avoda Sara, fol. 42, 3. speaking of Alexander the Great: Non dominabatur in mari: Sed Deus O. M. dominatur tam in mari quam in tellure.

25. ὁ διὰ στόματος Δαβὶδ τ. π. σ. ε. Almost all Commentators, both ancient and modern, even Dath, (who is sceptical enough upon such points,) agree that the Psalm has reference to the Messiah. But from this opinion Kuinoel dissents; whose reasons, however, do not seem entitled to much attention when opposed to the united authority of the sacred

* It is generally thought that εἰς or εἰ, *art*, is wanting after σὺ. This has been partly owing to the construction's being suspended through several verses, and not coming out before ver. 29; and this difficulty was increased by the words καὶ τὰ νῦν, which were very proper; τὰ νῦν (or τανῦν? being opposed to ποτε, which may, or may not, be understood before εἰπὼν: "Thou, Lord, who formerly saidst by David, *Why do the Heathen rage*, &c. now also look upon their threats," &c. If *formerly* be omitted, the mention of David is sufficient to show the opposition to *now*. Ὁ Θεὸς is put for ὁ Θεός. (Markland)

writer, and the most eminent Theologians, including Rabbi Solomon Jaschi, who confesses that all the ancient Rabbis did so interpret it. I shall therefore omit the empty speculations of that Commentator, and rather turn to his solid philological illustrations of the passages in question, which being, as usual, derived from the best sources, are deserving of great attention. *Ἰατί, why.* So the *למה*, which Symmachus renders *εἰς τί, for what.* Hesychius explains the word by *διατί.* *Φρυάσσειν* (like the Heb. *פגג*) and its derivatives are used of the whinnying, or neighing of horses; as in Xen. de re Eq. 12, 12. Diod. Sic. 687 D. Callim. Lav. Pall. 2. See Gataker on Anton. 9. p. 364. and the Commentators on T. Mag. 901. It is, however, used metaphorically of *men.* Hence *φρύαγμα* and *τύφος* are joined by Ælian V. H. 2, 10. Aristæn. 2, 12., and we have *φρύαγμα* and *μεγαλαυχία* in Plut. de Ed. 2, 6. So *φρυάσσειν* in Diodor. Sic. 191 D. 3 Macc. 2, 2. Other examples may be seen in Valcknaer. The sense, therefore, is this: "Why do they rebel against the Messiah, why endeavour to shake off his rule."

25. *Λαοὶ ἐμελέτησαν κενὰ; Μελετᾶν,* like the Heb. *לגת*, signifies to meditate on, think of; as in Mark 13, 11. Xen. Cyr. 5, 5, 14. *κενά* (as Bengel well observes) has the force of an adverb; as in Job. 21, 34., where the Sept. renders *παρακαλεῖτε κενά;* but by Aquila the Heb. *קרי* is expressed by *κενῶς.* (Kuin.) Wetstein illustrates the *sentiment* by a proverb found in Suidas and Apostolius: *κενὰ κενοὶ λογίζονται* vel. *βουλεύονται.*

26. *παρέστησαν οἱ βασιλεῖς τῆς γῆς, i. e. stood up (for opposition).* The Heb. is *עצב*, which with *לע* signifies to *minister unto, help;* as in Job. 1, 6, 2. Zach. 6, 5., and is, by the Alexandrian Jews, and the writers of the New Testament, expressed by *παραστηκέναι.* But *לע עצב* is also, like *παραστηκέναι,* used in a bad sense of those who *oppose, stand as adversaries against;* like *ἀνθεστηκέναι* and *συνίσθασθαι.* The words *עצב לע* cohere with *עצבו,* as

here κατὰ τοῦ κυρίου with παραστηκέναι κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ, "against God, and the King anointed and appointed by him." For those kings rebelled against God, by resisting the King whom God had appointed. (Kuinoel.)

27. συνήχθησαν γὰρ ἐπ' ἀληθείας. Γὰρ has here the sense of *utique, surely*. See the note on Joh. 9, 30. Many MSS. of different recensions, and several Fathers and Versions add ἐν τῇ πόλει ταυτῇ, which was approved by Lightfoot and Hammond, and has been received into the text by Beza, Bengel, and Griesbach, with the approbation of Rosenmuller and Kuinoel. The words are thought to be supported by Ps. 2, 6. to which they seem to have reference. But how then are we to account for their omission? To me, I confess, they appear to be derived from the margin; and such, I suspect, was the opinion of Wetstein. The plural λαοῖς, it may be observed, is put for the singular λαῶ, which Kuinoel thinks is for the sake of more exact correspondence. I have, however, noticed many such instances of plurals for singulars in the later Greek, the Alexandrian, and the Hellenistic writers. Such a use also had place in the Latin *populus*, of which Wetstein adduces examples from Livy, Justin. Mala, Pliny, and Virgil. It is remarkable, that in all of them the plural is associated with another noun *in the plural*, which seems to confirm the observation of Kuinoel.

28. ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προᾶρίσε γένεσθαι. Some Commentators are of opinion that ποιῆσαι connects with ἔχρῃσαι at ver. 27, not the intermediate words Ἡρώδης and λαοῖς Ἰσραὴλ with συνήχθησαν. But this *trajectio* is harsh, and, as far as I know, unexampled. Ποιῆσαι may more rightly be referred to συνήχθησαν. Compare 3, 17 & 18. Ἡ χεὶρ σου καὶ ἡ βουλή are an hendiadis for "thy all-powerful will." (Kuinoel.) And so Cæcumenius. This, however, appears harsh and unauthorized. I prefer, with most Greek and Latin Fathers, as Vatablus, Camerarius, &c. taking it to denote the providential

ordering of God. For, as Whitby justly observes, the *hand* of God, in the Old Testament, relates not so much to his *power*, as to his *wisdom* and providential dispensations. So Job 27, 11. "I will teach you by the hand of God. (See more in Whitby.) The sentiment conveyed in these words is this: "They persecuted and slew Jesus the Messiah; but this was done by the will, providence, permission of God, who could, if he had pleased, have frustrated all their efforts. *

29. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν. Τὰ νῦν is an elliptical expression for κατὰ τὰ νῦν ὄντα πράγματα, in *præsentid*, for the present. The expression occurs in the best Classical writers; of which examples are given by Raphel, Elsner, and Wetstein. Grotius observes that in Hebrew the correspondent particle הִנֵּה has a hortatory force. It is rightly remarked by the Latin Fathers, and, of the modern Commentators, Menochius and Kuinoel, that ἐπιδε signifies, "So look upon their threats as to frustrate

* The same view of the subject is taken by Wetstein, in the following elegant annotation :

"Herodes et Pilatus sine dubio volebant suum consilium perficere, suâque potestate abuti. Putabant non posse aliter fieri, quàm ut lumen Evangelii extingueretur: se vel minis vel ultimo certè supplicio Apostolos ad silentium redacturos; omnem, per quam elaberentur Apostoli, rimam esse obstructam; se aut callido isto consilio, quo silentium ipsis indixerant, aut vi apertâ victuros: Apostoli verò ipsi, dum hæc aguntur, ad Deum confugiunt; hominum consiliis opponunt consilium Dei, cujus sapientiæ comparata omnium hominum calliditas stultitia est; hominum potentiæ opponunt divinam potentiam. Scimus causam Evangelii, quæ et nostra est, tibi curæ cordique esse: scimus hostes nostros tecum bellum gerere; scimus te omnia ipsorum consilia et molimina uno spiritu diffare posse; credimus, eos ne capillum quidem capiti nostro eripere posse, nisi tu permittas; te autem ne permissurum, nisi quidd nobis salutare, et doctrinæ Filii tui promovendæ idoneum erit. Si decreveristi ut hostium vexationibus porro exponamur, habes nos paratos veritatis testes: si nos decreveristi è præsentî periculo eripere, cujus potentiæ hoc est facillimum, agemus tibi gratias. Confidimus autem, quomodocunque res cadat, causam Evangelii sub te rectore detrimentum non esse passurum, et illis, qui te diligunt, omnia etiam quæ pessimo consilio et summâ vi ab inimicis ipsorum agitantur, in bonum cessura."

the execution of them." Of this use, however, they give no examples; nor do any occur to me, except I may be allowed to compare the very same use of a not dissimilar word, namely, the Hebr. **בָּרַח**, *to visit*, which is used both in a good and bad sense. The Commentators remark, that **δοῦς**, and the Latin *da*, are frequent in prayers. See Rom. 15, 5. Hom. Il. γ. 351. Virg. *Æn.* 2, 789. and consult Elsner, Wolf, and Raphael, on Mark 10, 37.

30. ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἰασιν, "while thou extendest thine hand to heal the sick." A Hebrew phrase, declarative of *power*. See Glass. 934.

31. καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος. This unexpected earthquake was to the congregation a sign that God *had heard their prayers*, and would help them. For even the Gentiles believed that earthquakes were sometimes marks of divine approbation and favour; of which many examples are adduced by Pricæus, Doughty, and Wetstein.* Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, "filled with sacred ardour," as some recent Commentators render; but which is a mode of interpretation that exceedingly lowers

* Of these the most important are the following. Virg. *Æn.* 3, 90. Vix ea fatus eram; tremere omnia visa repente, Liminaque laurusque Dei, totusque moveri Mons circum, et mugire adytis cortina reclusis. Callimachus, in Apoll. 1. οἶον ὁ τ' ὠπώλλωτος ἐσελάτο δάφνινος ὄρηξ, οἷα τ' ὄλον τὸ μέλαθρον, ἐκὺς, ἐκὰς ὅστις ἀλιτρός, καὶ δὴ ποῦ τὰ θύμετρα καλῶ ποδὶ φοῖβος ἀράσσει. Jamblichus de Myster. 2, 4. de apparit. Deor. τὴν τε γῆν μηκέτι δύνασθαι ἐστάναι αὐτῶν κατίοντων. Ovidius, M. 15, 672. Vix bene desierat, cum — Adventuque suo signumque serasque foresque Marmoreūque solum fastigiaque aurea movit. Esaj. 6, 4. Statius, Theb. 4, 331. Mirabar, cur templa mihi tremuissē Dianæ Nuper visa. Plut. Public. p. 101 D. λέγονται σεισθῆναι τὸ ἅλσος, ἐκ δ' αὐτοῦ φωνὴν ἐκπεσεῖν μεγάλην — ἦν δ' ἄρα θεῖον τι τὸ φθεγγόμενον. Schoettgen has the following Rabbinical examples. Idra Rabba, § 24. Cum R. Simeon aperiret os suum, commotus est locus, ארץ נטתה, et socii commoti sunt. Adde locum ex Tanchuma supra ad c. 2. 3. adductum. Sohar Exod. fol. 4. col. 14. R. Simeon extulit vocem, et oravit ad Deum S. B. Quum preces finisset, venit R. Elieser filius ejus et R. Abba, et sederunt coram ipso. Quo facto viderunt, quod tenebræ claro die exortæ sint, et lumen ingens submersum est in mare Tiberiadis, וְהָיָה אֵשֶׁת הַיָּם וְהָיָה לָהּ מַיִם וְהָיָה לָהּ אֵשׁ, et totus ille locus commotus est.

ing the sense. There seems to have been a sensible illapse of the Holy Spirit; though I am not prepared to say, with Dr. Doddridge, that this was accompanied with any *visible symbol* of its descent; still less, with Dr. Benson, that the *cloven tongues* again fell on them. This, indeed, is being wise above what is written, and such temerity is carefully to be avoided, since it may lead, according to the temper of mind it meets with, as well to superstition, as to scepticism.

32. See the note on 2, 44. Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία. The expression ἡ καρδία καὶ ἡ ψυχὴ μία, it must be observed, was a proverbial description of the most tender affection and close unity.* On the words οὐδὲ εἰς τι τῶν, &c. see the note on 2, 44.

33. καὶ μεγάλη δυνάμει ἀπεδίδουν τ. μ. ο. ἀ. There seems no reason, with Pricæus, to interpret the expression ἐν δυνάμει of *miracles*. It seems only to have reference to the force and efficacy of their eloquence and power to persuade and move the hearts of their hearers. See the note on Luke 4, 32. 24, 19. (Kuini.) The same view of the subject is taken by Heinrichs and Wolf. For my part, I would not *exclude* the force of that inartificial, but impressive eloquence, which, founded in conviction, and supported by the visible effects of Divine favour, would give their words an effect rarely to be found in the most polished oratory: but I must maintain, that there is *comprehended* in the expression what would, above every thing else, enable them to speak with such power, namely, the *miracles* which they were occasionally enabled to work.

* Of the examples adduced by the Commentators, Grotius, Pricæus, Elsner, and Kypke, the following are the most apposite. Plut. in Cat. who cites the following antient verse: Δύο φίλοι, ψυχὴ μία. Diog. Laert. l. 5. C. 1. § 2. ἐρωτηθεὶς τί ἐστι φίλος; ἔφη μία ψυχὴ διὰ σώμασιν ἐνοικοῦσα. Eurip. Orest. 1047. Aristot. Eth. 9, 8. Ovid, Fast. 4, 72. Minutius Felix: Crederes unam mentem in duobus divisam esse.

33. χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐταίς, "and they were all in great favour *with the people*." By χάρις Beza, Pricæus, Heuman, Whitby, and Doddridge, understand the favour of *God* (as in Luke 2, 40. Ephes. 6, 21. Bengel renders, "in favour both with God and man." But to these interpretations I cannot assent. For the very connexion (compare ver. 37), and the parallel passage of ver. 47. clearly shew that the words are to be here understood of the favour of the *people*, which the Apostles and the rest of the Christians gained by their mutual love and harmony (ver. 32), and by their liberality towards the poor. See ver. 34. (Kuin.) To this mode of interpretation, which was also adopted by Grotius, Casaubon, Pearce, and Rosenmuller, I entirely accede.

34. ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπήρχον, &c. Calvin and Heuman rightly remark, that it cannot be hence inferred that *all* and *every* one of those who had farms or houses, sold part of the possessions. For here we have not πάντες ὅσοι, as in 5, 36. Matt. 7, 12, 13 & 44., and ὅσοι is elsewhere put indefinitely; as in 9, 39. This view of the subject is strongly confirmed by the words addressed by Peter to Ananias. (See 5, 4. and the note on 2, 44.) The phrase τιθέναι παρὰ τοὺς πόδας τινος, which occurs also in 5, 2. 7, 57. denotes to commit to the care and disposal of; for in the Hebrew, parts of the body are often used for the person himself. Of this Wetstein adduces several examples. (Kuin.) We may observe, moreover, that this action was intended as the most reverential mode of making the deposit; as is remarked by Œcumenius, whose words are these: Ἐτι τὸ πρὸς τοὺς πόδας, καὶ σέβας αὐτοῖς περιποιεῖ, καὶ οὐκ εὐδους ἀφῆρει τῶν ἐνδρῖαν τῶν τρεφόμενων. *

* Wetstein here compares *Debarim*, R. 4. and *Vajikra*, R. 5. "R. Elieser, R. Josua, and R. Akiba, came to Antioch, where lived Aba Jodan, who used to give liberally to the Rabbins. His wife said to him, why hast thou not gone down to the market-place for these last two days? He answered: The Rabbins have come, and I have no money to give them; so I am ashamed to go down to

Of τιμαί, *value*, the following examples are adduced by Wetstein : Appian. B. c. 5. p. 1088. τιμὰς τῶν ἐν πιπρασκομένων. Demosth. C. Aphob. 1. τῶν ἀνδραποδῶν τῶν πιπρασκομένων — τὰς τιμὰς ἐλάμβανεν. Doddridge has well refuted the insinuation of Orobio, that it was no small advantage to poor fishermen to be treasurers of so considerable a bank." "Nothing (says he) can be more unjust and unnatural than to suspect that men who were so ready to sacrifice their lives to the cause of truth and the happiness of mankind, should be capable of falsifying such a trust as this for the sake of a little money. Their miraculous powers were joined with a thousand marks of probity in their daily conduct to warrant such a confidence, which was but a natural token of due respect. We see in chap. 6, 2, 3, 4. how ready they were soon to *transfer* the management of this affair to other hands; and the following story furnishes us with an additional answer to this cavil, which is beyond all exception."

36. Of the number of those who sold their possessions for charitable purposes, was Barnabas, afterwards a celebrated Christian teacher. On the meaning of this name see Schleusner's Lexicon. This indeed is a point on which the Commentators are not agreed. It is usually thought to denote, son of consolation; but Kuinoel, after summing up the various opinions with his usual diligence and accuracy, determines it to mean, "son of doctrine," i. e. doctor. The question seems one of no easy determination; but, like most such, is of little importance.

37. ὑπάρχοντος αὐτῷ ἀγροῦ. He could not have sold that which was his paternal inheritance as a Levite; but this might perhaps be some legacy, or purchase of land in Judea, to which he might have a title till the next jubilee, or perhaps some land in the market-place. His wife, who was fond of the precepts of the Rabbins, said to him: Have we not a piece of land remaining? Sell half, and give to them. And he went and did so; sold the half for five coins, and gave them to the Rabbins, saying: Pray for me. And they prayed for him, saying: God supply thy want, &c.

Cyprus. (Doddridge.) That it was lawful for the Levites to *buy* land, we learn from the example of Jeremiah himself, who was of the tribe of Levi. (See Jer. 32, 17.) It is observed by Bp. Pearce, that those Commentators who contend that this land must have belonged to his wife, because according to the law mentioned in Numb. 18, 20, 23 & 24. *a Levite could have no inheritance in Israel*, seem to have mistaken the sense of that law, "which (says he) means only that the Levites, as a tribe, were not to have a share in the division of Canaan among the other tribes. This did not hinder any Levite from possessing lands in Judea either by purchase or by gift, as well as in right of his wife. Josephus was a Levite, and a priest too, and yet in his Life, ch. 76. he speaks of *lands which he had lying about Jerusalem*, and in exchange of which Vespasian gave him others for his greater benefit and advantage. After all, I see no reason why we may not suppose that this land, which Barnabas had and sold, was not land in Judea; and if so, the words of the law, *no inheritance in Israel*, did not (however understood) affect their case. His land might have been in his own country, Cyprus, an island of no great distance from Judea: and he might have sold it at Jerusalem to some purchaser there, perhaps to one of his own countrymen."

Χρῆμα is equivalent to τιμή, at ver. 34. It is rarely found (as here) in the singular, to denote *money*; yet it does so occur in Herodot. 3, 38. Diodor. Sic. 10, 106. where see Wass. (Kuin.) I add Diod. Sic. 6, 479. in Cod. Coislian.

CHAP. V.

After commending the undissembled liberality of Barnabas, Luke adduces a memorable example of the contrary (hinted at by the adversative δὲ) in Ananias and Sapphira, who, on having sold some land, deposited *part* only with the Apostle, pretending to have brought the whole. And both of

these, he relates, perished by sudden death. (See 1, 12.) That Ananias had brought his gift publicly, and in presence of the assembled congregation, is plain from the whole narration: for at ver. 11. it is said that the Apostles were gathered together, and that a great fear seized the whole congregation. The crime committed by Ananias and his wife was, indeed, no slight one. They had pretended piety, had endeavoured to deceive the Apostles, had deliberately committed the fraud, and had thereby incurred the guilt of sacrilege, inasmuch as the money was destined to the use of the sacred society, and might therefore itself be accounted sacred. So Cic. Offic. 1, 13., *totius injustitiæ nulla capitalior est, quam eorum, qui cum maximè fallunt, id agunt, ut viri boni esse videantur.* Many Commentators contend that the atrocity of the crime was increased, inasmuch as those who had sold their goods, and delivered them to the Christian society, had a right to support from the common treasury. But that Ananias had no possessions or property but that in question, we are not told; nor (as was remarked at 2, 44. and 4, 33.) can it be proved that the richer Christians divested themselves of all their property. It is not necessary for me to notice the conjectures in which Michaelis, Rosenmuller, and Heinrichs indulge, since they are both destitute of proof, and little probable in themselves. As to those who endeavour to account for all upon *natural principles*, their hypothesis (which is, indeed, no novelty, but was formerly broached by Origen) involves more difficulties than it removes; so that, if we had not so many proofs of the credulous incredulity of sceptics, or at least latitudinarians, we should be surprised at seeing them seriously maintain such a position. Though instances of death, brought on by fright, are on record; yet that any two given persons dwelling together shall both die of fright, is too improbable even to think of. And as to what those Commentators urge, namely, that Peter did not, by divine

inspiration, foresee, much less threaten, the death of Ananias, because he makes no mention of death, this is a false conclusion, since whatever previous knowledge Peter might have, to *threaten the death* of Ananias would have been, in the present circumstances of the Church, highly imprudent, since it would have given the magistracy that handle against the Apostles which they desired; and hence there is no cause for the wonder expressed by some Commentators (as Kuinoel) that the Sanhedrim took no cognizance of the matter, since from the prudent course which Peter pursued, it was impossible for them to have any hold upon him. Indeed, the words *καὶ ἐξοίσουσί σε* contain not a *threatening*, much less (as Porphyry said) an *imprecation*, but a *prediction*. Doubtless, the same Holy Spirit which revealed to Peter the fraud, revealed also the punishment which would follow it. Here Œcumenius judiciously observes: *Τρία δὲ κατὰ ταυτὸν τηνικαῦτα σημεῖα· λαβραίων γνῶσις, μελέτης διανοίας ἐκφύβησις, καὶ ἐπὶ τούτοις ἀναίρεσις ἐκ προσταγμάτων.*

1. ἐπώλησε κτῆμα. See the note on 2, 45. Here κτῆμα denotes a piece of landed property; for at ver. 3. it is interchanged with χώριον.

2. ἐνοσφίσατο. Νοσφίζω signifies to *separate*, and νοσφίζεσθαι (from νόσφι, *apart*) denotes to put aside, convert to *one's own use*. It is chiefly used of peculation and embezzlement of *public money*.* At τῆς τιμῆς subaud μέρος τι; an ellipsis common both to the Greek and Latin writers, and such a one is found in the modern languages. Kuinoel

* Of the examples adduced by Raphel, Kypke, Munthe, and Loesner, the following are the most apposite. Xen. Cyr. 4, 2, 42. *ἔτι δὲ καὶ χρήματα ἐγὼ οἶδα ὅτι πολλὰ ἐν τῷ στρατοπέδῳ ἐστίν, ὃν οὐκ ἄγνοῶ ὅτι δυνατὸν ἡμῖν, κοινῶν αὐτῶν ὄντων τοῖς συγκατειληφόσι, νοσφίσασθαι ὅποσα ἂν βουλόμεθα.* Diodor. Sic. 450 B, *οἱ νοσφισάμενοι τὰ χρήματα τὰ σωζόμενα.* Phil. 563 D. *ἀπῆλτα τὸν ἀργυρον καὶ χρυσὸν ὅσον ἐκ τῆς τιμῆς ἤθροσε τοῦ σίτου ἐν τοῖς βασιλέως ἐθησαυρίζετο ταμεῖοις, οὐδεμίαν δραχμὴν νοσφισάμενος.* 2 Macc. 4, 82. *χρυσώματα τῶν τῶν τοῦ ἱεροῦ νοσφισάμενος ἐχαρίσατο τῷ Ἀνδρονίκῳ.*

here brings forward an observation (partly from Bp. Pearce), obvious, indeed, to any one, namely, that when Ananias deposited the money with Peter, he intimated that it was the whole price of the land. Such minute circumstances as may themselves be easily supposed, the sacred writers (and indeed the best Classical ones) are accustomed to omit. See Pearce. At *συνειδύας* we must supply *τούτο*. So Thucyd. Vol. 2, 92, 7. edit. Becker. *ξυνειδῶς τοῖς ἑτέροις τὸ ἐπιβούλευμα*. The ancient Commentators agree that this was *sacrilege*, the punishment of which (says Œcumenius) was death. One must here (observes Mede, in his Diss. 26, p. 151.) distinguish between the *species facti*, which was sacrilege, and the circumstances of the deed, namely, bypocrisy, desire of vain glory, avarice, &c.

3. *διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου*. The best Commentators seem agreed that *πληροῦν τὴν καρδίαν τινος* is a Hebrew form of expression, signifying to impel, incite, embolden, persuade any one. See Hammond and De Dieu. "It answers (observes Fischer) to the Heb. *לִבְּךָ מְלֵא*, which is equivalent to the formula *הִסִּית אֶת-לִבְּךָ*, which the Greek Translators render *ἐπισείειν, ἀγασείειν, ἀναπείθειν τινά*. Thus the formula *אֲשֶׁר מְלֵא לִבּוֹ* with an infinitive declaring the action, is used of any one who is induced, who *dares* to do any thing; as in Esth. 7, 8., and Eccl. 8, 11., where *לִבְּךָ מְלֵא* is rendered by the Sept. *ἐπληροφορήθη καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ κακόν*. Now *πληροφορεῖσθαι* is used metaphorically of men who are hurried away by excess of eagerness to do any thing. The expression is to be taken figuratively. For as, in Scripture, those who obey the Divine will are said to be guided by the Holy Spirit, so are those who commit iniquity said to be filled with the evil spirit, Satan. Besides, at ver. 4. Ananias is said to have formed this plan in his mind. The expression is therefore equivalent to "How is it that thou hast

dared to form and execute such a flagitious plan." See Doddridge's paraphrase.

At ψεύσασθαι subaud εἰς τὸ. The verb takes both a dative, as in ver. 4., or an accusative, as here, and denotes *to lie*; and since a lie is a species of fraud accomplished, or attempted, by words, it also signifies to deceive, act dissemblingly towards. (Kuīn.) Examples of these significations are given by Bos, Schmid, Kypke, and Wetstein. Thus Joseph. Ant. 18, 1. ψευδάμενοι αὐτόν τε καὶ τὸν βασιλέα. Antonin. Lib. fab. 17. ἐψεύσατο τὸν Λάμπρον, ἄρρεν λέγουσα τέκειν. Deut. 33, 29. (Sept.) καὶ ψεύσανται σε οἱ ἐχθροί σου. Ps. 77, 36. καὶ τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτῷ. 17, 49. ἐψεύσαντο. But it is more frequently used with the accusative in the sense of *deceiving*; as in Diodor. Sic. 199 D. ὅτε κρόνον ἐψεύσαντο. Herodi. 2, 11, 12. 10, 8. Is. 57, 11. (Sept.) τίνα εὐλαβηθεῖσα ἐφοβήθης, καὶ ἐψεύσω. Hos. 11, 2. ὁὖτος ἐψεύσατο αὐτούς. I add Jos. 388, 38. οὐκ ἄξον αὐτῷ καταψεύδεσθαι τοῦ Θεοῦ φήσας· & 1147, 4. εἰ κατασχεδιάζω Θεοῦ.

For a detail of the nature and extent of the crime I must refer my readers to the very judicious observations of Dr. Whitby. Kuinoel observes that ψεύσασθαι must here be understood of *attempt*, not *performance*: an idiom not unfrequent; as Eurip. Ion. 1326. ἤκουσας ὡς μ' ἔκτεινεν. See Glass Phil. 202. He remarks, too, that by πνεῦμα ἅγιον is here meant "us who are filled with the Holy Spirit." (6, 3, 7, 51.)

4. οὐχὶ μένον σοὶ ἔμενε, "as long as it remained (thine), did it not continue at thy disposal." Hence it appears that none were compelled to sell estates by any law or institution of the Church.

4. τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; The phraseology is abrupt and elliptical. Γέγονεν is to be supplied; and τί ὅτι is put for διὰ τι. The complete phrase occurs in Joh. 14, 22. Τιθέναι ἐν τῇ καρδίᾳ, or εἰς τὴν καρδίαν (21, 14.) answers to the Heb. על-לבב ה' in Hagg. 2, 19. Dan. 1, 8., and is used

of those who *aliquid altd mente repostum tenent*, consider of, plan, and determine to do any thing. So Mal. 2, 2. εἰς μὴ θῆσθε εἰς τὴν καρδίαν ὑμῶν τοῦ δοῦναι δόξαν τῷ ὀνόματί μου. Very similar is that form, which so often occurs in the Greek Poets, ἐν θυμῷ βάλλεσθαι.

4. Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. Οὐκ answers to ἀλλὰ, and the sense is, *not so much—as*. This signification of οὐκ is frequent in Scripture. See the note on Matt. 10, 20. (Kuīn.) When Θεὸς is used with the article, it always means God the Father. Now Ananias and his wife did not deceive ordinary men, but the Apostles who were filled with the Spirit of God and Christ, and therefore they insulted both the Spirit, Christ, and God the Father. Of the *Holy Spirit* we have express mention in this verse, as also in the third and ninth; of *Christ* in the ninth verse; of the *Father* in this and the thirty-second verse. 1 Cor. 6, 19. 3, 16. 1 Thess. 4, 8. Ex. 16, 8. Esaj. 7, 13. (Wetstein.)

5. πεσὼν ἐξέψυξε, *expired*. Here we must supply βίον. There is a similar ellipsis in ἐκπνεῖν, ἀποψύχειν, &c. The complete phrase occurs in Eurip. Or. 496. ἀποψύχειν τὸν βίον. Soph. Aj. 1656. and Virg. Æn. 2, 262. vitam exhalare. (Valckn. & Kuīn.) Porphyry, and some Jewish detractors, accuse Peter of cruelty. But the visitation was not Peter's, but God's. That the severity (as Doddridge observes) was not only righteous, considering that complication of vain-glory and covetuousness, of fraud and impiety, which, as Limborch and Mr. Biscoe (p. 659—661.) have well proved the action contained; but also, on the whole, was wise and gracious, both as it served to vindicate the honour of the blessed Spirit, so notoriously affronted by this attempt to impose on those who had been so lately and eminently anointed by his extraordinary effusion, and farther, as it tended more effectually to deter any dishonest persons from joining the Christians merely for the sake of present alms, to which, by a fraud like this,

many might, on easy terms, have purchased a pretence, who would also, no doubt, have proved a great scandal to a profession taken up on such infamous motives. Moreover, such exemplary punishment of so heinous a crime was the more expedient, as Christianity was now in its first rise. So, just at the opening of the Mosaic institution, Nadab and Abihu were struck dead with lightning for a fault (as it seems) of much less aggravated guilt (Lev. 10, 1, 2.): and the wisest human governments generally act on the like principle.*

* "The sin of Ananias and Sapphira (observes Wetstein) admitted of no excuse. The Disciples had entered into a society consisting of the rich, the poor, and the middle classes, on condition that the rich should contribute much, those of the middle class according to their means, and that from the fund so formed, all should derive their common support. (See *supra* 2, 46.) Ananias, therefore, who pretended to be poorer than he was, *thirsted for gain*, hoping to receive more from the common treasury than he had contributed. Had this evil example been followed by others, the Church would soon have been severely burthened (see 1 Tim. 5, 16.); nay the funds would shortly have been exhausted by the expenses incurred through such fraudulent persons (see 2 Pet. 2, 13. Judg. 12.) who, under pretence of poverty and piety, would reap the fruit of others' labour. This would have opened a wide door to hypocrisy and idleness, and have utterly extinguished the benevolence of the wealthier classes, whose charitable dispositions would have given way before their wealth should have been exhausted; for who would have supported persons of property, who pretended poverty in order to become a burthen on the bounty of others. This abuse would not only have injured the reputation of the nascent Church, but have cut the very nerves of all its prosperity. Yet this sin Ananias and Sapphira, regardless of law divine and human, had not hesitated to commit, knowingly, voluntarily, and deliberately, without the plea of imminent peril or urgent necessity. Just, therefore, seasonable, and even necessary, was their punishment, that the fraud might not turn to the benefit of its authors, and that all might see that this new society was an assemblage of honest and good men. Ananias sought the praise of liberality: the event, however, was, that the turpitude of his crime was thereby manifested to all, and the memory of it transmitted to every future generation. Ananias and Sapphira sought to live on the labour of others, and lost life itself. By their dissimulation they, as far as in them lay, deprived the really poor of their support, and converted it to their own use, than which what could be more cruel? Just therefore it was that they should not experience the

5. καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας. I agree with Whitby, Hammond, and Bolten, that this may mean all those who heard the words, and witnessed the event which followed them. It seems to be a popular, though not strictly accurate mode of expressing that sentiment. At all events, I see no reason to suspect (with Kuinoel) that the words are a later addition, since they are found in all the MSS. and Versions: and though it may be true (as he says) that there are interpolations more ancient than any of the MSS. (as an instance of which he cites Mark 1, 27. 15, 23. Luke 2, 2. Joh. 13, 21.); yet these are very rare, and hence there is no cause for suspicion, since, the sense above detailed being adopted, the words cannot seem out of place.

6. ἀνάστάντες δὲ οἱ νεώτεροι, namely, those who, in ver. 10., are called οἱ νεάνισκοι. *Who* these νεώτεροι were, the Commentators are not quite agreed. It is the opinion of many recent ones, as Heinrichs and Kuinoel (derived from Mosheim, or rather Dr. Hammond) that by οἱ νεώτεροι we are to understand some servants, or officers (sextons), appointed to perform various inferior duties in the Church. Kuinoel cites a long passage in support of this opinion from Mosheim de Rebus Christ. ante Const. who remarks, that unless the young men were such, one does not see why they alone should have, without delay, risen up, removed and buried the corpse: but

mercy, but suffer the severity of the Almighty. (See Jam. 2, 13.) So Diodor. Sic. 5, 34. χαριέστατον δὲ τῶν πλησιοχώρων ἔθνῶν αὐτοῖς ἐστὶ τὸ τῶν Οὐακκαίων ὀνομαζόμενον σύστημα, οὗτοι γὰρ καθ' ἑκάστον ἔτος διαφούμενοι τὴν χώραν γεωργοῦσι, καὶ τοὺς καρποὺς κοινοποιούμενοι μεταδιδάσιν ἑκάστῃ τὸ μέρος, καὶ τοῖς νοσφισαμένοις τι γεωργοῖς θάνατον τὸ πρότιμον τεθείκασιν. (Wetstein.) Rossenmuller adds, that another and yet more urgent reason for the punishment was, that by this striking and memorable example the authority of the Apostles might be confirmed. "For (continues he) if the fraud of Ananias and Sapphira had succeeded, and the report of it had got abroad, a suspicion would have arisen that the Apostles lied when they said that they were endued with the inspiration of the Holy Spirit and the Divine help, to the diminution and destruction of their credit and authority."

that if we suppose they were persons discharging a public employ in the Church, we may discern the reason why, without orders, they should have performed the sad office. "That there were (continues he) public servants or officers in the first society of the Christians, no one can doubt who considers its nature, and the circumstances under which it originated, and the manner in which their sacred assemblies were conducted. The offices of sweeping and cleaning the Church, of placing the seats and tables, and of making proper preparations for the celebration of the Lord's Supper, and the Agapæ, required certain persons appointed for that purpose. "This, too (adds Kuinoel), is confirmed by the use of the Alexandrian Jews, who employed *νεάρισκος* (which corresponds to the Heb. *נָפֵץ*) sometimes in the sense of *servant*, at others of *soldier*."

In this opinion, I cannot, however, acquiesce; for though it may be probable that there were such officers in the early Churches, yet Mosheim adduces no *authorities*; and that they should have been called by *that name* is not probable, since the duties in question would not absolutely demand *young men*; nay, propriety would rather require *middle aged* or *elderly* ones. Besides, even admitting all that he says of *νεαρίσκοι*, yet that will not hold good of *νεώτεροι*, which, as it occurs *first*, may be supposed most correctly to designate the persons in question. Now, on the common hypothesis, the comparison will have much propriety; on the new one, *none at all*. I would therefore retain the usual interpretation, and understand by *οἱ νεώτεροι* some of the younger and stronger, and therefore best able to perform the office of removal. It may, indeed, be objected (as it is by Mosheim), that one does not see why they should have *buried him*. I answer, that this *burial* was probably no more than *laying him out for burial*, depositing him in the family vault, probably prepared for the purpose (as appears from ver. 10. where it is said that they bu-

ried her by her husband); just as our Saviour was only *deposited in the sepulchre* by Joseph, preparatory to the rites of embalming, and the funeral properly so called.

6. *συνέστειλαν αὐτὸν*. The Vulgate renders *amoverunt*, and others *subtraxerunt*, or *corripuerunt*. But (as Kuinoel observes) no good reason can be given for deviating from the common signification of *συστέλλω*, especially since there follows, just after the funeral term *ἐκφέρειν*. Fuller, Casaubon, De Dieu, Grotius, our English Translators, Doddridge, and most recent Commentators, assign to *συστέλλω* the same sense as that of *περιστέλλω*, which signifies "to roll up in a winding-sheet, or shroud," &c. This sense of *συστέλλω* is indeed very rare; but Grotius and others adduce examples of it from Eurip. *Troad.* 376. οὕς δ' Ἄρκης ἔλοι Οὐ παῖδες εἶδον, οὐ δάμαρτος ἐν χεροῖν Πέπλοις συνεστάλησαν.* Although *συστέλλω* has the same sense as *περιστέλλω*, which extends to all the offices preparatory to burial, yet the circumstances of the present case compel us to understand it only of wrapping in *cloaks*. Of *ἐκφέρειν*, in the sense of *efferre*, to carry forth for burial, the Commentators and Critics produce examples in abundance; none of which is it necessary to bring forward; and I shall only observe, that though *ἐκφέρειν* is usually a term appropriate to funeral rites, yet *here* it seems to simply denote *removal for burial*. *Ἔθαψαν* may be understood in the manner I have above suggested; though *burial* on the same day was not unfrequent among the Jews. I must add (what, I believe, is little known), that the *Greeks occasionally removed dead bodies for burial on the day of decease*. So Eurip. *Alcest.* 345. where almost

* Thus, (I must here observe,) may be settled the meaning of a much-disputed passage of the same Drama, 108. ὃ πόλυς ὄγκος συσσελλόμενων προγόνων: i. e. "O the mighty splendour of my departed ancestors." Literally, shrouded, buried. By which interpretation we are furnished with another example of this very rare signification.

immediately after Alcestes has expired, Alcestes the tender husband, for whom she died, after having indulged in some short bewailings, abruptly exclaims : ἀλλ' ἐκφοραὶ γὰρ τοῦδε θήσομαι νεκροῦ, "but I must forbear, and go and give orders for the removal of this corpse."

7. ἐγένετο δὲ ὡς ὥρων τριῶν. I am inclined to think, from the circumstances which attended this, that the death of Ananias happened at some one of the *hours of prayer*, and that the coming of Sapphira was at the *next following prayer time*. It is judiciously observed by Œcumenius, that Peter did not call for her, but waited for the time of her coming, (perhaps the usual one), thus giving her an opportunity for repentance. She enters (continues he), not knowing what had befallen her husband, since no one had dared to tell it to her, through fear, and reverence for the master; and yet a space of three hours was sufficient to communicate the information to very many. But fear, it seems, kept them silent, and thus St. Luke was induced to record, as something extraordinary, the *space of time* that intervened, and the ignorance of the woman." Hence we may know what to think of the opinion of Lightfoot and some others, that the three hours were spent by the young men in the progress to and from the sepulchre, which, as usual, would be situated out of town. Nothing can be determined, since we know neither the distance they would have to go, nor exactly what they had to do. The copula καί, we may observe, is for ὅτε, as often in the New Testament. There is the same use in the Hebr. ו. Nor is the idiom unknown in the Greek and Latin Classics.

8. ἀπεκρίθη, (thus) addressed her. See the note on 3, 12.) Εἶπε μοι, εἰ τοσούτου τὸ χάριον ἀπέδοσθε; By τοσούτου, *so much*, is meant the sum which Ananias had offered to Peter; and we must subaud διὰ and τιμῆματος. Ἀποδίδωμι, especially in the middle voice, has, among other significations, that of *sell*.*

* The Latin *vendo*, it must be observed, is properly *tenum do*;

9—11. *τι ἔστι, how (is it) that* Subaud *γεγονεν*, as in ver. 4. Wetstein here compares Terent. Eun. 3, 5, 11. Quid est, quodd lætus sis? *Συνεφανήθη ἡμῖν πειράσαι τὸ πνεῦμα Κυρίου*; Here one may compare Joseph. 787, 10. *θεασάμενος οὖν συμπνευστὸν ἐπὶ ψευδο-λογία* and Polyæn. 23, 5, 6. where *συνετίθειτο* has the same sense as the present expression *συνεφανήθη*. Limborch here well observes that they *tempted* the Spirit of God, which spoke and worked in and by the Apostles, since by this deed they had made trial whether the Spirit would detect their fraud and hypocrisy or not. Not (continues he) that they directly intended this: they hoped that their fraud might escape detection. Yet they might, in a certain sense, be said to tempt the spirit of God." The same view of the subject is taken by Bp. Pearce, who renders: "to try whether the Holy Ghost, with which we are filled, knows the truth of things, or not." Beza and Rosenmuller adopt a more general definition. "To *tempt* God (say they) is so to act as to seem to doubt of the omnipotence, veracity, or any other of the attributes of God." Heinrichs, Pott, and Kuinoel recognize in the formula merely the sense of offending God by sin; and they refer to Hebr. 3, 8 & 9. and 1 Cor. 10, 9. But this is cutting matters short indeed, and manifestly explaining away the sense!

9. *οἱ πόδες τῶν θαψάντων*, &c. This is clearly a Hebraism for *οἱ θαψάντες*, since the Hebrews often express a *man* by some member of his body, which is principally used in accomplishing the action in ques-

and our *sell* is from the Ang. Sax. *syllan*, to *let go, deliver up*. But there is not, as Kuinoel supposes, in the use of the *ἀπὸ*, any reference to the money to be received as the price, since *ἀπὸ* signifies *away*. *Ἀποδίδωμι* simply denotes to *give up or away*; just as does *syllan*. The idea *sell* is too complex to be explained by any single word. *Πολέω* signifies literally to "turn over to another," from *πολέω*, to turn. The Hebrew term properly denotes to deliver up; as in many passages. See Gesenius, who produces examples. Thus *capiō*, of the Latin, and the *caup-yan*, *caap-an*, and *koop-en*, of the Northern languages, signify "to take to oneself," to *buy*; and the German *ver-kaufen*, the contrary, namely, to *give up to another, to sell*.

tion. See Ernesti, in his *Prolusio de Vestigiis Linguae Ebrææ in Linguâ Græcâ*, and the note on 4, 37. Wetstein here cites Esaj. 52, 7. Nahum 1, 15. Il. i. 519. μήτε πόδας. Schol. τὴν ἐνθάδε ἄφιξεν. But he might more appositely have compared Eurip. Hipp. 657. σὺν πατρός μολῶν ποδί, *quando cum patre reverso rediere*: where Dr. Monk produces a similar passage from the Orest. 1215. παρθένου δέχου πόδα, *expectæ virginis reditum*. So also Eurip. Suppl. 90. μὴ μοι τι μήτηρ, ἣν μεταστείχω ποδί, where Markland rightly observes, that ποδί has no reference to the manner in which Theseus came, whether on horseback, in a chariot, or on foot, but simply to his *coming* and *going*. He then compares Eurip. Herc. Fur. v. 336. ὦ τέκν' ὁμαρτεῖτ' ἀθλίῳ μητρὸς ποδί. Hence it is clear that in the present passage the expression merely denotes *παρουσία, return*.

10. εἰσελθόντες δὲ, *coming in*: as they would, at the next hour of prayer. See supra, ver. 7.

12. διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων, i. e. by the Apostles. So the Hebr. כַּדָּבָר in Exod. 9, 35.

12. Καὶ ἦσαν ὁμοθυμαδὸν—καὶ γυναικῶν. These words are usually supposed to be parenthetical, because ver. 12 connects with ver. 15. But this seems little satisfactory; for (as Zeigler and Beck have seen) in a *parenthesis*, according to psychological laws, the discourse proceeds in one tenor, and does not, as here, consist of short sentences connected by very slight bonds, and not cohering with the discourse which it interrupts.

The above Commentators, and Kuinoel, are of opinion that vv. 13 & 14. at least are spurious, and patched up from 2, 1 & 46. and 5, 42. Kuinoel, however, regards ver. 15. as genuine, since the words cohere with those both of 12 and 16. For my own part, I am inclined to consider *all* the verses as genuine, being supported by the united authority of the MSS. Versions, and Fathers; and I consider them as presenting a remarkable example of *synchysis* (though scarcely more so than some to be met with

in Thucydides), which in one comparatively unskilled in the proprieties of the Greek language, as our author, cannot seem surprising. Bp. Sherlock indeed (ap. Bowyer) proposes the following *transposition*: "And great fear came upon the church, and as many as heard these things: And believers were the more added to the Lord, multitudes both of men and women: (12) And they were all with one accord in Solomon's porch. (13) And of the rest durst no man join himself to them: but the people magnified them. (12) And by the hands of the Apostles were many signs and wonders wrought. (15) Insomuch that they brought forth the sick into the streets." But there is, perhaps, as little faith to be placed in these violent transpositions as in alterations from mere conjecture; and on the present occasion the transposition merits the less attention, since it is liable to some difficulties, which are thus ably stated by Markland:

I. "It may be asked, who are the *ἅπαντες*, ver. 12; whether the *Apostles* only, or the *believers*? If these latter, the number of them by this time must be *near*, if not *above*, ten thousand: too many, one would think, on several accounts, to be together in one place. But if the *Apostles* only, why should the *οἱ λοιποὶ*, which may include *the rest* of the Christians, be *afraid* to join them? Secondly, who are these *οἱ λοιποὶ*, ver. 13, who seem to be distinguished from the *ὁ λαὸς* in the same verse? If Bp. Sherlock's transposition be admitted, the *ἅπαντες* perhaps were only *all* these *new converts*, ver. 14, not the whole number of the Christians; and then *οἱ λοιποὶ* (ver. 13) must be the same with *ὁ λαὸς*, viz. those who were *not converts*, who did *not* associate with those in *Solomon's porch*, but nevertheless thought and spoke well of them. In some editions (as in that of Bp. Fell, Oxon. 1675,) a parenthesis is put before *καὶ ἦσαν*, ver. 12. and continued to *καὶ γυναικῶν*, ver. 14, so as to connect the beginning of the 12th verse with the 15th. This makes the narrative hang together better than it does in those editions

where this parenthesis is wanting ; and then *ἀπαντες* ver. 12, must be the Apostles *only*, τῶν λοιπῶν still uncertain : but see Grotius and Le Clerc. For my own part, I would publish with Dr. Fell, but would read with Dr. Sherlock, because an editor of the New Testament ought not to depart from the written copies : but a private person, who reads for his own improvement, though he is, and ought to be, under great restrictions, yet I suppose he has greater liberty than the other."

I need not say how entirely I accede to the justice of the last remark, which is perfectly accordant with the critical canons of the greatest critics, as Hemsterhusius, Valcknaer, Bentley, and Porson.

13. τῶν δὲ λοιπῶν. *Who* are here meant the Commentators are not agreed. Some think they are the adversaries of the Apostles. But, as Kuinoel observes, κολλᾶσθαι is no where else found in this sense. Pricæus; Morus, and Rosenmuller, understand the rich, and those of the higher classes, with dispositions similar to that of Ananias. But this would require the following transposition : καὶ ἐμεγάλυνε ὁ λαὸς, τῶν δὲ λοιπῶν οὐδεὶς ἔτολμα κολλᾶσθαι αὐτοῖς. Kuinoel is of opinion, that as οἱ λοιποὶ are opposed to the Apostles in Solomon's porch, we may understand the *rest* of those present, whether Christians or Jews. Nearly the same view of the subject is taken by Bp. Pearce. But this mode of exposition seems somewhat harsh.*

15. ἐπὶ κλινῶν καὶ κραββάτων. On these words see the note on Mark 2, 4. where κράββατος is distinguished from κλινῇ, as denoting a mean and low couch, (see also the note on Joh. 5, 8. Append. p. 807.) and κλινῇ, the couch of richer persons. By

* (See Doddridge.) Indeed I am not satisfied with any mode of interpretation I have yet seen ; and, to use the words of Porson, 'Ego quod fugiam habeo, quod sequar non habeo ; omnibusque fere in rebus, et maxime in Criticis, citius quid *non sit*, quam quid *sit*, dicturus.' Ἐμεγάλυνε, extolled, thought highly of them. Weststein cites similar examples of *magnificare* from Plautus and Terence.

these words therefore it seems to be indicated, that both the high and low resorted to and implored the assistance of the Apostles.

15. *ἵνα ἐρχομένου*. Lightfoot observes, that it is not clear whether they were *healed*; and he thinks it probable that the *laying of the sick* there was not an act of Christian believers, but of the superstitious Jews. Rosenmuller, too, remarks, that this is to be referred to the superstitious notions of men, only *mentioned*, not *approved*, by St. Luke or the Apostles. But the complexion of the sentence taken with the context clearly suggests that they were healed. Nay, Kuinoel admits it to be *extremely probable*, considering the circumstance which follows, namely, the healing of the sick by handkerchiefs: the reason why this is not directly asserted perhaps is, that only *some* of those were healed, although, as we are told, all of them. "It is clear (continues Kuinoel) that the power of healing was not in the shadow of Peter, any more than in the vestments of Jesus (see the note on Matt. 9, 20 & 21), but in their *faith*. Nor did Peter and the other Apostles sanction any such notions; nay, they professed that they did *not* show forth these mighty deeds by any power of their *own*, but solely through the aid of the *Divine power of Jesus*."

16. *τῶν πέριξ πόλεων*, i. e. *the circumjacent towns* (supply *κειμένων* or *ὄντων*). This, like some other prepositions and adverbs, is often used as an adjective or participle. The following examples are collected from Philologists by Kuinoel. Xen. Cyr. 1, 40. *ποῖον οὖν ἔθνος τῶν πέριξ*. Xen. Anab. 4, 4, 7. *καὶ ἀφίκοντο εἰς βασιλεία καὶ κάμας πέριξ πολλὰς* & 2, 5, 14. where the ellipsis is filled up: *οἱ πέριξ οἰκούντες* & 7, 8, 12. *τὰ μὲν πέριξ ὄντα ἀνδράποδα τῆς τύρσιος*. Anton. Lib. c. 30. *ἐκ τῶν πέριξ πόλεων*.

17. *ἀναστὰς* is a Hebrew pleonasm, and not expressed in the Syriac and Arabic Versions. Casaubon and Heumann think it equivalent to *irā commovebatur*: but proofs are wanting of this sense, espe-

cially as the words ἐπ' αὐτοῦς are not added ; which alone could justify Beza's version *insurgens*.

The formula σὺν τινι εἶναι is, like μετὰ τινος εἶναι, used of being any one's partizan [or it may mean here and infra 21. those discharging official duties, in conjunction with the High Priest, as assessors, the οἱ ἄρχοντες. See Schl. Lex. Edit.] ; as in Acts 4, 13. where see the note. Here it designates those who took part with the High Priest, as being of the same religious sect ; and since there follows ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, it is manifest that the High Priest was himself a Sadducee. Commentators, however, are not agreed whether Hanan (4, 6.), or Caiaphas was attached to the sect of the Sadducees, or whether both the sons of Hanan are said to have been Sadducees by Joseph. Ant. 20, 15. p. 698. Hanan himself was the High Priest's vicar, and as such might, by courtesy, have the name of High Priest (see the note on 4, 6. Luke 3, 3.), and had power to convene the Sanhedrim. (ver. 21 & 27.) But since here and in ver. 21. ἀρχιερεὺς is taken by itself, it is obvious that *Caiaphas* must be understood, who was the Pont. Max. And that he was a Sadducee his very austerity seems to confirm (see Joh. 11, 49.) ; for the Sadducees were, beyond all other Jews, severe and harsh. See Krebs in loc.

17. Αἵρεσις denotes properly a *chusing, election* ; 2dly, a *taking up an opinion* ; and the opinions themselves ; and lastly the persons, or party, who maintain them. So Diodor. Sic. p. 82. καινὰς αἱρέσεις κτίζειν, and Acts 15, 5. 26, 5. Examples may be seen in the Philologists or Schl. Lex. ; to which I add the following : Athen. 190 B. οἰκοθεν ἔχουσα τὴν τοιαυτὴν αἵρεσιν. Diog. Laert. 10, 2. (speaking of Epicurus) : ἔπειτα ἰδίᾳ πῶς τὴν ἀπ' αὐτοῦ οἱ τῆς Στωϊκῆς αἵρεσέως ἡγεμόνες. Dionys. Hal. p. 12. οἱ τῆς Στωϊκῆς αἵρεσέως ἡγεμόνες.

17. ἐπλήσθησαν ζήλου. Ζῆλος here denotes *anger* ; as in Joh. 2, 17. The *cause* of the especial bitterness

evinced by the Sadducees towards the Apostles has been shown in the note on 4, 2,

18. ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. On *τήρησις* see the note on 4, 3. Wetstein has collected many examples of this phrase, and the corresponding Latin ones *custodiu publica*, *publicum carcer*, &c.

19. ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς. I shall pass by the vain conjectures of Thiess, Eckerman, Heinrichs, Eichhorn, and others, on the *mode* in which this liberation was brought about. By endeavouring to account for it independently of Divine agency, they (as usual) create more difficulties than they remove. Their speculations (into which it is unnecessary for me to enter) have been overturned by Storr, in his *Opusc.* 3, 186 seqq.

20. σταθέντες λαλεῖτε. Beza and Kuinoel regard *σταθέντες* as a Hebrew pleonasm, and Grotius thinks it has reference to *constancy*. (See Schl. Lex. in v. § 19.) But (as I have on a former occasion observed) it is a forensic expression used of those who are *set up* to speak, either as orators and advocates, or as prisoners in defence of their own cause. So Acts 17, 22. 25, 18.

20. λαλεῖτε — τὰ ῥήματα τῆς ζωῆς ταύτης. By *ῥήματα τῆς ζωῆς* we are to understand, as in Joh. 6, 68. (*ῥήματα ζωῆς αἰωνίου*) the doctrine which confers and imparts eternal felicity, and shows the way to attain it. See *infra* 7, 38. This same doctrine is called *λόγια ζῶντα*, i. e. *ζωοποιούντα*. So also Sir. 45, 5. *νόμος τῆς ζωῆς*. Again, the words *ῥήματα τῆς ζωῆς ταύτης* are used by *hypallage* for *ῥήματα ταῦτα τῆς ζωῆς*; as in Acts 13, 26. *ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη*, where also the pronoun demonstrative is added to the latter noun, with which it agrees in each case, though it belongs to the former noun, and ought to correspond to it also in case; the words being put for *ὑμῖν ὁ λόγος οὗτος τῆς σωτηρίας ἀπεστάλη*. So also Rom. 7, 24. *τις με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου*, which is for *ἐκ τούτου τοῦ*

σώματος τοῦ θανάτου. In the same manner, too, the present passage is taken by the Syriac and Arabic Translators. That such hypallages are not unfrequent in the profane writers, both Greek and Latin, has been shown by Munth in loc. (Kuin.)

21. ὑπὸ τὸν ὄρθρον, *at day-break*. See the note on Luke 24, 1. Παραγεγόμενος is treated by recent Commentators as a Hebrew pleonasm. But it seems a characteristic of the simple and popular style in all languages. By the οἱ σὺν αὐτῷ I would understand the ἄρχοντες, &c. See the note supra 17.

21. Συνεκάλεσαν τὸ συνέδριον, καὶ πᾶσαν τὴν γερουσίαν. The word γερουσία seems added by way of explanation. Pausanias tells us that the Lacedemonians called their senate by that name. And Dionys. Hal. A. 2, 12. (cited by Wets.) says: τοῦτο τὸ συνέδριον Ἑλληνιστὶ ἐρμηνευόμενον Γερουσίαν βούλεται δηλοῦν καὶ μέχρι τοῦ παρόντος οὕτως ὑπὸ τῶν Ρωμαίων καλεῖται. The same term is applied to the Sanhedrim by Philo 789 B. 1025 C. See also 2 Macc. 1, 10. 4, 44. "The word γερουσία (observes Bp. Pearce) seems to be used no where in the New Testament, except here. But Josephus in Antiq. 12, 3, 3. uses it as follows, in Antiochus's letter to Ptolemy: ἀπαλύεσθαι ἡ γερουσία, καὶ οἱ ἱερεῖς, καὶ οἱ γραμματεῖς τοῦ ἱεροῦ, οὖν ὑπὲρ τῆς κεφαλῆς τελούσιν, *let the senate, and the priests, and the scribes from the temple be discharged from the capitation tax*. What the difference was (if any) between this γερουσία and the πρεσβυτέριον spoken of in C. 22, 5. and Luke 22, 66. is perhaps not to be now determined." Kuinoel thinks that St. Luke added καὶ πᾶσαν τὴν γερουσίαν τ. υ. in order to show that though the attendance was often thin, yet in this case it was very full. But the words merely denote that the High Priest and his Assessors endeavoured to procure a full attendance by sending out summonses to all the members.

23. κεκλεισμένον ἐν πάσῃ τῇ ἀσφαλείᾳ. Here we have an adverbial phrase for the adverb ἀσφαλῶς. Wetstein compares Cebet. Tab. πάντα καλῶς βιώνεται

μετὰ πάσης ἀσφαλείας. The ἐν is for σὺν. So the Vulgate, "cum omni diligentia." The ἔξω is omitted in several MSS., Versions, and Fathers, and has been thrown out by Griesbach, Matthiæ, and Heinrichs. But I agree with Kuinoel in doubting whether they have done right in this instance. For (as he observes) scribes often omit what to them seems superfluous; and, indeed, such exegetical additions are found in the best Greek and Latin writers: ex. gr. Plato Apol. 2. πάλαι πολλὰ ἤδη ἔτη.

24. δ, τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Ἀρχιερεῖς. Ἱερεὺς is here put κατ' ἐξοχὴν for the Pont. Max.; as in 1 Macc. 15, 1. Joseph. Ant. 6, 12, 1. Heb. 5, 6. See Drusius and Krebs on this passage, and Carpzov. Exerc. Phil. on Ep. ad Heb. 4, 14. p. 210 seqq. By the οἱ ἀρχιερεῖς are meant the twenty four chiefs of the sacerdotal classes. (See the note on Matt. 2, 4.) On στρατηγὸς τοῦ ἱεροῦ see the note on 4, 1. (Kuinoel.)

24. Διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο; The Translators and Commentators are not agreed as to the true sense of the words τί ἂν γένοιτο. The Vulg. renders, "ambigens quidnam hoc factum esset." The same sense is expressed, but in better Latin, by Beza and Piscator: "Quonam hoc evasurum esset." So our English version, from Beza and Tindal (approved by Erasmus, Casaubon, and others), "doubting whereunto this would grow." This, however, seems too arbitrary and unauthorized a mode of interpretation. The same may be said of the version of Schmid and Kuinoel, "ambigebant quomodo hoc factum fuerit?" The words are best rendered by Grotius, Wetstein, and Valcknaer; "quid hoc esset rei;" which Latin phrase, like the Greek one, was a popular expression of somewhat extensive application, and therefore to be explained according to circumstances. Here the sense seems to be this: "did not know what to think of it, neither how or by what means it was done, nor what it

meant or portended." This mode of interpretation I am inclined to adopt, on account of the very similar passage infra 10, 17, *ὡς δὲ ἐν ἑαυτῷ διηπόρει, τί αὖν εἶη τὸ ὄραμα.*

28. Οὐ παραγγελία παρηγγείλαμεν, &c. On this phrase see the note on 4, 17. In this sense the *verb* παραγγέλλω is used in Dionys. Hal. 448. παραγγέλλομεν (scil. αὐτὸν) τὰ δίκαια ἐκεῖ λέγειν. By ὄνομα is meant *person*; as Pearce, Rosenmuller, and Kuinoel remark; and the words ἐπὶ τῷ ὀνόματι τούτῳ may be rendered, "respecting this person" (namely that he was unjustly put to death, has been raised from the dead, and is the Messiah). The τούτῳ is by Pricæus and others thought to imply *contempt*; as in 4, 18. and of this Schoettgen adduces the following examples from the Rabbinical writers. Juchasin, fol. 16, 2. R. Tabai fugit Alexandriam, ne se Principem Synedrii constituerent. Ei vero cum aliquo discipulorum in via eunti occurrit R. Jehoschua filius Perachja שְׁנֵי הָיָה עִמּוֹ, cum illo viro. Et traditio est שְׁנֵי הָיָה עִמּוֹ, quod ille vir discipulus ejus (R. Jehoschua scil.) fuerit, a quo venit secta, &c. Verum quoque est, quod ille vir natus sit anno quarto Regis Jannæi secundi, qui alias dicitur Alexander, et est annus 263. a condito templo secundo, a tempore Chasmonæorum 51. ab urbe condito 36, 71.

28. πεπλησάκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, "filled Jerusalem with your doctrine." Wetstein here appositely compares Liban. Ep. 721. οὐκ ἄδηλον, ὅτι δι' ὅσων ἡλθες πόλεων, πᾶσας ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων. Justin, 11, 7, 14. Midas — Phrygiam totam religionibus implevit, quibus tutior omni vitâ quam armis fuit. Βούλεσθε ἐπαγαγεῖν ἀφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. Ἐπαγαγεῖν signifies to *bring upon*; as in Demosth. αὐθαίρετον αὐτοῖς ἐπάγονται δουλείαν. Gregor. (cited by Wets.) τίσι τὸν περὶ τῆς ψυχῆς ἐπηγάγομεν κίνδυνον; Kuinoel truly observes (from Elsner) that ἐπάγεσθαι is a word appropriate to evils, dangers, and punishments (and he

might have added criminations) *brought upon* any one.* Elsner explains the phrase ἐπάγειν τὸ αἷμα τίνος by, "ascribe the cause of any one's death to;" as in Levit. 22, 16. καὶ ἐπάξουσιν ἐφ' ἑαυτοὺς ἀνομίαν πλημμελείας ἐν τῷ ἐσθίειν τὰ ἅγια αὐτῶν. Demosth. *pro Corona*, p. 333. εἰ δὲ πρὸς ἔχθραν ἢ φιλονεικίας ἰδίας ἕνεκα αἰτίαν ἐπάγω τούτω. Apollodor. *Biblioth.* L. 1. c. 8. p. 34. δίκας ἐπάγειν. Judg. 9, 24. τοῦ ἐπαγαγεῖν τὴν ἀδικίαν τῶν ἐβδομήκοντα υἱῶν Ἱεροβόαλ καὶ τὰ αἵματα αὐτῶν. But the most apposite illustration is that of Wetstein from Demosth. in *Mid.* αἰς ἐπαιτιασάμενος με φόνου καὶ τοιοῦτο πρᾶγμα ἐπαγαγὰν. Elsner well remarks, that it is strange these persons should accuse the Apostles of *bringing this man's blood upon them*, when they had themselves exclaimed, "His blood be upon us."

29, 30. ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον. Peter (who was usually spokesman) answers in the name of himself and his companions. In the Gospels, too, that is ascribed to *many* which properly belongs only to *one*. See the note on Matt. 15, 15. Of this speech of Peter Schoettgen gives the following plan.

The speech consists of three parts, *Exordium, Proposition, Confirmation*. I. EXORDIUM, taken from a gnome, or maxim (ver. 29.) II. PROPOSITION: "It is incumbent on us to preach the Resurrection;" which, however, is not expressly declared. III. CONFIRMATION, because our divine calling consists in our testifying concerning the Resurrection of Christ.

29. *πειθαρχεῖν* δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. See the note on 4, 19. The verb *πειθαρχεῖν* is especially used of obedience to the orders of those who are placed in authority, whether parents, or rulers. Compare Tit. 3, 1. Xen. *Mem.* 3, 5, 19. *πειθαρχεῖν τοῖς ἐφεσ-*

* He subjoins the following examples, derived from Elsner, Loesner, and other Philologists. Sir. 4, 17. φόβον δὲ καὶ δειλίαν ἐπάξει ἐπ' αὐτὸν. And 4, 21. 23, 16. καὶ τὸ τρίτον ἰπάξει ὀργήν. Philo, 80 E. 1039 B. Herodi. 4, 6, 6.

ταῷσι. See Munthe. To the examples produced by the Commentators I add Soph. Antig. 74. ἐπεὶ πλείων χρόνος, Ὃν δὲ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε. Ἐκεῖ γὰρ αἰεὶ κείσομαι: where the Scholiast explains τοῖς.

30. Ὁ Θεὸς — Ἰησοῦν. "The God whom our fathers worshipped, and whose protection they experienced (see 3, 13.) hath raised up Jesus." Grotius, Rosenmüller, and Heinrichs here make a remark which seems derived from Grotius and Doddridge on 3, 13. "This was wisely introduced here in the beginning of his discourse, that it might appear they taught no new religion inconsistent with the Mosaic, and were far from having the least design to divert their regards from the God of Israel." Kuinoel, however, is of opinion that Peter intended rather to hint that Jesus is the Messiah promised to the Patriarchs; and he refers to Joh. 8, 56.

30. ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου. By διεχειρίσασθε is meant "put to death;" in 26, 21. The word is used by the later Greek writers (as Polybius, Dionysius of Halicarnassus, Josephus, Strabo, Plutarch, and Herodian) in the same sense as διεχρᾶσθαι by the earlier ones: and so it is explained by Œcumenius. It signifies literally, "to take in hand, manage, and perform any business;" and, by a metaphor known in our own language, both *to despatch business*, and also *to despatch a person*, or vulgarly, (by the same metaphor,) "to do any one's business."

The ξύλου is rendered in the E. V. *tree*. But though the word denotes the trunk of a tree, either green, or sawn into a beam, it also signifies a *beam*, and especially the upright beam or post of a cross; and therefore ought, in such a case, to be rendered *cross*; as here and in 10, 39. Galat. 3, 13; and 1 Pet. 5, 14. So the Heb. עֵץ in Est. 5, 14. In justice, however, to our venerable Translators, it must be confessed that even the word *tree* had originally all that extent of signification just noticed in ξύλον, and

meant *timber* as well as *green wood*. Of this there are yet vestiges in our language; especially in some compound words, as *saddle-tree*, *axle-tree*, *gallow-tree*, *treen-ware*, &c. Ξύλον, from ξύω, cognate with ξέω, signifies sawn or hewn timber. Of this sense I am not aware that any Classical examples have been adduced. The following passage may therefore be acceptable. Artemid. 4, 33. ἐπλίγη τὴν κεφαλὴν ξύλω.

31. τοῦτον ὁ Θεὸς ἀρχηγόν, &c. The student will observe that the words ἀρχηγόν καὶ σωτῆρα, though in apposition, yet must have supplied before them *ὡς*, or *εἰς τὸ εἶναι*. By ἀρχηγός is meant *head*, *leader*, *lord*; as κύριος in 2, 36. which (by the way) is derived from the Hebr. רב, rendered by the Sept. ἀρχηγός, in Is. 30, 4. Neh. 2, 9., and from whence seems to have come the French Sire and our Sir, the κ of κύριος being probably sometimes pronounced soft.

31. δοῦναι μετάνοιαν τῷ Ἰσραὴλ, “to lead, by his doctrine, the Israelites to repentance.” Καὶ ἄφεσιν ἁμαρτιῶν is for εἰς τὴν ἄφεσιν, “in order to remission of sins.” So 11, 18. μετάνοιαν ἔδωκεν εἰς ζωὴν. Both the phrase and the thing signified are well illustrated by Wetstein from the following passages. Joseph. B. δοῦναι μετάνοιαν ἐπὶ τοῖς πεπραγμένοις. Ib. 3, 6, 3. μετανοίας διδούς καιρὸν & 6, 6, 2. ἐπιδιδούς ὑμῖν χρόνον εἰς μετάνοιαν. Aristot. Philipp. τοῖς μὲν γὰρ ἀγνωμονοῦσιν μετάνοιαν δίδου. Quintil. D. 267. Illud videte, an si aliquem Reipublicæ error aut fortuna, si quem aut consilium aliquod aut temeritas immiserit, detis locum pœnitentiæ, permittatis emendari, velitis meliores fieri cives. Inf. 11, 18. Philo Allegor. Leg. t. 1. p. 108, 42. οὐδὲ τοῖς ἁμαρτάνουσιν εὐθὺς ἐπέξεισιν ὁ Θεός, ἀλλὰ δίδωσι χρόνον εἰς μετάνοιαν, καὶ τὴν τοῦ σφάλματος ἴασιν.

32. καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, “and we are his witnesses of these things, and moreover (καὶ—δὲ) the Holy Spirit.” Τῶν ῥημάτων are genitives of object; and ῥήματα is equivalent to πράγματα (see the note on Matt. 44. and Luke 1, 37),

and must be referred to what we read in ver. 30 & 31, namely, that God raised Jesus from the dead, and exalted him to be Prince and a Saviour. Others by ῥημάτα understand the *doctrine* of Christ, which is, in ver. 20. called ῥημάτα τῆς ζωῆς, namely, the doctrine of resurrection and the Messiahship of Jesus. At πειθαρχοῦσι subaud ἡμῖν, "us the Apostles, by the command of God, bearing testimony to and teaching these things."

33. οἱ δὲ ἀκούσαντες διεπρίοντο. The word διαπρίειν signifies properly to *saw through*; as in 1 Chron. 20, 3. καὶ τὸν λαὸν ἐν αὐτῇ ἐξήγαγε, καὶ διέπρισεν ἐν πρίοσι, &c. Both the simple and the compound are also used of *gnashing the teeth*: and of this numerous examples are adduced by Wetstein and others. But this signification, whatever Beza and Camerarius may urge, is not to our present purpose, except as giving an example of intension in the *physical* sense; but here we require an intension of the *figurative* one. For, as διαπρίειν signifies to *saw through*, so also it denotes to *cut to the heart*, as here, and in 7, 54. where the words ταῖς καρδίαις are added. Thus Hesychius explains διεπρίοντο by ἐθιμοῦντο. It is well observed by Gataker, that the Greek Classical writers use in this sense ῥήγνυσθαι, and διαρρήγνυσθαι, and the Latin ones *findi* and *rumpi*.

33. καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς, "they decreed to put them to death." (Kuin.) Others render, "they deliberated to put them to death;" which latter version I prefer. But the force of the imperfect tense requires, "they were taking counsel and deliberating," &c. Now, both *propriety* and (as we find from Elsner and Pricæus) *custom* required that, during deliberation upon the guilt or the punishment of a criminal, he should be withdrawn from the presence of his judges. It should seem that their rage made them, on this occasion, forget decorum, till they were reminded of it by Gamaliel, a Pharisee and (as some suppose) a secret follower of Christ, or at least a man of great prudence and moderation,

and who, after the Apostles had departed; took the opportunity of giving counsel to abstain from all violent measures, and to leave the issue of these new doctrines to God.

34. Ἀναστὰς, *rising up*; as orators are wont to do.* See Matt. 26, 62. Ἀναστὰς seems therefore merely *ad ornatum*, for ornament.

34. Γαμαλιήλ, *Gamaliel*. A frequent name among the Hebrews. (See Numb. 1, 10. 2, 20.) According to the opinion of most Commentators, we are here to understand the Gamaliel called κατ' ἐξουχὴν Rabban, son of Simeon and grandson of Hillel, Paul's master.† (See 22, 3.)

34. Τίμιος παντὶ τῷ λαῷ. So Hom. Od. κ. 38. cited by Wets. πᾶσι φίλος καὶ τίμιος ἐστὶν ἀνθρώποις and

* In illustration of this Wetstein cites Eustath. on Hom. II. α. 58. ἀναστὰς ὁ Ἀχιλλεὺς δημηγορεῖ, οὕτω δὲ ἦν ἔθος τοῖς παλαιοῖς, καὶ βασιλεῖς ἦσαν, ὡς ἂν ἔχοιεν τοὺς κύκλῳ ἐπιστρέφειν, καὶ ὑπὸ πάντων ἐπ' ἰσῆς ἀκούεσθαι· εἰ δὲ πότε τις καθήμενος ἐδημηγόρησε, καὶ διὰ τὸ πρᾶγμα ἐδόκει, καὶ ὁ τοῦτο ποιῶν παραιτήσεως ἐδέετο· καθὰ ποῦ ὁ Ἀγαμέμνων ποιήσει, ὅτε διὰ τὸ τετραυματῆσθαι αὐτόθεν ἐξ ἔδρης διαλέγεται. I need scarcely remind my readers of the Ovidian, "Surgit ad hos dominus clypei septemplex Ajax."

† The following curious information has been collected from the Rabbinical writers by Lightfoot and Wetstein. Sanhedrim 1. fol. 11. 2. Accidit Rabban Gamalielē sedere super gradum in monte domus, et ante faciē ipsius fuisset tres Epistolas decretales, et dicere ipse: Tolle epistolam unam, et scribe fratribus nostris, filiis captivitatis in Babyloniā, fratribus nostris filiis captivitatis in Mediā, et fratribus nostris, filiis captivitatis in Græciā cunctisque captivitatis Israelitarum: Pax vestra multiplicetur. Notum facis vobis, agnōs parvos esse, et pullos columbinos teneros, et mensem Martium nondum advenisse: placuit proinde verbum istud coram me et coram sociis meis, et addidi ad annum hunc mensem unum. R. Abraham f. Dijor in Cabbala: Ecce cognoscimus, Rabban Gamalielē fuisse caput Academię et principem, ejusque acta fuisse recepta in omni terrā Israhēl; et in omnibus captivitatis, neque impedisse vel regem vel quemquam in mundo. Berachoth 4. f. 28. 2. R. Gamaliel dixit: estne aliquis, qui novit concinnare precationem contra Hæreticos? Constitit Samuel parvus, eamque concinnavit:—Abnegantibus religionem non sit spes; omnes in universum hæretici momento citius pereant; eradicet regnum superbier, et confringas cito in diebus nostris. Benedictus tu domine frangens impios, et deprimens superbos.

Joseph. Bell. 6, 13. οὗτος τῷ δήμῳ πιστὸς καὶ τίμιος.
Dionys. Hal. A. 5, 11. ἀνὴρ τῷ δήμῳ τίμιος.

34. Ἐκέλευσεν ἔξω β. τ. τοὺς ἀποστόλους ποιῆσαι, "he advised that," &c. By ἔξω ποιεῖν is meant *remove*; in which sense ποιεῖν is not unfrequently used with adverbs of place, such as ἔσω, ἔξω, ἐκπῶσαι, ἐντὸς, πόρρῳ. See the examples adduced by Elsner, Kypke, and others. The most remarkable one is that from Philostratus. ἐκ ποιεῖν τοῦ δικαστηρίου, where the sophist seems to have this passage in view. Such imitations I have noticed on former occasions.

35. Of the speech of Gamaliel Schoettgen gives the following plan :

The speech consists of *exordium*, *proposition*, and *confirmation*. The *exordium* we have in ver. 35. The *proposition* is: The whole business must be left to the Almighty and to time (ver. 38). The *confirmation* establishes this, 1st. by historical arguments (ver. 36 & 37); 2dly, by an argument equally conclusive by contrary suppositions (ver. 38 & 39).

35. Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς. I assent to Alberti, Wolf, Kuinoel, and Markland, that the comma should be removed from τούτοις, and placed after ἑαυτοῖς; since (as they suggest) the Greek writers do not use προσέχειν with an ἐπ. But I cannot agree with Markland, that ἐπὶ must be rendered *contra*, for that signification is very rare in the New Testament, and Gamaliel was too prudent a person to offend those whom he wished to conciliate, by *taking for granted* that they had made up their minds to destroy the Apostles. Whereas δρᾶν and πράσσειν τι have after them ἐπὶ τινί, in the sense of *respecting* any thing. So Ælian. H. A. 11, 1. (cited by Wetstein λέγω γὰρ ὅσα τε δρᾶται ἐπὶ τούτοις τοῖς ταύροις, καὶ ὅσα ἐπραχθή. Lucian. Tox. 23. τὰ ὅμοια ἐπραξεν ἐπ' αὐτοῖς. Hence (I must observe) is confirmed the reading of Suidas and Edit. Junt. in Aristoph. Concion. 295. ἔπου κατεπείγων, σαυτῷ προσέχων, ὅπως which reading is preferred by Brunk, though, unaccountably, not adopted into the text.

36. Gamaliel now, with great judgment, adduces two recent and well known examples of men who had collected to themselves numerous followers, and who nevertheless, together with their adherents, came to destruction. *Πρὸ τούτων τῶν ἡμερῶν, haud ita pridem, not long ago.* The opposite phrase to this is ἀπ' ἀρχαίων ἡμερῶν in 15, 7. Wetstein cites Achill. Tat. 5. p. 301. καὶ ὡς ὀλίγων πρὸ τούτων ἡμερῶν ἔρχεται Διόφαντος ὁ Τύριος ἐξ Αἰγύπτου πεπλευκὺς. Phœdrus 1, 1, 10. Ante hos sex menses. It is well remarked by Theophylact, from Chrysostom, that Gamaliel does not remind them of old, but new examples; since such are most efficacious in persuading men.

36. Ἀνέστη, *rose up, arose.* Vorstius and Loesner compare the Heb. *וַיָּקֵם* in 1 Kings, 3, 12. where the Sept. has οὐκ ἀναστήσεται. 2 Kings 23, 25. Sir. 47, 1, καὶ μετὰ τοῦτο ἀνέστη Νάθαν. Acts 7, 18. ἀνέστη βασιλεὺς ἕτερος. Heb. 7, 15. They add some other passages where ἐπανάστημι has the sense of *rising into rebellion*, especially Lucian Tyrann. p. n. 93. ἐπὶ δὲ τοὺς θρασυτάτους προσαιτερούμενος, καὶ δορυφόρους συναγαγὼν ἐπανάστας, τῇ πόλει τύραννος κατέστη, which passage I quote, in order to emend. Instead of προσαιτερούμενος read προσεταιριούμενος; for so the sense requires.

37. Θεودᾶς. Josephus, Ant. 20, 5, 1., makes mention of a certain Theudas, who, in the reign of Claudias, excited disturbances in Judea, pretending to be a Prophet; and was destroyed, with all his followers, by Cuspius Fadus the Procurator. But *this* Theudas cannot here be meant, since the Theudas mentioned by Josephus excited the disturbances fourteen or fifteen years after the speech of Gamaliel was delivered. In order to remove this difficulty, the Commentators have pursued various methods; which may be seen detailed in the Critici Sacri, Pole's Synopsis, Wolf's Curæ, and Kuinoel's Collectanea. Of these opinions my limits will only permit me to state two of the most important: 1st, that of

Archbishop Usher and L. Capellus, which has been adopted by Ottius, Bp. Pearce, Wetstein, Bowyer, and others. This hypothesis I cannot do better than state in the words of Bp. Pearce.

In favour of Luke's account it has been generally said, that Josephus must have been mistaken in placing Theudas's insurrection so late as when Festus was governor of Judea, and that it must have happened before the insurrection caused by Judas of Galilee, as Luke has placed it. But surely Josephus could not have been mistaken in this point, when he lived in Judea, under Festus's government; and therefore must have known what happened in his own time, and what not. All the difficulty will be removed, and Josephus's account be made consistent with Luke's, if we follow the opinion of Archbishop Usher, in his *Annals*, A. M. 4001. He thinks that Luke's *Theudas* is the same with that of *Judas*, of whom Josephus gives this account (in *Antiq.* 17, 12, 5. and *Bell. Jud.* 2, 4, 1.) "a little after the death of Herod the Great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea:" and that he was defeated and put to death is implied in sect. 10. of the same Chapter. Now to prove that this *Theudas* of Luke is the same with that *Judas* of Josephus, the following considerations are laid before the reader. The same Apostle, who is called *Judas* in John 14, 22. and Luke 6, 16. and called *Jude* in Jude 1. is in Mar 3, 18. called *Thaddeus*, and in Matt. 10, 3. called *Lebbeus*, whose surname was *Thaddeus*; which last Evangelist has (I think) given him the name of *Judas* in ch. 13, 55. for he, as is said there, was the brother of James (Luke 6, 16.) and as such the son of *Alpheus*, whose son James was. (Mark 3, 19. and Luke 6, 15.) This Apostle therefore having the names of *Judas* and *Thaddeus*, and *Lebbeus*, given to him, two of those names must have been one and the same; because no Jew had more than two names, unless when a patronymick name was given to him, as when *Joseph*, surnamed *Justus*, was called also *Barsabas*, i. e. the son of Sabas, in Acts 1, 23. See note on Matt. 10, 3. It is no unreasonable thing to suppose that *Thaddeus* and *Theudas* are the same name, and therefore it may be concluded with probability, from what has been said, that Josephus's *Judas*, mentioned as is before noted in *Antiq.* 17, 12, 5. and in *Bell. Jud.* 2, 4, 1. is no other person than he whom Luke speaks of under the name of *Theudas*. To which I add, that Archbishop Usher, in the place of his *Annals* before referred to, says that יהודה of the Hebrews is the same with חורר of the Syrians, which, if true, strengthens this solution of the difficulty arising from the seeming contrariety of the two writers. In the following verse another *Judas* is mentioned by Luke, but he is distinguished by the name of *Judas* of Galilee, a title given him by Josephus in *Antiq.* 18, 1, 6. and in *Bell. Jud.* 2, 8, 1.

To others, however, this hypothesis has appeared extremely harsh. 2. I shall proceed to state another,

which seems by far the most probable ; namely, that of Scaliger, Beza, Camerarius, Lightfoot, Drusius, Casaubon, Grotius, Hammond, Basnage, Heumann, Krebs, Limborch, Whitby, Doddridge, Lardner, Morus, Rosenmuller, and Kuinoel, who, on the authority of Origen c. Cels. 1, 6. p. 44. maintain that there were two Theudases, of whom the one mentioned by Josephus was the more recent, and the one spoken of Gamaliel, the older. The former Casaubon and Krebs think lived about the time of Christ's birth. Beza and Kuinoel, however, refer this history to those times in which Josephus (Ant. 17, 24.) tells us that Judea was harassed with innumerable seditions, which Varus could with difficulty suppress. For those events (as they observe) which happened at the time in which, after the death of Herod the Great, there was an interregnum in Judea, while Archélaus had gone to Rome, to obtain the confirmation of his father's will, and when Jesus was yet in Egypt, Josephus has passed over in silence, as he has done *this* insurrection of Theudas, which probably occurred *at that time*; not to mention many other events, of which, nevertheless, the truth is unquestionable. (See the note on Matt. 2, 16.) The *second* Theudas they suppose to have been a son or grandson of the first, and who again brought together his scattered followers, similar instances of which may be remarked in long-buried and almost forgotten sects, which sometimes revive. The *first* Theudas (to use the words of Dr. Doddridge) seems to have been supported by smaller numbers than the second of the name, and (as the second afterwards did) perished in the attempt: but, as his followers were dispersed, and not slaughtered like those of the second Theudas, survivors might talk much of him, and Gamaliel might have been particularly informed of his history, though Josephus only mentions it in general. Dr. Lardner, in his judicious remarks on this subject, has shewn that there were many persons of the same name, whose histories greatly resembled

each other. See Lardner's *Credib. of Gosp. Hist.* Part 1. Book 2. Ch. 7.

In addition to this I must observe that numerous passages cited by Wetstein prove the name Theudas to have been a common one; so that we need not be *compelled* to suppose the second Theudas was a son, or grandson, or near relation of the first; not to say that the second demagogue might *assume* the name Theudas, as knowing that it was yet held in reverence with the people.

36. λέγων εἶναι τινα ἑαυτὸν. Most Commentators suppose there is here an ellipsis of μέγαν (see Bos Ellips.); but Schæfer on Bos 268. and Weiske de Pleon. p. 81. reject it, and maintain that τις is put for μέγας. and denotes a person of no ordinary kind, eminent for rank, talent, &c. in which sense εἶναι τις also occurs. The idiom is not unfrequent in the Greek and Latin writers, from whom examples are cited by Wolf, Kypke, Elsner, Loesner, Valcknaer, and others; as Epict. Ench. 12. *κἂν δόξης τισιν εἶναι τις*. Liban. Ep. 1265. *ὁ πείσας τε αὐτὸν ὡς εἶην ἐγὼ τι*. Soph. Elect. 939. *ἡύχεις τις εἶναι, τοῖσι χερήμασι σθένων*. Juvenal. 1, 75. *Aude aliquid brevibus Gyaris et carcere dignum, si vis esse aliquis*. I add Aristid. 2, 19 D. *προσυπισχνοῦντο ὑπὲρ τοῦ τινὲς εἶναι δοκεῖν*. Liban. Orat. 61 A. *ἐπιθυμεῖς—τοῦ δοκεῖν, εἶναι τις* & 1021. *ἀξιῶν εἶναι τις*. See Kust. on Theocr. Id. 4, 30.

On the contrary, the Greeks use οὐδεὶς for a person of no estimation; as Epict. c. 31. *πῶς δὲ οὐδεὶς οὐδαμῶ ἔση, ὃν ἐν μόνοις εἶναι τινα δεῖ ἐπὶ σοι*. Both these idioms have place also in our own language, *a somebody, a nobody*.

36. προσεκολλήθη, *was adjoined*. Some good MSS., with the Syr. Vulg. Ital. and Arab. Versions, read *προσεκλήθη*, which is preferred by Griesbach, Morus, Hemsterhusius, Valcknaer, Schleusner, and Kuinoel, as being too rare a word to come from the scribes, and which, on that account, was changed by them into one more common and obvious. Προσκλίνεσθαι τινι signifies to incline to any one, *adjoin oneself to*

him, follow him. The *verb* does not occur in the New Testament; but its derivative *προσκλησις* in 1 Tim. 5, 21. And the reading *προσεκλήθη*, which is found in many MSS., may be an error of the scribes for *προσεκλίθη*. Yet, when I consider that *προσκολλᾶσθαι* is a word of frequent occurrence in the Old and New Testament (as in Acts 5, 13. Gosp. 15, 15.), though disused by the Classical writers, I cannot but suspect that the readings *προσεκλήθη* and *προσεκλίθη* are only *παραδιόρθωσεις* of half-learned sciolists.

36. *διελύθησαν*, "were scattered and dispersed." So, among other passages produced by Elsner and Wetstein, Herodian 6, 7, 2. *ὃς (στρατὸς) ἀπαξ διαλυθεὶς οὐ ῥαδίως ἠθροίζετο*. Arrian, Epict. A. 6, 18. To which I add Thucyd. 7, 34. *διαλυθέντος τοῦ στρατοῦ, dispersed*. And 4, 74. *διαλυθέντων*. And 5, 50. *διελύθησαν*. And 2, 23. 3, 26. (See other examples in Pricæus.) The phrase *γίνεσθαι εἰς οὐδὲν* answers to our *come to nought*; as also *ἤκειν εἰς οὐδὲν*: on which phrase see Elsner, Raphel, and Kypke. So Eurip. Hec. 622. *ὡς εἰς τὸ μηδὲν ἤκομεν, Φρονήματος τοῦ πρὶν στερέντες*.

37. *ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς*. Schoettgen here cites a passage of R. Abraham in libro Juchasin, fol. 139, 1. where mention is made of this Judas. "Illo tempore tres fuerunt sectæ, nam præter Pharisæos et Sadducæos Jehuda Galilæus tertiam sectam incepit, quæ dicitur Essenorum. — Opinio Nasiræorum, qui Esseni dicti sunt, quorumque auctor fuit Judas Galilæus. Illi vero caussam dederunt Judæis, ut contra Romanos rebellarent, dicentes, Neminem debere aliis hominibus imperare, neque Dominum vocari, nisi solum Deum S. B." *Ἀπογραφὴ* here signifies a census, or valuation, not only of persons but of property. (See the note on Luke 2, 1.) Josephus, Ant. 18, 1, 1. calls it *ἀποτίμησις οὐσιῶν*. Neither ought the census here mentioned to be confounded with the *census of*

population made in the reign of Herod by the order of Augustus. The present census was taken by Quirinus, after Archelaus, the son of Herod, had been sent into exile by Augustus to Vienna, and his kingdom had been reduced to the form of a Roman province. See the note on the passage of Luke's Gospel, and Deyling's Obs. Sacr. P. 3. p. 257. This census Judas and his companion Sadoc abused to the purpose of exciting insurrection, by representing to the people that it manifestly involved servitude, and that the Jews, as being the people of God, ought to be exempt from paying tribute to the Romans. (See Joseph. Ant. 18, 1, 1. and the note on Matt. 22, 16, seq.) Judas is by Luke called a Galilæan, and by Josephus a Gaulanite (from the town Gamala). But Josephus, who elsewhere (as, for instance, in Bell. 2, 20, 4.) carefully distinguishes Galilee and Gaulonitis, yet he himself, in another place, calls Judas a Galilæan; as in Ant. 18, 1, 6. 20, 5, 2. Bell. 2, 9, 1. Judas had, therefore, a double *cognomen*, perhaps because he had been *born* in Gaulonitis, but had been brought up or dwelt in Galilee; as Apollonius, though an *Egyptian*, yet was, from the place of his residence, called *Rhodius*. (Kuin.)

37. ἀπέστησε λαόν. The verb ἀφίστημι, it must be observed, has, in some of its tenses, an active sense; namely, to *excite to an insurrection*, or revolt; as here, and frequently in the best Greek writers, especially the Historians as, for instance, Thucydides. It sometimes occurs with an ἀπὸ τινος, but never (as far as I remember) with ὁπίσω αὐτοῦ, which properly requires another verb, and not ἀφιστήμι. The Vulgate renders, “avertit populum post se;” with which Pricæus compares Macrob. 2, 5. avertere in se populum. On ἱκανοὶ see the note on Matt. 28, 12. and Luke 7, 11.

38. καὶ τὰ νῦν λέγω. Here there is an ellipsis of ὅσα & πράγματα. See the note on 4, 29. Ἀπόστητε

ἀφ' ὧν ἀνθρώπων. A sort of euphemism for "abstain from putting them to death,* as ye determined." There is a similar kind of passage in Diog. Laert. (cited by Pricæus) μὴ ἀποκτείνετε τὸν ἄνθρωπον, ἀλλ' ἐμοὶ πεισθέντες, ἄφετε.

38. Ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων, &c. Drusius here cites a similar sentiment from Perke Aboth, 4, 11. omnis congregatio quæ fit in nomine Dei stabilis erit; quæ vero non fit in honore Dei, cadet. And Wetstein (from Pricæus) cites an opinion pronounced by Marcus Antoninus whether Avidius Cassius should be put to death. "Si ei divinitus debetur imperium, non poterimus interficere, etiamsi velimus. Scis enim proavi tui dictum, Successorem suum nullus occidit: sin minus, ipse sponte, sine nostrâ crudelitate fatales laqueos inciderit." Herodot. 9, 16. ὃ τι δεῖ γενέσθαι ἐκ τοῦ θεοῦ ἀμνηχανὸν ἀποστεέψαι ἀνθρώπων. Eurip. Melanipp. 41. γάμους δ' ὅσοι σπεύδουσι μὴ πεπρωμένους, μάτην ποιοῦσιν· ἡ δὲ τὸ χρεῶν πόσει μένουσα, κ' ἀσπούδαστος ἦλθεν ἐν δόμοις. Moreover, the εἰ seems to mean *but, if* (as it seems); so in Soph. Antig. 278. ἀναξ, ἐμοὶ τοι μὴ τι θεήλατον Τούργον τοδ' ἡ ξυνοῖα βουλευίας παλαι.

39. Μήποτε καὶ θεομάχοι εὐρεθῆτε. The word θεομάχοι, Pricæus, Hammond, Valcknaer, Markland, and others, connect with ἐάσατε αὐτοὺς, and separate the intermediate word from the rest by means of a parenthesis. Others, as Camerarius, Grotius, Beza, and Kuinoel, regard the μήποτε, &c. as elliptical, and would subaud εἰράτε, or the like. That there is an

* Markland pronounces this signification (which also occurs in Acts 22, 29.) to be rare; and he asks whether it be not peculiar to St. Luke. I answer, not so; since it is met with occasionally in the Classical writers. So Thucyd. 2, 47. where he says that the Athenians, who had, during the plague, first had recourse to religious expiations, at length finding all means useless, αὐτῶν ἀπέστησαν, desisted from them. The words καὶ ἐάσατε αὐτοὺς are added κατ' ἐξήγησιν, in which there is an ellipsis of some word, either ἀπελθεῖν (as Valcknaer thinks), like the Latin *missum facere*, or an adverb. So our *let alone*. Here we may compare Joseph. 868. Ἰωανᾶθην ἔασε.

ellipsis is clear from the words being found *supplied* ; ex. gr. Lu. 21, 34. Herodot. 3, 36. ὅρα, ὅπως μὴ σευ ἀποστήσωνται Πέρσαι. Æschyl. Suppl. 507. φύλαξαι, μὴ θράσος τέκη φόβον. Prom. 67. ὅπως μὴ σαυτὸν οἰκτιεῖς πότε. Aristoph. Nub. 256. 2 Tim. 2, 25. And this seems, upon the whole, the best founded opinion. Ἐυρίσκεισθαι is used for εἶναι. See Schl. Lex. Among the numerous examples cited by Wetstein of θεομάχος, and the sentiment suggested, the following are the most apposite : Philostr. V. A. 4, 15. (where he perhaps had this very passage of the New Testament in view) ὥσπερ θεομαχεῖν φυλαττόμενος, χαίρει, ἔφη, οὐ βούλη· σὺ γὰρ κρεῖττον ἢ ὑπ' ἐμοῦ ἄρχεσθαι. & 6, 10. θεοῖς ἀντινομοθετεῖν μανίαν οἶμαι. Arrian. Epict. 3, 24. τί οὖν ; τῶν μὴ δυνατῶν ἐφίεσθαι ἀνδραποδῶδες καὶ ἡλίθιον, ξένου θεομαχοῦντος, ὡς μόνον ὄλον τε, τοῖς δόγμασι τοῖς ἑαυτοῦ — τὰ πείχειρα τῆς θεομαχίας ταύτης καὶ ἀπειθείας οὐ μόνον παῖδες παίδων ἐκτίσουσιν, ἀλλ' αὐτὸς ἐγὼ. See also Virg. Æn. 5, 465. Justin. 2, 12, 9. Curt. 7, 6. Hom. Il. ρ. 18. Justin. 24, 8. Curt. 9, 7. Plaut. Pers. 1, 1, 26. Diodor. Sic. 14, 69. I add Soph. Trach. 491. κοῦ τοι νόσον γ' ἐπαίτιον ἐξαιρόμεθα, θεοῖσι δυσμαχοῦντες, to omit other passages.

40. ἐπέισθησαν αὐτῷ, “ were inclined to accede to his opinion ;” so far, at least, as to let them go, though not without chastisement. And this, as it seems, to save their own credit, lest they should appear to have apprehended them causelessly, as also to strike terror into the people. Now flagellation was, indeed, a punishment very usual both among the Jews and Romans for lesser delinquencies (see the note on Matt. 10, 17. Luke 23, 6. infr. 22, 19. 2 Cor. 11, 24.) ; yet it was regarded as τιμωρία αἰσχίστη, a most ignominious punishment ; as we learn from Joseph. Ant. 4, 9. On δέρειν see the note on Matt. 21, 34. Ἐπὶ τῷ ὀνόματι Ἰησοῦ, i. e. concerning Jesus. See the note on ver. 28. (Grot. & Kuin.) With the words δείξαντες — ἀπέλυσαν αὐτοὺς I would compare a very similar passage of Athen.

37 Ε. ἐπιτιμήσαντες, μὴ πλείονος οἴνου ἐκφορεῖσθαι, ἔφηκαν.

41, 42. χαίροντες, remembering with joy the words of Christ (in Matt. 5, 11 & 12). A great height of virtue this to patiently and even joyfully suffer evil in a good cause. (Grot.) Ἀπὸ προσώπου, &c. A Hebrew pleonasm. See Glass. 108. Ὑπὲρ τοῦ ὀνόματος, "for the cause of Jesus." In the words κατηξιώθησαν ἀτιμασθῆναι, Casaubon, with his usual taste, notices the elegant use of the figure *Oxymoron*, which arises when two ideas, repugnant to each other, are so joined as not to be really repugnant, but only to seem so; of which the following examples are cited by Wetstein. Terent. Eunuch. 5, 2, 25. Non te dignum, Chærea, fecisti: nam, si ego digna hac contumeliâ sum maximè: at tu indignus, qui faceres tamen. Senec. de Provid. 4. Digni visi sumus Deo, in quibus expereretur, quantum humana natura posset pati. Arrian Epict. 1, 29. ὅτι σε ἐτίμησε τοιαύτην τιμὴν, καὶ ἄξιον ἡγήσατο προσαγαγεῖν εἰς μαρτυρίαν τοσαύτην.

42. πᾶσαν ἡμέραν every day. Subaud κατὰ and ἐκάστην. The preposition is in this *distributive* sense added to all nouns of time. And since κατ' οἶκον is opposed to ἐν τῷ ἱερῷ, it plainly signifies *in private houses*; κατ' οἶκον being put for κατ' οἴκους, *from house to house*: for κατὰ here, perhaps, exerts its distributive force; though it is not perceptible in Acts 20, 20. δημοσία καὶ κατ' οἴκους.

CHAP. VI.

1. πληθυνόντων, *increasing*. For the word has properly a transitive sense; as in Heb. 6, 14., and the *passive* is often used in the New Testament. But it occurs in this *intransitive* sense here, and in Exod. 1, 20. ἐπλήθυεν ὁ λαὸς (which St. Luke seems to have had in mind) and 1 Sam. 14, 29. Bos tells us that there is an ellipsis of the pronoun ἐαυτοὺς; which may, however, be doubted. Many active verbs are

used as neuters in all languages, both ancient (Hebrew, Greek, and Latin) and modern, including our own. On γογγυσμός (whence, possibly, our *grudge*) see the notes on Matt. 20, 11. Joh. 7, 12. By the *Hebrews* are meant the Jews of Palestine, who spoke the Hebrew, or rather Syrochaldean, which was popularly called Hebrew. To these Hebrews are opposed the *Hellenists*, Ἑλληνισταί. Now in the interpretation of this word the Commentators are by no means agreed. Erasmus, Drusius, Heinsius, Scaliger, Lightfoot, Hammond, Le Clerc, Schoettgen, Bengel, Rosenmuller, and others, are of opinion that they were the *foreign Jews who spoke Greek*. On the contrary, Camerarius, Beza, Salmasius (de Hellen. 175 & 233. and in fun. Hellen. 26), Wolf, Morus, Zeigler, and others, regard them as *Proselytes*, men in origin and religion *Gentiles*, but afterwards *made Jews* by circumcision, and now finally converted to Christianity. Wetstein, Heumann, Paulus, Kuinoel, and Heinrichs, however, maintain that they were *foreign Jewish Proselytes*, who spoke Greek. "For no good reason (say they) can be assigned why we should not suppose them to be Proselytes. Nay, the very tenor of the whole narration seems to compel us to regard them as such. For of the number of those who were appointed by the Apostles to superintend the distribution of the alms to the Hellenistic widows, was Nicolaus a *Proselyte*. (See ver. 46.) That by the term Ἑλληνισταί are meant Jews speaking Greek, appears not only from the opposite term Ἑβραῖοι, but from the usage of the Greek language; since ἐλληνίζειν, by the force of its original signification, denotes to imitate those who speak Greek, either in *language*, or *customs*. Of the same form are περσίζειν in Xenoph. Anab. 4, 5, 23., μηδίζειν in Suidas and elsewhere, and ἐλληνίζειν, which occur in the best writers; as Pausan. Bæol. p. 23. οὐχ ἐλληνίσαντα οὐδὲ αὐτὸν διαλεκτῶ δὲ βαρβαρικῇ. Thucyd. 2, 68. ἐλληνίσθησαν τὴν τῶν γλαύσαν τότε πρῶτον οἱ δὲ ἄλλοι Ἀμφίλοχοι βάρβαροι εἰσίν.

So also Strabo 156 A. *Photius* Bibl. Βοξὸς δ' ἦν τούτῳ ὄνομα, φησὶν, ὃν καὶ Ἑλληνίσαι γλώτταν καὶ γνώμην. *Lucian* Philopseud. 16. ὁ δαίμων δὲ ἀποκρίνεται ἑλληνίζων, ἢ βαρβαρίζων, ἢ ὅθεν ἂν αὐτὸς ἦ. *Philo* V. Mosis T. 2. p. 139, 24. οἱ πρὸς τῇ πατρίῳ καὶ τὴν ἑλληνικὴν ἐπεπαιδεύοντο παιδεΐαν. *Diogen.* L. Anachars. 1. 102. νομίζων τὰ νόμιμα παραλύειν τῆς πατρίδος, πολὺς ὢν ἐν τῷ ἑλληνίζειν. So also ἀττικίζειν, σικελίζειν, περσίζειν, &c. See the copious Collectanea of Wetstein, from whom the above Classical examples are derived; and who also cites many Rabbinical writers on the subject of Jews speaking or studying Greek, from which it appears that Greek literature was not forbidden by their greatest Rabbis. Thus in Bara Kama, f. 83, 1. it is said of *Gamaliel*, that he had had a thousand scholars, of whom five hundred had studied the law, and five hundred Greek literature.

So also Schol. ap. Matthiæ ad h. l. Ἑλληνιστῶν τῶν Ἑλληνιστῶν φεγγομένων καίτοι Ἑβραίων ὄντων τῷ γένει. And of this opinion was Chrysostom. The reasons urged by those who endeavoured to show that these Ἑλληνισταὶ were *Greek Proselytes* are ill-founded and inapplicable. "If (say they) the Jews speaking Greek were called Hellenists, why has Paul of Tarsus, a Grecian city, never mentioned himself as a *Hellenist*, but a *Hebrew* or a *Jew*?" To this it may be replied, because in the passage where he calls himself a Hebrew (Phil. 3, 5. 2 Cor. 11, 22.) or a Jew (Acts 21, 39. 22, 3.) it would have been absurd to have called himself a Hellenist.

Those Commentators observe, moreover, that if the name Hellenists had been given, not to Jews *born*, but to Jews of foreign origin speaking Greek, one does not see how it could happen that the Hebrews should neglect the Hellenists, and overlook their widows. But, as we have observed on Joh. 7, 36., the Jews of Palestine, and especially the Jerusalemites, used to account themselves superior to the Jews residing out of Palestine, on the ground of their

birth and residence in the Holy Land, and especially the holy city, and because the foreign Jews could not so accurately observe the Jewish rites as those living in Jerusalem or Palestine; and finally because they used the holy language. See the note on Acts 2, 4. Π. η.)

Hence also the Christian converts, Jews *who spoke Hebrew*, (such as are here mentioned,) held themselves far superior to those formed of the Jews *who spoke Greek*. Finally, the above Commentators appeal to Acts 11, 19 & 20. from which they think it appears that by the Ἑλληνισταί are meant *Grecian proselytes*. But to this it may be replied, that the true reading there is Ἑλλήνας (as we have shown in the note on that passage). (Wets. & Kuin.)

The last detailed hypothesis seems to be, upon the whole, the best founded; though both the first and second have been maintained with considerable learning and acuteness. I admit, however, with Markland, that they were *Jews* (see Acts 11, 19 & 20.); though no more is *certainly* known of them, or the reason of their name, any more than of the *Synagogue of the Libertines* (λιβερτίνων, in which all the copies agree), ver. 9., as is clear (he observes) from the different opinions and conjectures of Commentators: an infallible mark that the passage is not understood.

The *first* mentioned hypothesis is ably supported by Schoettgen, who, though he has (I think) failed in his principal purpose, has brought forward some instructive remarks on the Hellenistic style of the Old and New Testament, which I consider it incumbent on me to lay before my younger readers, especially as I have reason to believe that they are little known, from having been introduced, as it were, *præter propositum*, and in the middle of a commentary.

Si quis ex me quærat, an credam, Novum Testamentum stilo Hellenistico scriptum esse, huic respondeo, me hoc credere, et per totum hoc opus demonstratum ire; sed ita tamen, ut hæc sobriè et

cum summâ erga Deum reverentiâ statuatur. Nimirum Græcitas N. T. non est tam pura, tam limata, tam concinna, qualis in Demosthene, Isocrate, aut aliis priscorum temporum scriptoribus occurrit, sed omnia hebraïsmis scatent, id quod sane contra leporem sermonis Attici est. Verum, quod probè notandum, culpa hujus rei non redundat in Spiritum Sanctum, divinas hasce litteras inspirantem. Is enim auctor est omnium linguarum, et, si voluisset, aut sapientiæ ipsius commodum fuisset, sane stilum Demosthenes et Isocrates millenos superantem Apostolis inspirare potuisset, ita quidem, ut Attici illi oratores præ sublimitate et puritate sermonis in N. T. videri possent barbari. Verum Spiritus S. duas præcipuè causas habuit, quod hanc linguam Hellenisticam retinuerit.

1. Prima est, quia necesse erat eo sermonis genere uti, quod auditores intelligerent. Evangelium prædicandum erat primo Judæis, postea Gentilibus. Utrique callebant linguam græcam, sed tamen cum insigni differentiâ. Priores eam multis Hebraïsmis contaminaverant, sed tamen phrases permultas habebant ex V. T. petitas. Præterea vero veram religionem majoribus traditam huc usque conservaverant. Posteriores Græcitatem quidem puriorem habebant, sed tamen etiam aliquantum declinantem, nihil autem veræ religionis possidebant. Hinc Dei sapientia, insuper habita puritatis prærogativa, Judæis potius condescendit, quia Judæi eandem religionem retinebant, mutatis tamen mutandis, gentiles vero novum plane cultum addiscere debebant. Ad Judæos vero sic loqui et scribere cogebantur Apostoli, ut ab ipsis intelligerentur; quemadmodum ipse Servator in concionibus suis lingua Hebraïca non pura, sed corrupta et depravata, locutus est, non, quod ipse Hebræam linguam purè loqui non potuerit, sed quia auditoribus condescendere voluit, ut ab iisdem intelligeretur. Rem exemplo illustrabimus. Non ita pridem Franco furti ad Viadrum fato suo functus est Reverendus Vir, Christianus Müllerus, Verbi divini ibidem Minister, qui in gratium Judæorum Novum Testamentum ex versione Lutheri litteris Judæo-Germanicis imprimi curaverat. Quæ res ut ad gloriam Dei suscepta erat, sic ope illius libri multum ex Judæis, res nostras propius introspectientes, virtute verbi divini ad veram religionem conversi sunt. Verum quo minus plures id intelligant, adeoque convertantur, adest adhuc aliquod obstaculum, quod ipsorum Judæorum colloquiis debeo. Nimirum notum est, ipsas equidem inter nos Germanos habitare, et linguâ nostrâ uti, sed admodum depravatè, multas obsoletas nobisque prorsus incognitas voces, imo et Hebraïca satis multa admiscentes. Quodsi ergo hunc librum majori utilitate gaudere velimus, necesse est, ut politam illam vernaculi sermonis indolem, quâ Divus Lutherus usus est, paulisper seponamus, et in hujusmodi stilum transformemus, qualem illi legere et intelligere solent. Quamvis igitur nos sermonis Germanici puritatem exprimere valeamus, tamen in gratiam rudioris Judæorum populi sermonem Germanico-barbarum præferre necesse habemus.

1. ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τ. κ. α. The general term διακονεῖν and διακονία are often, in the

New Testament, applied to the collection, management, and distribution of the sums collected for the relief of the poor; as in Heb. 6, 10. Rom. 15, 25. Παραθεωρεῖν signifies to *overlook, neglect*. Now the more *Classical* term is παρορᾶν; though, among the examples produced by Wetstein from those authors, there is one from Xenoph. Mem. ult. παραθεωρεῖν is used; καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἑμαυτὸν. So also Diodor. Sic. 34. Ex. p. 687. ὅτι ὁ Μάριος — ὑπὸ τῶν στρατηγῶν παρεθεωρεῖτο, ταπεινότητος ὧν τῶν πρεσβευτῶν τῇ δόξῃ — ἐν ταῖς εἰς δόξαν προαγωγαῖς παρεθεωρεῖτο. See also Valcknaer.

Kuinoel is of opinion that this complaint regarded the curators or guardians of the poor (Jews born, and in number exceeding the Hellenists), who were already elected by the suffrage of the congregation, and appointed to their office by the Apostles. "The common hypothesis (continues Kuinoel) is, that the Apostles did not use any *certain men* for the distribution of charitable contributions, but sometimes one, sometimes another of the *Hebrews*. The opinion of Mosheim, however, (in his Comment. de rebus Christ. ante Const. p. 139 & 118.) is, that there were already certain persons *appointed* by the Apostles to take care of the poor, and relieve their necessity out of the common funds of the society; but that they *were all Hebrews*, and now to be *elected* by the congregation; and that to them were added seven men of the *Hellenists*. Compare ver. 5.

1. ἐν τῇ διακονίᾳ. "On these Deacons of the primitive Church, their origin and office, there has been no little dispute among the Theologians of our age, especially Camp., Vitringa, and Rhenferd, the former de Syn. Vet. p. 920 seqq., the latter in his Dissertation de decem otiosis Synagogæ p. 139 seqq. Vitringa maintains that this διακονία τῶν τραπεζῶν was *extraordinary*, and confined to the Church at Jerusalem, in which alone that communion of goods existed; and that therefore the Deacons mentioned by St. Paul in his Ep. to Tim. and Philo are to be

distinguished from those of whom we here read. Rhenferd, however, accounts it a *perpetual* office every where to be received in the Church ; and he compares these Deacons with the Hebrew *collectors of alms*, not the חזנים. To me (I confess) the opinion of Vitringa appears the best founded ; though it is not my present purpose to weigh the arguments of either. (Wolf.)

2. προσκαλεσάμενοι δὲ οἱ δώδεκα τ. π. τ. μ. By the *πλῆθος τῶν μαθητῶν* Lightfoot would understand those hundred and twenty Christians mentioned in 1, 15. ; and he thinks that the seven men were elected from *those only* ; though the number of Christians at that time amounted to several thousands. But his arguments have been ably answered by Hammond and Whitby, the latter of whom has a most instructive annotation, to which I must refer my readers. So also the word was understood by Grotius, and probably by the ancient Fathers ; for Œcumenius plainly so takes it. Grotius observes that, at that time, the government of the Church was such as Plato tells us existed at Athens ; namely, an *ἀριστοκρατία μετ' εὐδοκίας πλῆθους*.* Mosheim (de Christ. ante Const. 119.) and Kuinoel are of opinion that the whole *πλῆθος* of the Jerusalemite Christians was divided into seven *parties*, or *families*, for which there were as many places of public worship ; and that hence also *seven* persons were elected for the purpose of taking care of the poor and of strangers, so that each *family* should chuse one, and over each of the families one of those seven should be placed. St. Luke does not, indeed, give a *particular account*

* I believe it has never yet been observed, that this is a very close imitation of an elegant expression which occurs in Thucyd. 2, 65. *ἐγένετο τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ, ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή*. Many other imitations, also, of this passage I have noted down, which, however, I shall forbear, on the present occasion, to detail, reserving them for their proper place in my edition of Thucydides, where they will afford an ample field for illustration and emendation.

of this office, but only touches on the chief heads of early Ecclesiastical history, leaving his readers a most ample field for enlargement, reflection, and conjecture on what is by him so succinctly narrated.

2. οὐκ ἀρεστόν ἐστιν. This is rendered in some Versions *non placet*; which sense is adopted by Bp. Pearce and others. But by this close adherence to the primitive signification the real sense is sacrificed. "*Pleasing*" is here not an apposite idea. The Vulg., followed by Beza, Casaubon, Grotius, and others, more accurately represent the sense by "*non æquum est*," *just and right, decent*. For by this the Alexandrian Jews expressed the Hebrew words עָרַב and יָשָׁר. See Schl. Lex. on Vet. Test. By λόγος is here meant *instruction*; as in Joh. 17, 20.; since that formed the principal part of the Apostolic office. Tindal translates, "*the work of God*;" in which version *work* is probably a typographical error for *word*. The expression οὐκ ἀρεστόν ἐστιν I would render, "*it is not seemly, decent*." Chrysostom paraphrases it by ἄτοπον.

2. καταλείψαντας, *neglecting*. A metaphor (as Heinrichs observes) taken from soldiers deserting their post. Διακονεῖν τραπέζαις. All the earlier Commentators unite in assigning to these words the sense *serve tables*. Doddridge renders, "*attend, see to the providing for the tables of the poor*." But all the later Commentators interpret the words thus: "*superintend the collection and distribution of the alms to be expended on the poor*." This mode of explanation seems to have been adopted by Grotius; but was first developed by Krebs (whom see). It is certain that τράπεζα is sometimes used in the New Testament for a *banquet*; as Luke 19, 23. (where see the note): and since (as Krebs observes) διακονεῖν is, in 2 Cor. 8, 4 & 19., used to denote *ministering alms*, and διακονία the *alms* themselves in Acts 11, 29., it seems most agreeable to the context to so explain the present expression διάκονεῖν τραπέζαις.

This sense Krebs illustrates by a passage of Joseph. Ant. 12, 2, 3. οἱ δὲ λοιποὶ ἀπὸ τῆς βασιλικῆς τραπέζης κομίζομενοι τὰ λύτρα.

After all, however, I see no reason why the words should not admit of both interpretations being united; nay, indeed, they seem to require it. This method, too, is adopted by Œcumenius.

3, 4. ἐπισκέψασθε — ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ. Ἐπισκέπτομαι signifies properly to *look at*; but has here a sort of *significatio prægnans*, and denotes to look at *for choice*, to *look out*; as it is well rendered in our common Version. I know no example of the *elliptical* phrase; but of the *complete* one Munthe adduces one, at least, from Diodor. Sic. 295 D. οὗτος ἐπισκεψάμενος τὰς ἀπάντων νομοθεσίας, ἐξελέξατο τὰ κράτιστα.

3. Μαρτυρουμένους, of *good repute*. So Acts 10, 22. μαρτυρούμενους ὑπὸ ὅλου τοῦ ἔθνους. On this sense see the note on Luke 4, 22. Pricæus cites Joseph. 15, 13. καλογαθία μαρτυρούμενος. Doddridge renders, "men of attested character." But this is, perhaps, adhering too closely to the primitive sense. Into this error he seems to have been led by an injudicious observation of Grotius, "that this shews the form of the Church; namely, that for election to any ministry it was necessary to have the testimonials of those with whom the candidate had lived." All founded in mere fancy, and in pressing too much on the etymological sense. On the *reason* for the number *seven* the Commentators trifle egregiously. Lightfoot, Mede, and Dodwell, think there is an allusion to the seven Angels in the Apocalypse, or the seven nations who had murmured. The opinion of Kuinoel is, that there is a reference to the number of *families* of which the Church at Jerusalem then consisted. This, however, rests merely on a precarious conjecture of Mosheim. The simplest and most rational opinion seems to be that of Heinrichs, namely, "that it was chosen as being a favourite and sacred number with the Jews."

3. πλήρεις Πνεύματος ἁγίου καὶ σοφίας. In the interpretation of this expression Commentators are much divided in opinion. The earlier ones take it to denote the faculty of working miracles; the recent ones no more than ardour, enthusiasm, and a desire for the propagation of the Gospel. But this latter mode of interpretation extremely lowers and enfeebles the sense. To steer a middle course seems here the most judicious step. The expression must, *at least*, denote reception of all the higher gifts of the Holy Spirit, and not only that of occasionally working miracles; and must *include* the faculty of knowing the truth, as it is in Jesus, and having will and power to propagate it by words, and exemplify it by actions. On this subject the reader may profitably consult the annotations of Hammond and Whitby; though the latter has been deeply indebted to the former, as, indeed, is frequently the case.

As to the term σοφία, it seems to have nothing to do with *knowledge of the Scriptures* (though it is by Grotius so explained); still less *impartiality* (according to Heinrichs); but merely indicates that other kind of knowledge, which was equally necessary with the spiritual to the performance of the office in question; namely, prudence, judgment, knowledge of the world, and acquaintance with business.

3. οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης, "*whom we may appoint*," or, as the best MSS. and Versions read καταστήσομεν, "*whom we will appoint*." This latter reading is adopted by Griesbach, by most Editors, and admitted into the text. By χρεία is not meant, as some Commentators explain, *necessity*, but *business*, and that necessary and important. Of this signification numerous examples are adduced by Elsner, Kypke, and Wetstein. So 1 Macc. 10, 37. κατασταθήσεται ἐπὶ χρειῶν τοῦ βασιλέως. It appears that the Diaconal office was adopted by the early Christians from the custom of the Jewish Synagogue, in which there were three *almoners*, or treasurers,

of the poor's chest, called פְּרִיִּים, *Shepherds*, who took care of the poor, especially strangers, and distributed money every seventh day. So *Maimon.* (cited by Wets.) *Collectores sunt viri noti et fidi, sapientes et prudentes. Bava Bathra. fol. 2. Cibi colliguntur per tres, et per tres distribuuntur, quia collectio et distributio eorum æquales sunt.* See also Lightfoot and Vitranga de Synag. 629 & 620. On these deacons consult the long and masterly annotation of Whitby, into whose discussion I must forbear entering, in order to be able to introduce some valuable illustrations of this subject from Mr. Hughes's Dissertation, prefixed to his edition of Chrysostom. de Sacerdot. (as translated by Mr. Bulkley):

Arguing, that the order of deacons, instituted in Acts the 6th, was not a secular and temporary, but a permanent and spiritual office. (1.) Because it was required that they who should be chosen to it should be men full of the Holy Spirit, i. e. endowed with its excellent gifts, and very conversant in the Old Testament, especially the Prophecies, that they might be qualified, as occasion offered, to dispute with the Jews, as Stephen did. Does not this imply an office more excellent than what relates merely to œconomy? Could the gifts of the Spirit, and a plenary knowledge of revelation, be necessary for the distribution of money? An upright mind, and approved integrity, are sufficient qualifications for this. The deacons were appointed to serve tables, and derived from this design their name. But the tables of the disciples, as the Bishop of Chester observes, were sacred and common in the service of the Eucharist. It is very probable, that the deacons assisted the Apostles in the distribution of the consecrated elements. (2.) They were ordained, like presbyters and bishops, by the laying on of hands. "This solemn rite could never have been used for the destination of any one to a temporary and civil office." (Hughes.)

Schoettgen observes, that there were in the primi-

birth and residence in the Holy Land, and especially the holy city, and because the foreign Jews could not so accurately observe the Jewish rites as those living in Jerusalem or Palestine; and finally because they used the holy language. See the note on Acts 2, 4. Π. η.)

Hence also the Christian converts, Jews *who spoke Hebrew*, (such as are here mentioned,) held themselves far superior to those formed of the Jews *who spoke Greek*. Finally, the above Commentators appeal to Acts 11, 19 & 20. from which they think it appears that by the Ἑλληνισταὶ are meant *Grecian proselytes*. But to this it may be replied, that the true reading there is Ἑλλήνας (as we have shown in the note on that passage). (Wets. & Kuin.)

The last detailed hypothesis seems to be, upon the whole, the best founded; though both the first and second have been maintained with considerable learning and acuteness. I admit, however, with Markland, that they were *Jews* (see Acts 11, 19 & 20.); though no more is *certainly* known of them, or the reason of their name, any more than of the *Synagogue of the Libertines* (λιβερτίνων, in which all the copies agree), ver. 9., as is clear (he observes) from the different opinions and conjectures of Commentators: an infallible mark that the passage is not understood.

The *first* mentioned hypothesis is ably supported by Schoettgen, who, though he has (I think) failed in his principal purpose, has brought forward some instructive remarks on the Hellenistic style of the Old and New Testament, which I consider it incumbent on me to lay before my younger readers, especially as I have reason to believe that they are little known, from having been introduced, as it were, *præter propositum*, and in the middle of a commentary.

Si quis ex me quærat, an credam, Novum Testamentum stilo Hellenistico scriptum esse, huic respondeo, me hoc credere, et per totum hoc opus demonstratum ire; sed ita tamen, ut hæc sobriè et

cum summâ erga Deum reverentiâ statuatur. Nimirum Græcitas N. T. non est tam pura, tam limata, tam concinna, qualis in Demosthene, Isocrate, aut aliis priscorum temporum scriptoribus occurrit, sed omnia hebraïsmis scatent, id quod sane contra leporem sermonis Attici est. Verum, quod probè notandum, culpa hujus rei non redundat in Spiritum Sanctum, divinas hasce litteras inspirantem. Is enim auctor est omnium linguarum, et, si voluisset, aut sapientiæ ipsius commodum fuisset, sane stilum Demosthenes et Isocrates millenos superantem Apostolis inspirare potuisset, ita quidem, ut Attici illi oratores præ sublimitate et puritate sermonis in N. T. videri possent barbari. Verum Spiritus S. duas præcipuè causas habuit, quod hanc linguam Hellenisticam retinuerit.

1. Prima est, quia necesse erat eo sermonis genere uti, quod auditores intelligerent. Evangelium prædicandum erat primo Judæis, postea Gentilibus. Utrique callebant linguam græcam, sed tamen cum insigni differentiâ. Priores eam multis Hebraïsmis contaminaverant, sed tamen phrases permultas habebant ex V. T. petitas. Præterea vero veram religionem majoribus traditam huc usque conservaverant. Posteriores Græcitatē quidem puriorem habebant, sed tamen etiam aliquantum declinantem, nihil autem veræ religionis possidebant. Hinc Dei sapientia, insuper habita puritatis prærogativa, Judæis potius condescendit, quia Judæi eandem religionem retinebant, mutatis tamen mutandis, gentiles vero novum plane cultum addiscere debebant. Ad Judæos vero sic loqui et scribere cogebantur Apostoli, ut ab ipsis intelligerentur, quemadmodum ipse Servator in concionibus suis lingua Hebraica non pura, sed corrupta et depravata, locutus est, non, quod ipse Hebræam linguam purè loqui non potuerit, sed quia auditoribus condescendere voluit, ut ab iisdem intelligeretur. Rem exemplo illustrabimus. Non ita pridem Francofurti ad Viadrum fato suo functus est Reverendus Vir, Christianus Müllerus, Verbi divini ibidem Minister, qui in gratium Judæorum Novum Testamentum ex versione Lutheri litteris Judæo-Germanicis imprimi curaverat. Quæ res ut ad gloriam Dei suscepta erat, sic ope illius libri multi ex Judæis, res nostras propius introspectientes, virtute verbi divini ad veram religionem conversi sunt. Verum quo minus plures id intelligant, adeoque convertantur, adest adhuc aliquod obstaculum, quod ipsorum Judæorum colloquiis debeo. Nimirum notum est, ipsas equidem inter nos Germanos habitare, et linguâ nostrâ uti, sed admodum depravatè, multas obsoletas nobisque prorsus incognitas voces, imo et Hebraica satis multa admiscentes. Quodsi ergo hunc librum majori utilitate gaudere velimus, necesse est, ut politam illam vernaculi sermonis indolem, quâ Divus Lutherus usus est, paulisper æponamus, et in hujusmodi stilum transformemus, qualem illi legere et intelligere solent. Quamvis igitur nos sermonis Germanici puritatem exprimere valeamus, tamen in gratiam rudioris Judæorum populi sermonem Germanico-barbarum præferre necesse habemus.

1. ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τ. κ. α. The general term διακονεῖν and διακονία are often, in the

New Testament, applied to the collection, management, and distribution of the sums collected for the relief of the poor; as in Heb. 6, 10. Rom. 15, 25. Παραθεωρεῖν signifies to *overlook, neglect*. Now the more *Classical* term is παρορᾶν; though, among the examples produced by Wetstein from those authors, there is one from Xenoph. Mem. ult. παραθεωρεῖν is used; καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἑμαυτὸν. So also Diodor. Sic. 34. Ex. p. 687. ὅτι ὁ Μάριος — ὑπὸ τῶν στρατηγῶν παρεθεωρεῖτο, ταπεινότητος ὧν τῶν πρεσβευτῶν τῇ δόξῃ — ἐν ταῖς εἰς δόξαν προαγωγαῖς παρεθεωρεῖτο. See also Valcknaer.

Kuinoel is of opinion that this complaint regarded the curators or guardians of the poor (Jews born, and in number exceeding the Hellenists), who were already elected by the suffrage of the congregation, and appointed to their office by the Apostles. "The common hypothesis (continues Kuinoel) is, that the Apostles did not use any *certain men* for the distribution of charitable contributions, but sometimes one, sometimes another of the *Hebrews*. The opinion of Mosheim, however, (in his Comment. de rebus Christ. ante Const. p. 139 & 118.) is, that there were already certain persons *appointed* by the Apostles to take care of the poor, and relieve their necessity out of the common funds of the society; but that they *were all Hebrews*, and now to be *elected* by the congregation; and that to them were added seven men of the *Hellenists*. Compare ver. 5.

1. ἐν τῇ διακονίᾳ. "On these Deacons of the primitive Church, their origin and office, there has been no little dispute among the Theologians of our age, especially Camp., Vitringa, and Rhenferd, the former de Syn. Vet. p. 920 seqq., the latter in his Dissertation de decem otiosis Synagogæ p. 139 seqq. Vitringa maintains that this διακονία τῶν τραπεζῶν was *extraordinary*, and confined to the Church at Jerusalem, in which alone that communion of goods existed; and that therefore the Deacons mentioned by St. Paul in his Ep. to Tim. and Philo are to be

distinguished from those of whom we here read. Rhenferd, however, accounts it a *perpetual* office every where to be received in the Church ; and he compares these Deacons with the Hebrew *collectors of alms*, not the חֲזַנִּים. To me (I confess) the opinion of Vitringa appears the best founded ; though it is not my present purpose to weigh the arguments of either. (Wolf.)

2. *προσκαλεσάμενοι δὲ οἱ δώδεκα τ. π. τ. μ.* By the *πλῆθος τῶν μαθητῶν* Lightfoot would understand those hundred and twenty Christians mentioned in 1, 15. ; and he thinks that the seven men were elected from *those only* ; though the number of Christians at that time amounted to several thousands. But his arguments have been ably answered by Hammond and Whitby, the latter of whom has a most instructive annotation, to which I must refer my readers. So also the word was understood by Grotius, and probably by the ancient Fathers ; for Œcumenius plainly so takes it. Grotius observes that, at that time, the government of the Church was such as Plato tells us existed at Athens ; namely, an *ἀριστοκρατία μετ' εὐδοκίας πλῆθους*.* Mosheim (de Christ. ante Const. 119.) and Kuinoel are of opinion that the whole *πλῆθος* of the Jerusalemite Christians was divided into seven *parties*, or *families*, for which there were as many places of public worship ; and that hence also *seven* persons were elected for the purpose of taking care of the poor and of strangers, so that each *family* should chuse one, and over each of the families one of those seven should be placed. St. Luke does not, indeed, give a *particular account*

* I believe it has never yet been observed, that this is a very close imitation of an elegant expression which occurs in Thucyd. 2, 65. *ἐγένετο τε λόγῳ μὲν, δημοκρατία, ἔργῳ δὲ, ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή*. Many other imitations, also, of this passage I have noted down, which, however, I shall forbear, on the present occasion, to detail, reserving them for their proper place in my edition of Thucydides, where they will afford an ample field for illustration and emendation.

of this office, but only touches on the chief heads of early Ecclesiastical history, leaving his readers a most ample field for enlargement, reflection, and conjecture on what is by him so succinctly narrated.

2. οὐκ ἀρεστόν ἐστιν. This is rendered in some Versions *non placet*; which sense is adopted by Bp. Pearce and others. But by this close adherence to the primitive signification the real sense is sacrificed. "*Pleasing*" is here not an apposite idea. The Vulg., followed by Beza, Casaubon, Grotius, and others, more accurately represent the sense by "*non æquum est*," *just and right, decent*. For by this the Alexandrian Jews expressed the Hebrew words שׁוּב and נָח. See Schl. Lex. on Vet. Test. By λόγος is here meant *instruction*; as in Joh. 17, 20.; since that formed the principal part of the Apostolic office. Tindal translates, "*the work of God*;" in which version *work* is probably a typographical error for *word*. The expression οὐκ ἀρεστόν ἐστιν I would render, "*it is not seemly, decent*." Chrysostom paraphrases it by ἄτοπον.

2. καταλείψαντας, *neglecting*. A metaphor (as Heinrichs observes) taken from soldiers deserting their post. Διακονεῖν τραπέζαις. All the earlier Commentators unite in assigning to these words the sense *serve tables*. Doddridge renders, "*attend, see to the providing for the tables of the poor*." But all the later Commentators interpret the words thus: "*superintend the collection and distribution of the alms to be expended on the poor*." This mode of explanation seems to have been adopted by Grotius; but was first developed by Krebs (whom see). It is certain that τράπεζα is sometimes used in the New Testament for a *banquet*; as Luke 19, 23. (where see the note): and since (as Krebs observes) διακονεῖν is, in 2 Cor. 8, 4 & 19., used to denote *ministering alms*, and διακονία the *alms* themselves in Acts 11, 29., it seems most agreeable to the context to so explain the present expression διάκονεῖν τραπέζαις.

This sense Krebs illustrates by a passage of Joseph. Ant. 12, 2, 3. οἱ δὲ λοιποὶ ἀπὸ τῆς βασιλικῆς τραπέζης κομίζομενοι τὰ λύτρα.

After all, however, I see no reason why the words should not admit of both interpretations being united; nay, indeed, they seem to require it. This method, too, is adopted by Œcumenius.

3, 4. ἐπισκέψασθε — ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά. Ἐπισκέπτομαι signifies properly to *look at*; but has here a sort of *significatio prægnans*, and denotes to look at *for choice*, to *look out*; as it is well rendered in our common Version. I know no example of the *elliptical* phrase; but of the *complete* one Munthe adduces one, at least, from Diodor. Sic. 295 D. οὗτος ἐπισκεψάμενος τὰς ἀπάντων νομοθεσίας, ἐξελέξατο τὰ κράτιστα.

3. Μαρτυρουμένους, *of good repute*. So Acts 10, 22. μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους. On this sense see the note on Luke 4, 22. Pricæus cites Joseph. 15, 13. καλογαβία μαρτυρούμενος. Doddridge renders, "men of attested character." But this is, perhaps, adhering too closely to the primitive sense. Into this error he seems to have been led by an injudicious observation of Grotius, "that this shews the form of the Church; namely, that for election to any ministry it was necessary to have the testimonials of those with whom the candidate had lived." All founded in mere fancy, and in pressing too much on the etymological sense. On the *reason* for the number *seven* the Commentators trifle egregiously. Lightfoot, Mede, and Dodwell, think there is an allusion to the seven Angels in the Apocalypse, or the seven nations who had murmured. The opinion of Kuinoel is, that there is a reference to the number of *families* of which the Church at Jerusalem then consisted. This, however, rests merely on a precarious conjecture of Mosheim. The simplest and most rational opinion seems to be that of Heinrichs, namely, "that it was chosen as being a favourite and sacred number with the Jews."

3. πλήρεις Πνεύματος ἁγίου καὶ σοφίας. In the interpretation of this expression Commentators are much divided in opinion. The earlier ones take it to denote the faculty of working miracles; the recent ones no more than ardour, enthusiasm, and a desire for the propagation of the Gospel. But this latter mode of interpretation extremely lowers and enfeebles the sense. To steer a middle course seems here the most judicious step. The expression must, *at least*, denote reception of all the higher gifts of the Holy Spirit, and not only that of occasionally working miracles; and must *include* the faculty of knowing the truth, as it is in Jesus, and having will and power to propagate it by words, and exemplify it by actions. On this subject the reader may profitably consult the annotations of Hammond and Whitby; though the latter has been deeply indebted to the former, as, indeed, is frequently the case.

As to the term σοφία, it seems to have nothing to do with *knowledge of the Scriptures* (though it is by Grotius so explained); still less *impartiality* (according to Heinrichs); but merely indicates that other kind of knowledge, which was equally necessary with the spiritual to the performance of the office in question; namely, prudence, judgment, knowledge of the world, and acquaintance with business.

3. οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης, "*whom we may appoint*," or, as the best MSS. and Versions read καταστήσομεν, "*whom we will appoint*." This latter reading is adopted by Griesbach, by most Editors, and admitted into the text. By χρεία is not meant, as some Commentators explain, *necessity*, but *business*, and that necessary and important. Of this signification numerous examples are adduced by Elsner, Kypke, and Wetstein. So 1 Macc. 10, 37. κατασταθήσεται ἐπὶ χρειῶν τοῦ βασιλέως. It appears that the Diaconal office was adopted by the early Christians from the custom of the Jewish Synagogue, in which there were three *almoners*, or *treasurers*,

of the poor's chest, called פְּרִנִּים, *Shepherds*, who took care of the poor, especially strangers, and distributed money every seventh day. So *Maimon.* (cited by Wets.) *Collectores sunt viri noti et fidi, sapientes et prudentes. Bava Bathra. fol. 2. Cibi colliguntur per tres, et per tres distribuuntur, quia collectio et distributio eorum æquales sunt.* See also Lightfoot and Vitranga de Synag. 629 & 620. On these deacons consult the long and masterly annotation of Whitby, into whose discussion I must forbear entering, in order to be able to introduce some valuable illustrations of this subject from Mr. Hughes's Dissertation, prefixed to his edition of Chrysostom. de Sacerdot. (as translated by Mr. Bulkley):

Arguing, that the order of deacons, instituted in Acts the 6th, was not a secular and temporary, but a permanent and spiritual office. (1.) Because it was required that they who should be chosen to it should be men full of the Holy Spirit, i. e. endowed with its excellent gifts, and very conversant in the Old Testament, especially the Prophecies, that they might be qualified, as occasion offered, to dispute with the Jews, as Stephen did. Does not this imply an office more excellent than what relates merely to œconomy? Could the gifts of the Spirit, and a pleary knowledge of revelation, be necessary for the distribution of money? An upright mind, and approved integrity, are sufficient qualifications for this. The deacons were appointed to serve tables, and derived from this design their name. But the tables of the disciples, as the Bishop of Chester observes, were sacred and common in the service of the Eucharist. It is very probable, that the deacons assisted the Apostles in the distribution of the consecrated elements. (2.) They were ordained, like presbyters and bishops, by the laying on of hands. "This solemn rite could never have been used for the destination of any one to a temporary and civil office." (Hughes.)

Schoettgen observes, that there were in the primi-

tive church two sorts of deacons. On the power of the congregation in the affair in question see the excellent note of Dr. Hammond.

It is strange, considering that the expression is *καταστήσομεν*, *whom we WILL appoint*, that the Presbyterian Commentators, and, among the rest, Dr. Doddridge, should venture to explain it of what was to be the *joint act* of themselves and the *whole Church*. Such an interpretation could never surely have been thought of by any but such as were resolved to find their own opinions in the New Testament. His sneer, too, at the canons of the Church might have been well spared. He thinks that the three *grand canons*, of doing all with decency, in charity, and to edification, would have been sufficient, and, if rightly weighed, would be found to vacate a great part of the rest. But the good Doctor will forgive us for supposing that the antient Fathers understood what was for the good of the primitive Church far better than himself, or any Theologian of the present age; not to say, that were the canons reduced to the three he mentions, a very great number of others must be formed, for their better explanation, and application. An illustration of the true spirit of sectarianism is supplied by the curious fact furnished by Bp. Pearce, namely, that in some English Bibles printed a few years before 1660 the *we* is altered to *ye*, with what intent is obvious, unless it were a mere error, which is not probable.

On *προσκατερείν*, to *give oneself up to*, see the note on 1, 14. *Προσευχή* is by Rosenmuller taken in an extended sense to denote religious meditation, or divine worship in general; as in 1 Cor. 7, 5. and he refers to Luke 6, 12. But he surely must mean to *include prayers*.

We are not, however, to understand by this that the Apostles abandoned all care of the duties which they had transferred to the deacons, but exercised that kind of *inspection* over them which would, by a small sacrifice of time, secure the due performance

of these duties. "They did not (says Origen C. Cels.) decline that office as *lowly* and *irksome*, but for the purpose of attending to more necessary affairs."

5. ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς. This is altogether an Hellenistic phrase, no where found in the Classical writers, but formed on the model of the Hebrew בָּעֵינַי. So Deut. 1, 23. 2 Sam. 3, 36. The Greeks would have said ἤρρεσεν παντὶ τῷ πλῑθι. (De Dieu and Valckn.)

5. πλήρη πίστεως καὶ Πνεύματος ἁγίου. Πίστις is by the recent Commentators rendered *fidelity*, *truth*; as in Tit. 2, 10. 1 Tim. 4, 12. And this is countenanced by the two following quotations in Wetstein: *Inscriptio* quæ communem torum servavit casta mariti, et fidei plenâ pietatis nobilis. Cic. de Sen. ex Ennio. Ille vir haud magnâ in re, sed fidei plenus. But to this mode of interpretation I cannot assent; since, when associated with καὶ πνεύματος, it contributes to make up a formula such as occurs just after, and frequently elsewhere. See Schleus. Lex. and Schmid's Concord.

5. Νικόλαον π. 'Α. From this Nicolaus, Lightfoot, Grotius, and others, have thought the sect of *Nicolaitans* derived its origin. But the name *Nicolaus*, in the Apoc., is not the name of a *sect*, but a fictitious and symbolical one; as *Balaumites* in Apoc. 2, 14. The same are, at ver. 15, called οἱ κρατοῦντες τὴν διδαχὴν Νικολαϊτῶν. So that, according to St. John's custom of joining Hebrew names with Greek ones, the Hebrew noun Βαλαὰμ answers to the Greek Νικόλαος. The words are compounded of νικᾶν לָבַט and λᾶος לָבַט, meaning those who outwit and deceive the people. See Heuman Sæc. 2, 391. and Janus's Dissertation *De Nicolaitis ex Hæreticorum Catalogo expungendis*, in Ikenius's Thes. 2, 1016. seqq. and Eichhorn's Commentary on the Apocalypse.

Since Nicolaus is called a proselyte of Antioch, Salmasius and others have inferred that the rest of the persons here mentioned were also proselytes, but

of Jerusalem, *Gentiles* not having yet been admitted into the Christian Church, which then consisted of real Jews and Hellenists, i. e. proselytes. But, as we observed in ver. 1. by the *Hellenists* are to be understood Jews and proselytes born out of Palestine, and speaking Greek; nor does there appear any reason why it should be inferred that, because Nicolaus was a proselyte, the rest should have been so likewise; nay, it should seem that Nicolaus is rather *distinguished* from them by this name; whence it would appear that the rest were *Jews born*. Moreover, since all the names of the persons here mentioned are Greek, and some disputes had arisen from the Hellenistic widows being neglected, we may with confidence adopt the well-founded opinion of Mosheim, Michaelis, Morus, and Heinrichs [as formerly of Camerarius and Grotius], that all of them were Hellenists, and not appointed curators and guardians of *all* the poor Christians, but only of the poor *Hellenistic widows*. See the note on ver. 1 & 2. (Kuin.) where see the further observations of Mosheim on this not uninteresting subject.

6. προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. As καὶ προσευξάμενοι is to be referred to the Apostles, the καὶ has the force of the pronoun relative; as in Mark 2, 15.

6. Ἐπέθηκαν αὐτοῖς τὰς χεῖρας. Selden and Wolf rightly deduce the origin of laying on hands from the age of Moses, adverting both to the seven *Seniores*, on whom Moses laid his hands (Num. 27, 18.), and to Moses laying his hands on Joshua (so that the custom did not arise from that of putting hands on the victims). Hence the same was preserved in the Jewish Church, which they call סמינת ידים. See Vitring. de Syn. 836 & 841. who has there shown how it was thence introduced into the Christian Church by the Apostles. Kuinoel observes, that among the Hebrews, he who prayed for good of any kind upon another used to lay his hands upon his head, in order to shew δεικτικῶς, *for whom* the bene-

fits were asked in prayer. See Gen. 18, 14. Matt. 9, 18. Mark 16, 18. Imposition of hands was more-over a rite of institution to a new office (see Numb. 27, 18. 2 Sam. 13, 19.), by which rite was designated, as it were, by symbol, the conferring of the office and dignity. See 1 Tim. 5, 22.

7. καὶ ὁ λόγος τοῦ Θεοῦ ᾠξάνε — ἐ' I. σ. Καὶ is by Kuinoel rendered *and thus*. A mode of interpretation, however, too arbitrary. It has merely the narrative, or transitive, sense, *and (then)*; though there is no reason to doubt but that the increase may be attributed to the wise plans of the Apostles.

7. Πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον. Since it would appear wonderful that any considerable number of the *priests* should embrace the Christian faith, considering the bitter hostility they must expect from their unbelieving brethren, and the consequent expulsion from the sacerdotal office; hence many Critics have set themselves to devise means for removing the difficulty, either by conjectural emendation, or by employing certain exegetical machines. Some would read for ἱερέων, Ἰουδαίων. But this reading, though found in a few MSS., seems a mere error. Besides, the sense hence arising would be utterly useless, after what preceded: and with pleonasm of *this* kind the sacred writers are not chargeable. Casaubon, Beza, and Valcknaer, would conjecture πολλὺς τε ὄχλος καὶ τῶν ἱερέων, with the subaddition of *τίνας*. But this is very harsh, and not agreeable to the usage of the Sacred writers. Heinsius, Elsner, Wolf, Oeder, Heumann, and Kuinoel, would take ὄχλος, like the Latin *turba*, of the *rabble*, as it were, of the *inferior priests*, as opposed to the leaders of the twenty-four classes. But this signification always requires the article; as in the very passage of Mark 12, 37. to which Kuinoel appeals. Besides, the difficulty would thus be rather increased than diminished; since this expression could not denote *many* of the plebeian priests, but only (as in the passage of Mark) the *great bulk* of the priests,

i. e. nearly all. The interpretation of Heinrichs, who takes it of the priests' *servants*, &c. is quite arbitrary, and deserving of no attention.

The common reading and interpretation, after all, must be retained, which indeed present no real difficulty, if we reflect that the expression *πολὺς ὄχλος* must not be too much pressed, but taken in a popular sense, and only understood of a *considerable* number. Thus Chrysostom (who, it is plain, had our common reading) explains *τούτων πολλοί*, &c. That the whole number was very great, we may suppose; since, as De Dieu observes, we learn from Ezra 3, 36—39. that the number even of those who returned from the captivity was 4289. So Jos. c. Apion 2, 7. *licet enim sint tribus IV. Sacerdotum, et horum tribuum singulæ habeant hominum plus quam V. M.* That a considerable number should believe is not strange, considering the miracles they had witnessed both in Jesus and the Apostles, and the truth of the resurrection established even on the testimony of the soldiers on guard.

8. *πλήρης πίστεως καὶ δυνάμεως*. Some MSS. and early Versions read *χάριτος*, which is preferred by Grotius, Mill, Wetstein, Bengel, Morus. Rosenm. and Kuinoel, and received into the text by Griesbach. Those critics tell us that the scribes (or rather the correctors) changed *χάριτος* into *πίστεως*, in conformity to the reading at ver. 5. and because they thought it more suitable to *δυνάμεως*. This, however, is not very convincing. The number, too, of the MSS. is very small, and those in general copies of MSS. which have been tampered with. Nor is the authority of the Versions, in a doubtful case like the present, of much consequence; whereas the number of MSS. has great weight. Vater has done well in restoring the old reading. If *χάριτος* be the true reading, it must signify the Divine favour; as in Acts 18, 27. Rom. 5, 21. 6, 1. and elsewhere: a signification very suitable to the words following.

9. ἀνέστησαν δὲ τίνες—Στεφάνῳ, i. e. "From the various synagogues of Jews born out of Palestine," some actuated by anger and envy on account of the abandonment of the antient faith by so celebrated a person as Stephen, sought converse with him, and endeavoured to entangle him in argument, puzzle him with all kinds of subtle questions, and press him with the various artifices of Jewish disputants. But being vanquished by him, and reduced to silence, they, burning with shame and anger, suborned some persons who should accuse him of speaking contumeliously against God and Moses. Hence he was apprehended and brought before the Sanhedrim.

Συναγωγὴ denotes a public edifice, where the Jews used to meet for the purposes of prayer, and to hear the Scriptures explained. In every large city there were many synagogues, and at Jerusalem (if we may believe the Rabbis) four hundred and eighty. See Lightfoot on this passage, and Vitringa de Syn. p. 28 & 256., Deyling, in his Obs. P. 2. p. 339., Heumann and Klotz maintain that the *Libertini*, *Cyrenai*, and the rest here named, had one and the same synagogue; since we read ἐκ τῆς συναγωγῆς. But it is utterly improbable that so many thousand Jews as would meet together from those regions should have used only one synagogue. Besides, it is obvious that, from the words *preceding*, a verb or noun must often be *repeated*. See Glass, Phil. S. 632.

In the interpretation of Λιβερτίνοι the Commentators are much at variance. Now since the word denotes, not nature (i. e. country), but state and condition, and since Libertini occurs in the *middle* of these names of nations, and since Joseph. Ant. 12, 1. & C. Apion 2, 4. has told us that many Jews were removed by Ptolemy from their country, and placed in the cities of Lybia, Beza, Le Clerc, Gothofred, Valcknaer, and others, have, on the authority of Œcumenius, conjectured Λιβυστίων, i. e. sprung from Lybia. To this opinion Wetstein also seems

to incline ; since he cites examples of that word from Joseph. Ant. 16, 10., Catullus 60., Ælian, A. H. 14, 14. & 17, 41., Stephan 5. in voc. *Kûρα*, and Macrobius, Sat. 1, 17. But all the MSS. and antient Versions agree in the common reading. Hence others understand by the *Λιβερτίνοι* Jews inhabitants and citizens of *Libertus*, in Africa proper, or Carthage, either a town or a district. But that there was any such town cannot be proved.* The most probable opinion, and that adopted by most Commentators from the time of Chrysostom, is, that they were Jews whom the Romans had taken in war, and conveyed to Rome, but afterwards freed ; at whose expense this synagogue had been built, which might have been properly called the *Synagogue of the Romans*.

* Yet Bp. Pearce observes :—" We find Suidas, in his *Lexicon*, saying upon the words *Λιβερτίνοι*, that it is *ὄνομα τοῦ ἔθνους*, the name of a people ; and in *Gest. Collationis Carthagini habitæ inter Catholicos et Donatistas*, published with Optatus's works, Paris. 1679, (No. 201, and p. 57,) we have these words, *Victor Episcopus Ecclesiæ Catholicæ Libertinensis dixit, Unitas est illic ; publicam non latet conscientiam. Unity is there ; all the world knows it.* From these two passages it appears that there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of *Λιβερτίνοι*, *Libertines*, when Christianity prevailed there. They had an Episcopal See among them, and the above-mentioned *Victor* was their Bishop at the Council of Carthage in the reign of the Roman Emperor Honorius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews (no doubt), and came up as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there. Cunæus, in his *Rep. Heb.* 2, 23. says, that the Jews who lived in Alexandria and Libya, and all other Jews who lived out of the Holy Land, except those of Babylon and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judea ; partly on account of their quitting their proper country, and partly on account of their using the Greek language and being quite ignorant of the Jewish. For these reasons it seems probable, that the *Libertines*, *Cyrenians*, and *Alexandrians*, had a separate synagogue, (as perhaps the Cilicians and those of Asia had,) the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their public service in synagogues, where a language was made use of, which they did not understand.

Λιβερτῖνοι is therefore a name of Roman origin, and to be explained by reference to Roman customs. [See Facciolati's Lexicon. Edit.] This opinion, too, is confirmed by the circumstance that *synagogue* does not occur in the *middle* of the nations, but stands *first*, and has to it added τῆς λεγομένης: whence it clearly appears that Λιβερτῖνοι is not a name of region or country. Besides, there were, it seems, many Libertini of the Jewish religion at Rome. So Tacit. Anal. 2, 85. (speaking of the age of Tiberius). Actum et de sacris Ægyptiis Judaicisque pellendis, factumque patrum consultum, ut quatuor millia Libertini generis, ea superstitione infecta, queis idonea ætas, in insulam Sardiniam veherentur coercendis illis latrociniis, et si ob gravitatem cœli interiissent, vile damnum, cæteri Italia cederent, nisi certam ante diem profanos ritus exuisent. So Suet. Tib. 36. & Philo, p. 1014. πῶς οὖν ἀπεδέχετο τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ρώμης ἀποτομὴν, ἣν οὐκ ἡγνόει κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίον. Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες. Αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἠλευθερώθησαν οὐδὲν τῶν πατριῶν παραχαράξαι βιασθέντες.

9. Κυρηναίων, i. e. Jews of Cyrene. See the note on 2, 10. Matt. 27, 37. Krebs here observes (appealing to Joseph. Ant. 14, 7, 2. 16, 6, 1.) that Jews inhabited all the cities of the Cyrenean territory, and enjoyed the same civil rights as the natives of the country.

9. Ἀλεξανδρέων, i. e. Jews of Alexandrian origin. So Joseph. Ant. 19, 5, 2. τοὺς ἐν Ἀλεξανδρείᾳ Ἰουδαίους καὶ Ἀλεξανδρεῖς λεγομένους. That a great multitude of Jews had their abode there we learn from Philo, 971 c. ὅτι οὐκ ἀποδέουσι μυριάδων ἑκατὸν τὴν Ἀλεξανδρείαν καὶ τὴν χώραν Ἰουδαῖοι κατοικοῦντες, ἀπὸ τοὺς πρὸς Λιβύην καταβαθμοῦ μέχρι τῶν ὁρίων Αἰθιοπίας. The city was divided into five parts, or wards, two of which were entirely occupied by Jews, who had besides scattered habitations in the other quarters.

See Philo, 973 A. That they enjoyed the freedom of the city, we learn from Joseph. Ant. 12, 1, 1. 19, 5, 2.: and that they had their own prefect, or governor, who was styled the ἐθναρχὴς, appears from Joseph. Ant. 14, 7, 2. (Krebs and Kuin.) The word ἐθναρχὴς reminds me of the Lacedemonian ξεναγοί, mentioned in Thucyd. 2, 75. The ἀπὸ, which occurs just after, signifies *descended from* (like the Welch *ap*). See the note on Matt. 15, 1. On συζητεῖν see the note on Mark 8, 11. It is observed by Doddridge, that as the most considerable synagogues in Jerusalem had each a kind of academy or college of young students belonging to it, instructed under some celebrated Rabbi, it is no wonder such nurseries should afford disputants like those spoken of here.

10. καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ, καὶ τ. π. φ. ἐ. Σοφία must, by the force of the context and of the subject matter, denote *divine wisdom*, namely (what chiefly constituted Jewish learning), a thorough knowledge of the Scriptures, and of the Jewish Law and sacred history; as is clearly apparent from the discourse of Stephen, recorded in the next chapter. By πνεῦμα is meant the divine power which supported him and evinced its efficacy in him. See the note on Matt. 10, 20. Mark 13, 11. They could not, we are told, resist the weight of his arguments, or the force and power of his oratory. Kuinoel thinks that there is in ἀντιστῆναι a metaphor derived from pugilism. This, however, may be doubted. (See Krebs on Gal. 2, 11. and the note on Luke 21, 15.) Pricæus cites two very similar passages; namely, Sap. 7, 30. σοφίας οὐ κατισχύειν κακίαν. *Æmilius Probus*, in Vit. Alcib. Tanta erat commendatio oris ut nemo ei dicendo posset resistere.

11. τότε ὑπέβαλον ἄνδρας — Θεὸν. Ὑποβάλλειν properly signifies to *put under*, and, (by a metaphor taken from the dams of animals,) denotes to introduce another and suppositious child to any mother. Moreover, from the force of the ὑπὸ, *under*, it signifies to

suggest a hint, advise, &c.; and also *submittere*, *subornare*, to set on an accuser in an underhand way. So Aristid. p. 618. (cited by Elsner) *ἐτέρους διακόνους ὑποβαλλόμενοι τῆς συμβουλῆς ὡς ἀληθῶς σκιαμαχεῖν ἀναγκάζουσι*. Many other examples are produced by Elsner, Wetstein, and Loesner.

11. *ῥήματα βλάβσημα εἰς Μωϋσῆν*, “impious, abusive, and contumelious speeches.” This constituted a capital offence, since it involved contempt of the Temple and Religion, (see Deyling’s Obs. 2, 43, 3.) which was thought to imply contempt of the Deity, by whom the Law had been promulgated, and by whose presence the Temple was thought to be peculiarly favoured. On *βλάβσημα εἰς Μωϋσῆν* Wetstein cites Joseph. Bell. 2, 8, 9. de Essenis. *σέβας δὲ μέγιστον παρ’ αὐτοῖς μετὰ τὸν θεὸν τὸ ὄνομα τοῦ νομοθέτου, καὶ βλασφημήσει τις εἰς τοῦτον, κολάζεσθαι θανάτῳ*.

12—14. *συνεκίνησαν τὸν λαόν*, “excited the people to commotion.” The words *συγκινέω* and *συγχέω* are, like the Latin words *commovere*, *concitare*, and sometimes *miscere* (as in Phædr. 1, 2, 2. *civitatem miscere*), used of *stirring up* any one to anger, sedition, or any other of the violent passions, by confounding the moral perceptions.

12. *ἐπιστάντες*, “coming unexpectedly upon him.” See the note on 4, 1. This word must be referred, not to the suborners, &c., but to the *λαός*, the *πρεσβυτέραι*, and the *γραμματεῖς*. Καὶ is not unfrequently, in Scripture, used for a pronoun relative; and of this I have remarked examples in the purest canon of Attic style, Thucydides. On *ἀρπάξαι* see the note on Joh. 6, 15.

12—14. *ἤγαγον εἰς τὸ συνέδριον*. Ἀγεῖν is a term appropriate to those who are brought before judges, or led to prison or execution. (See Matt. 10, 18.)

13. *ἔστησάν τε μάρτυρας ψευδεῖς*, “set up false witnesses.” It has been much discussed in what sense these persons are said to be false witnesses. Many Commentators, as Grotius, Michaelis, and Rosenmuller, think that it was because they mingled false-

hood with truth, and wished it to be believed that what Stephen had said was spoken in abomination and contempt of the Temple and the Law. But the true reason for the appellation is that brought forward by Chrysostom and Cæcumenius, and which occurred to Kuinoel; namely, that they had reported the words of Stephen, perverting them to a sense different from that intended by the speaker. "For (observes Kuinoel) Stephen had not said that Jesus the Messiah would destroy the Temple; since not even Jesus himself had ever spoken to that effect. See the note on Matt. 26, 61. and Matt. 24. Stephen had not said that Jesus would abrogate the rites prescribed by Moses (τὰ ἔθνη). Jesus had, indeed, taught that the true worshippers of God would worship Him in spirit and in truth (Joh. 4, 23 & 24.); whence it might be easily inferred that the favour of God did not depend upon external rites; but that their observance was to be altogether neglected by Christ's followers, and would cease, not even the Apostles themselves, at the time now in question, believed. See Acts 10, 14. seqq. 11, 2. seqq. 15, 20 & 21. The Jews, indeed, held the opinion that a Divine Legate, a Prophet, (and therefore the Messiah,) had power to promulgate laws respecting the external worship of God, to permit some, interdict or abrogate others (see the note on Matt. 21, 12. Joh. 1, 25. Deut. 18, 18.); but that the Messiah would *abrogate all* the rites of Moses they by no means believed. Now if we compare the words of Stephen, in 7, 48. seqq. & 51. seqq., with those of Jesus, in Joh. 4, 23. seqq. and Matt. 23, 35. seqq., it is manifest that Stephen, in his discourses with those Jews who in ver. 9. are professedly named, had brought forward some more enlightened notions on the worship of God, and had, among other admonitions, told them that God was to be worshipped rather with the heart, and by right actions, than by sacrifices and external rites, and that the ruin of their state, and the destruction of their boasted

Temple, impended over the Jews, unless they should repent and acknowledge Jesus as the Messiah. They, therefore, *by perverting the words* and meaning of Stephen, were *false witnesses*."

There is, however, no reason to suppose that Stephen distinctly understood the mystery of the abrogation of the Mosaic Law, which the Apostles do not seem immediately to have understood; and it is much less probable that he openly taught what Paul himself so many years after insinuated with so much caution. (Doddridge.)

13. ὁ ἄνθρωπος οὗτος. An appellative of contempt; as in 21, 28. Luke 15, 30., and frequently elsewhere. Οὐ παύεται ρ. β. λαλῶν. Λαλῶν is for λαλεῖν; since (as Valcknaer observes) all verbs by which any *continuation*, or the contrary, is signified, are by the Greeks thus joined to *participles*, and not *Infinitives*. See the examples adduced by Valcknaer and Wetstein. Chrysostom remarks on the *exaggeration* contained in this expression, which hinted that this was Stephen's continual employment.

By ἁγίου τόπου some Commentators understand the *city*. But assuredly it must mean the *Temple*; for Jerusalem is never called ἅγιος τόπος, but ἁγία πόλις; whereas by the *former* the Temple is often designated; as in Acts 21, 28. 25, 8. So also Esdr. 9, 8. Ps. 24, 3. Is. 60, 13. Τούτου is spoken δεικτικῶς; for in the Temple were held the sittings of the Sanhedrim. See Wolf on Matt. 27, 3. By νόμος is meant the rites prescribed by the Mosaic Law. (Kuin.) Ἀλλάξει. If Stephen used the expression, it was by a sort of euphemism for *abrogate*; as in Heb. 1, 12. Chrysostom adds in his paraphrase καὶ ἀντεισάξει ἕτερα.

15. καὶ ἀτενίσαντες εἰς αὐτὸν. On the verb ἀτενίζειν see Luke 22, 56. Some few Commentators, as Heumann, Whitby, Benson, and Doddridge, are of opinion that Stephen's face was made to shine *supernaturally by a visible glory*, as did that of Moses. (Ex. 34, 29.) The greater number, however, as

Grotius, Brennius, L'Enfant, Pricæus, Erasmus, Michaelis, Bp. Pearce, Rosenmuller, and Kuinoel, interpret it as a proverbial expression, indicating august majesty and divine grace, such as might inspire reverence and awe; and they appeal to Esth. 5, 2. 2 Sam. 14, 17. 19, 27. Gen. 38, 10. I am inclined to prefer the latter interpretation, since there is nothing said by St. Luke to lead us to suppose that this was a *supernatural glory* like that of Moses; and, as to the passage of Exod. 34, 29., the air and manner of it differs materially from that of the present. At the same time, I admit that the august majesty and *angelic* innocence which shone forth in the countenance of this great protomartyr, can only be ascribed to the power of the Holy Spirit; and therefore the case of Moses may, not improperly, be *compared* with it. And this, indeed, is done by Chrysostom. Pricæus appositely cites Prudent. (speaking of Laurentius about to suffer martyrdom) *Illi os decore splenduit, Fulgorque circumfusus est.* And Wetstein has quoted several Rabbinical passages containing the same phrase; as also Schoettgen, who remarks: “*Indigitatur autem summa πληροφροσύνη, quæ Stephanus instructus coram iudice apparuit.*”

CHAP. VII.

Now follows the apologetic oration of Stephen; on the plan and intent of which Commentators are by no means agreed; and, considering that the oration was abruptly broken off, it is no wonder that we should be left in the dark as to the mode in which the speaker would have worked up the conclusion; for that Stephen was proceeding to speak further, is plain from the circumstance that the multitude rushed upon him, stopping their ears. In detailing the sentiments of Theologians on the plan and nature of the discourse, I shall not notice the rash and ill-founded opinions of many critics, from Le

Clerc down to Heinrichs, who presume to censure it as little to the purpose, and containing some historical errors. The *latter* charge will be best refuted by considering the matter in detail, and of the *former* the reader will be best enabled to judge after examining the following body of interpretation which I have formed with the utmost care.

Grotius. Hammond, Rosenmuller, and others, think that since Stephen had been accused of *two* things, namely, of having predicted the destruction of the Jewish Temple and state, he here meant to show that there was nothing unjust in this; and that his purpose in reviewing all their ancient history up to his own times was, to hint that the favour of God was never confined to *any one place*, neither to the Tabernacle, nor to the Temple; and 2dly, that the Jews, if they carefully weighed their own deeds and those of this nation, would see how little reason they had to claim preference before foreigners. Now such a defence would not advert to the points of crimination in question.

Into the speculations of Eckerman, Krause, and Heinrichs (which may be seen in Kuinoel), I shall forbear to enter, in order to be able to introduce the following very valuable illustrations, brought forward by Schoettgen, on the plan of this discourse.

“ In order to the understanding of this discourse, its *scope and purpose* must first be rightly settled, lest, while we err in that, we increase the difficulty of comprehending the details. Stephen was accused before the Sanhedrim (and, as appears from 6, 13., *calumniously*) of uttering blasphemous speeches against God, the Temple, and the Mosaic Law, because he had said that all these were to be abrogated by Jesus of Nazareth; thereby intending (as was represented) to introduce a new religion, and change and annul that of their fathers. This crimination he means to refute, and show that he neither speaks nor teaches blasphemy, nor any thing that is at variance with true religion, but what is

most agreeable thereto; and that his expressions are not to be so construed as if he rejected all worship, it merely being their purpose to show that worship may be pleasing in the sight of God even without any visible Temple, or the external pomp of Levitical ceremonies, on whose will it depends whether He will ordain it to be celebrated in one or other of those modes. The *major*, therefore, of his adversaries is restricted; he shows that the proof is weak; and he would have satisfactorily evinced the *minor* to be *false*, had he not been prevented by the fury of the Jews.

The arguments which he employs to establish his opinion are deduced from authority, and from ancient history. He shows, by the examples of the Patriarchs, with whom God had been formerly conversant, that the Supreme Being was present with them, had imparted to them his blessings; and fulfilled his promises, before the Temple was erected; adducing the example of Abraham, from ver. 2. to 8., then introducing the Patriarch's posterity, 8—13., from whence to ver. 15., where he especially adverts to the migration into Egypt, ver. 14., and, at ver. 19., the departure from that country. Then, at ver. 20. seqq., he introduces Moses, the great Prophet, whose nativity, early fortunes, measures for the liberation of the Israelites, the liberation itself, and his prophecy of the Messiah, he details with so much the more minuteness, in order to pave the way for convicting them of ingratitude, which had already been evinced towards Moses (ver. 35 & 39.), and had been punished by God's instilling into them a perverse mind, prone to idolatry, some of whose species he now details. And thus he shews that God was, at length, induced to grant them an external place of worship, symbols, and rites, first in the tabernacle (ver. 44.), then in the Temple of Jerusalem. (ver. 46.) Nor does he omit the rest of the Prophets, who, he briefly tells them (with a remarkable *πάθος* of indignation and anger) were,

for their sound doctrines respecting the true worship of God, persecuted and even put to death. On some points of the biography of the life of each Stephen treats, in order to manifest his adherence to the antient faith, and show that he does not introduce any new dogmas through ignorance of sacred history, but that he rests on such a firm foundation as may serve to prove that he has sufficient cause for his profession of faith in Christ.

Here, however, he had scarcely begun to make the *application*, when his auditors διεπρίοντο (ver. 54); and thus abruptly brought the discourse to a premature conclusion, which otherwise, (had it not been interrupted,) our zealous Christian confessor would doubtless have brought to a most convincing and energetic conclusion. Hence it is that the consummate prudence of the discourse is not sufficiently clear to the generality of readers; insomuch, that many have not hesitated to affirm that it is so utterly devoid of sense, that nothing certain as to its tendency or object can be collected. The course of the argumentation appears to be as follows.

He who at his first selecting the people of Israel testified that He *could* be worshipped *without a Temple of Jerusalem* and ritual ceremonies, did, even when the Temple and Tabernacle had been erected, still further testify his pleasure in internal worship, although this doctrine had been much objected to and contradicted. To say of Him, that He would, after the advent of the Messiah, do away those shadows and images of things introduced by himself is *not blasphemous*.

Now the *former* argument *is true*; and so is the *latter*, namely, "that I have not spoken any thing blasphemous; nay, rather to *you* belongs the crime so peculiar to you, from antient times, namely, that of stiff-necked obstinacy and perversity. This you ought to utterly forsake, rendering obedience to your Redeemer and Messiah, and in him alone seeking your salvation." (Muller ap. Schoettg.)

The prefatory remarks of *Kuinoel*, though partly derived from the above illustrations, will be found deserving of attention, and I have therefore thought it my duty to lay them before my readers.

“ They had accused Stephen of blasphemy, because he had said that Jesus would destroy the Temple and abolish the rites ordained by Moses. To these criminations Stephen so answers as to briefly review their sacred history, selecting and glancing at such points as might favour his cause. This method was adopted, to gratify the self-complacency of his auditors, engage their attention, and make a stronger impression on their minds. Hence he mingles some *historical* circumstances connected, though somewhat remotely, with the case in point. Stephen, however, did not mean (as Krauser, Nicolai, and Valthusen tell us,) to shew that the Mosaic law would be abrogated, and the Temple destroyed; nor did he expressly intend to teach that Jesus was to be regarded as the Messiah, and that he had himself, from reflection and deliberation, gone over to the Christian faith (for those were matters which had, properly speaking, no relation to the case in dispute): but he meant to demonstrate, that though the rites prescribed by Moses had God for their author, yet the Jews were not approved to God solely by ritual observances: that their Temple *might* be destroyed, and *would* be destroyed, (as it had before been), unless they should repent and reform. (See Jer. 7, 12 seqq.) He doubtless meant, withal, to take occasion to shew that Jesus was to be regarded by the Sanhedrim as the Messiah, and that his doctrine was to be embraced; for, in mentioning Moses, he has brought forward that passage of Deut. 18, 15. which Peter also, in 3, 22., has explained of the Messiah. He was, however, prevented from bringing his discourse to a conclusion; for, just as he was upon the point of *applying* this narration of the fortunes of the Israelitish nation to his own case, he was suddenly dragged away to punishment. Though if he had been

permitted to ~~complete~~ the thread of his discourse, he would (I imagine), in the other part, have shewn how ill-founded was the confidence in which the Jews relied on circumcision, and the other ritual observances of Temple service; since, in the first place, Abraham, before he had been circumcised, was approved by God, and received evident tokens of the Divine favour; whereas many of the *circumcised* had not approved themselves in the sight of God: 2dly, since God had, long before the building of the Temple, conferred many and signal blessings on the Israelitish nation; nay, did not even permit David to build the Temple, nor, in any way, take measures for its erection; and the Temple of Solomon had been destroyed. Hence Stephen would have argued, that he had not spoken contumeliously of Moses and the Almighty, when he maintained that the Divine favour did not depend upon circumcision and the Temple worship; and that the Temple *might* be destroyed, nay, *would* be destroyed, as it had formerly been, for the wickedness and impiety of the people, unless they should repent, and not, after the evil example of their forefathers, who had rejected Moses, persist in rejecting Jesus the Messiah announced by Moses. (Kuin.)

As to the *authenticity* of the above discourse, it is not (as some conjecture) the mere invention of St. Luke (like the orations in many of the antient Greek and Latin historians).* It was probably formed from persons who took down the speech in writing, whether St. Luke himself, or others, including, perhaps, St. Paul; in which there is no doubt but that our author, as a careful investigator of truth (see his Gospel, 1, 1). Had it been his *own*, and formed with

* Here, however, I must except *Thucydides*, most of whose orations appear to have been carefully formed from documents which recorded, as nearly as possible, the *actual words* of the speaker, especially in the orations of Pericles. The same may be said of some found in Herodotus. The subject is highly interesting, and on it I shall treat at large on a more suitable occasion.

hood with truth, and wished it to be believed that what Stephen had said was spoken in abomination and contempt of the Temple and the Law. But the true reason for the appellation is that brought forward by Chrysostom and Œcumenius, and which occurred to Kuinoel; namely, that they had reported the words of Stephen, perverting them to a sense different from that intended by the speaker. "For (observes Kuinoel) Stephen had not said that Jesus the Messiah would destroy the Temple; since not even Jesus himself had ever spoken to that effect. See the note on Matt. 26, 61. and Matt. 24. Stephen had not said that Jesus would abrogate the rites prescribed by Moses (τὰ ἔθνη). Jesus had, indeed, taught that the true worshippers of God would worship Him in spirit and in truth (Joh. 4, 23 & 24.); whence it might be easily inferred that the favour of God did not depend upon external rites; but that their observance was to be altogether neglected by Christ's followers, and would cease, not even the Apostles themselves, at the time now in question, believed. See Acts 10, 14. seqq. 11, 2. seqq. 15, 20 & 21. The Jews, indeed, held the opinion that a Divine Legate, a Prophet, (and therefore the Messiah,) had power to promulgate laws respecting the external worship of God, to permit some, interdict or abrogate others (see the note on Matt. 21, 12. Joh. 1, 25. Deut. 18, 18.); but that the Messiah would *abrogate all* the rites of Moses they by no means believed. Now if we compare the words of Stephen, in 7, 48. seqq. & 51. seqq., with those of Jesus, in Joh. 4, 23. seqq. and Matt. 23, 35. seqq., it is manifest that Stephen, in his discourses with those Jews who in ver. 9. are professedly named, had brought forward some more enlightened notions on the worship of God, and had, among other admonitions, told them that God was to be worshipped rather with the heart, and by right actions, than by sacrifices and external rites, and that the ruin of their state, and the destruction of their boasted

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There is, however, no reason to suppose that Stephen distinctly understood the mystery of the abrogation of the Mosaic Law, which the Apostles do not seem immediately to have understood; and it is much less probable that he openly taught what Paul himself so many years after insinuated with so much caution. (Doddridge.)

13. ὁ ἄνθρωπος οὗτος. An appellative of contempt; as in 21, 28. Luke 15, 30., and frequently elsewhere. Οὐ παύεται ρ. β. λαλῶν. Λαλῶν is for λαλεῖν; since (as Valcknaer observes) all verbs by which any *continuation*, or the contrary, is signified, are by the Greeks thus joined to *participles*, and not *Infinitives*. See the examples adduced by Valcknaer and Wetstein. Chrysostom remarks on the *exaggeration* contained in this expression, which hinted that this was Stephen's continual employment.

By ἁγίου τόπου some Commentators understand the *city*. But assuredly it must mean the *Temple*; for Jerusalem is never called ἅγιος τόπος, but ἁγία πόλις; whereas by the *former* the Temple is often designated; as in Acts 21, 28. 25, 8. So also Esdr. 9, 8. Ps. 24, 3. Is. 60, 13. Τούτου is spoken δεικτικῶς; for in the Temple were held the sittings of the Sanhedrim. See Wolf on Matt. 27, 3. By νόμος is meant the rites prescribed by the Mosaic Law. (Kuīn.) Ἀλλάξει. If Stephen used the expression, it was by a sort of euphemism for *abrogate*; as in Heb. 1, 12. Chrysostom adds in his paraphrase καὶ ἀντεισάξει ἕτερα.

15. καὶ ἀτενίσαντες εἰς αὐτὸν. On the verb ἀτενίζειν see Luke 22, 56. Some few Commentators, as Heumann, Whitby, Benson, and Doddridge, are of opinion that Stephen's face was made to shine *supernaturally by a visible glory*, as did that of Moses. (Ex. 34, 29.) The greater number, however, as

Grotius, Brennius, L'Enfant, Pricæus, Erasmus, Michaelis, Bp. Pearce, Rosenmuller, and Kuinoel, interpret it as a proverbial expression, indicating august majesty and divine grace, such as might inspire reverence and awe; and they appeal to Esth. 5, 2. 2 Sam. 14, 17. 19, 27. Gen. 38, 10. I am inclined to prefer the latter interpretation, since there is nothing said by St. Luke to lead us to suppose that this was a *supernatural glory* like that of Moses; and, as to the passage of Exod. 34, 29., the air and manner of it differs materially from that of the present. At the same time, I admit that the august majesty and *angelic* innocence which shone forth in the countenance of this great protomartyr, can only be ascribed to the power of the Holy Spirit; and therefore the case of Moses may, not improperly, be *compared* with it. And this, indeed, is done by Chrysostom. Pricæus appositely cites Prudent. (speaking of Laurentius about to suffer martyrdom) Illi os decore splenduit, Fulgorque circumfusus est. And Wetstein has quoted several Rabbinical passages containing the same phrase; as also Schoettgen, who remarks: “ Indigitatur autem summa πληροφωρία, quæ Stephanus instructus coram iudice apparuit.

CHAP. VII.

Now follows the apologetic oration of Stephen; on the plan and intent of which Commentators are by no means agreed; and, considering that the oration was abruptly broken off, it is no wonder that we should be left in the dark as to the mode in which the speaker would have worked up the conclusion; for that Stephen was proceeding to speak further, is plain from the circumstance that the multitude rushed upon him, stopping their ears. In detailing the sentiments of Theologians on the plan and nature of the discourse, I shall not notice the rash and ill-founded opinions of many critics, from Le

Clerc down to Heinrichs, who presume to censure it as little to the purpose, and containing some historical errors. The *latter* charge will be best refuted by considering the matter in detail, and of the *former* the reader will be best enabled to judge after examining the following body of interpretation which I have formed with the utmost care.

Grotius. Hammond, Rosenmuller, and others, think that since Stephen had been accused of *two* things, namely, of having predicted the destruction of the Jewish Temple and state, he here meant to show that there was nothing unjust in this; and that his purpose in reviewing all their ancient history up to his own times was, to hint that the favour of God was never confined to *any one place*, neither to the Tabernacle, nor to the Temple; and 2dly, that the Jews, if they carefully weighed their own deeds and those of this nation, would see how little reason they had to claim preference before foreigners. Now such a defence would not advert to the points of crimination in question.

Into the speculations of Eckerman, Krause, and Heinrichs (which may be seen in Kuinoel), I shall forbear to enter, in order to be able to introduce the following very valuable illustrations, brought forward by Schoettgen, on the plan of this discourse.

“ In order to the understanding of this discourse, its *scope and purpose* must first be rightly settled, lest, while we err in that, we increase the difficulty of comprehending the details. Stephen was accused before the Sanhedrim (and, as appears from 6, 13., *calumniously*) of uttering blasphemous speeches against God, the Temple, and the Mosaic Law, because he had said that all these were to be abrogated by Jesus of Nazareth; thereby intending (as was represented) to introduce a new religion, and change and annul that of their fathers. This crimination he means to refute, and show that he neither speaks nor teaches blasphemy, nor any thing that is at variance with true religion, but what is

most agreeable thereto ; and that his expressions are not to be so construed as if he rejected all worship, it merely being their purpose to show that worship may be pleasing in the sight of God even without any visible Temple, or the external pomp of Levitical ceremonies, on whose will it depends whether He will ordain it to be celebrated in one or other of those modes. The *major*, therefore, of his adversaries is restricted ; he shows that the proof is weak ; and he would have satisfactorily evinced the *minor* to be *false*, had he not been prevented by the fury of the Jews.

The arguments which he employs to establish his opinion are deduced from authority, and from ancient history. He shows, by the examples of the Patriarchs, with whom God had been formerly conversant, that the Supreme Being was present with them, had imparted to them his blessings ; and fulfilled his promises, before the Temple was erected ; adducing the example of Abraham, from ver. 2. to 8., then introducing the Patriarch's posterity, 8—13., from whence to ver. 15., where he especially adverts to the migration into Egypt, ver. 14., and, at ver. 19., the departure from that country. Then, at ver. 20. seqq., he introduces Moses, the great Prophet, whose nativity, early fortunes, measures for the liberation of the Israelites, the liberation itself, and his prophecy of the Messiah, he details with so much the more minuteness, in order to pave the way for convicting them of ingratitude, which had already been evinced towards Moses (ver. 35 & 39.), and had been punished by God's instilling into them a perverse mind, prone to idolatry, some of whose species he now details. And thus he shews that God was, at length, induced to grant them an external place of worship, symbols, and rites, first in the tabernacle (ver. 44.), then in the Temple of Jerusalem. (ver. 46.) Nor does he omit the rest of the Prophets, who, he briefly tells them (with a remarkable *πάθος* of indignation and anger) were,

for their sound doctrines respecting the true worship of God, persecuted and even put to death. On some points of the biography of the life of each Stephen treats, in order to manifest his adherence to the antient faith, and show that he does not introduce any new dogmas through ignorance of sacred history, but that he rests on such a firm foundation as may serve to prove that he has sufficient cause for his profession of faith in Christ.

Here, however, he had scarcely begun to make the *application*, when his auditors διεπρίοντο (ver. 54); and thus abruptly brought the discourse to a premature conclusion, which otherwise, (had it not been interrupted,) our zealous Christian confessor would doubtless have brought to a most convincing and energetic conclusion. Hence it is that the consummate prudence of the discourse is not sufficiently clear to the generality of readers; insomuch, that many have not hesitated to affirm that it is so utterly devoid of sense, that nothing certain as to its tendency or object can be collected. The course of the argumentation appears to be as follows.

He who at his first selecting the people of Israel testified that He *could* be worshipped *without a Temple of Jerusalem* and ritual ceremonies, did, even when the Temple and Tabernacle had been erected, still further testify his pleasure in internal worship, although this doctrine had been much objected to and contradicted. To say of Him, that He would, after the advent of the Messiah, do away those shadows and images of things introduced by himself is *not blasphemous*.

Now the *former* argument is *true*; and so is the *latter*, namely, "that I have not spoken any thing blasphemous; nay, rather to *you* belongs the crime so peculiar to you, from antient times, namely, that of stiff-necked obstinacy and perversity. This you ought to utterly forsake, rendering obedience to your Redeemer and Messiah, and in him alone seeking your salvation." (Muller ap. Schoettg.)

The prefatory remarks of *Kuinoel*, though partly derived from the above illustrations, will be found deserving of attention, and I have therefore thought it my duty to lay them before my readers.

“They had accused Stephen of blasphemy, because he had said that Jesus would destroy the Temple and abolish the rites ordained by Moses. To these criminations Stephen so answers as to briefly review their sacred history, selecting and glancing at such points as might favour his cause. This method was adopted, to gratify the self-complacency of his auditors, engage their attention, and make a stronger impression on their minds. Hence he mingles some *historical* circumstances connected, though somewhat remotely, with the case in point. Stephen, however, did not mean (as Krauser, Nicolai, and Valthusen tell us,) to shew that the Mosaic law would be abrogated, and the Temple destroyed; nor did he expressly intend to teach that Jesus was to be regarded as the Messiah, and that he had himself, from reflection and deliberation, gone over to the Christian faith (for those were matters which had, properly speaking, no relation to the case in dispute): but he meant to demonstrate, that though the rites prescribed by Moses had God for their author, yet the Jews were not approved to God solely by ritual observances: that their Temple *might* be destroyed, and *would* be destroyed, (as it had before been), unless they should repent and reform. (See Jer. 7, 12 seqq.) He doubtless meant, withal, to take occasion to shew that Jesus was to be regarded by the Sanhedrim as the Messiah, and that his doctrine was to be embraced; for, in mentioning Moses, he has brought forward that passage of Deut. 18, 15. which Peter also, in 3, 22., has explained of the Messiah. He was, however, prevented from bringing his discourse to a conclusion; for, just as he was upon the point of *applying* this narration of the fortunes of the Israelitish nation to his own case, he was suddenly dragged away to punishment. Though if he had been

permitted to ~~complete~~ the thread of his discourse, he would (I imagine), in the other part, have shewn how ill-founded was the confidence in which the Jews relied on circumcision, and the other ritual observances of Temple service; since, in the first place, Abraham, before he had been circumcised, was approved by God, and received evident tokens of the Divine favour; whereas many of the *circumcised* had not approved themselves in the sight of God: 2dly, since God had, long before the building of the Temple, conferred many and signal blessings on the Israelitish nation; nay, did not even permit David to build the Temple, nor, in any way, take measures for its erection; and the Temple of Solomon had been destroyed. Hence Stephen would have argued, that he had not spoken contumeliously of Moses and the Almighty, when he maintained that the Divine favour did not depend upon circumcision and the Temple worship; and that the Temple *might* be destroyed, nay, *would* be destroyed, as it had formerly been, for the wickedness and impiety of the people, unless they should repent, and not, after the evil example of their forefathers, who had rejected Moses, persist in rejecting Jesus the Messiah announced by Moses. (Kuin.)

As to the *authenticity* of the above discourse, it is not (as some conjecture) the mere invention of St. Luke (like the orations in many of the antient Greek and Latin historians).* It was probably formed from persons who took down the speech in writing, whether St. Luke himself, or others, including, perhaps, St. Paul; in which there is no doubt but that our author, as a careful investigator of truth (see his Gospel, 1, 1). Had it been his *own*, and formed with

* Here, however, I must except *Thucydides*, most of whose orations appear to have been carefully formed from documents which recorded, as nearly as possible, the *actual words* of the speaker, especially in the orations of Pericles. The same may be said of some found in Herodotus. The subject is highly interesting, and on it I shall treat at large on a more suitable occasion.

study and deliberation, it would doubtless have been more elaborate and eloquent. As it is, it carries on the very face of it every mark of genuineness. But proceed we to an examination of the matter itself, which will be found to justify all our allegations.

VERSE 1. *εἰ ἄρα ταῦτα οὕτως* (sub. *ἐαυτὰ*), namely, *as the witnesses have said*? This seems to have been a formula, not only forensic, but popular. See the examples adduced by Wetstein. Markland objects to *εἰ ἄρα ταῦτα οὕτως*, and would read either *εἰ ταῦτα οὕτως ἔχει* or *ἄρα ταῦτα οὕτως ἔχει*. But there is no occasion for any change, since this is merely a mixture of the direct and indirect modes of address.

2. *Ἄνδρες ἀδελφοί*. See the note on 1, 11. By these words Stephen addresses the bystanding people, just as by *πατέρες* the members of the Sanhedrim. Thus by *Patres conscripti* the Romans addressed the Senators. *Ὁ Θεὸς τῆς δόξης* some interpret “splendore et majestate insignis.” I prefer “most worthy of glory and honour.” See Ps. 248, 29. 1. 96, 7 & 8. Ap. 4, 11. This, it must be observed, is meant to refute the crimination of blasphemy against God. On *χαρρὰν* see Cellarius and Schl. Lex. **Ὠφθη*, namely, at *Ur* of the Chaldeans. See Gen. 11, 31.*

* That this *Ur* was the country of Abraham is probable, since those going from the *Ur* of Ammian (which was between Nisibis and the Tigris) by the direct road to Palestine, had to pass Charræ or Charran. Besides, Abraham and his followers were Nomades. Now, no country could be better adapted to the life of Nomades than were the solitudes of North Mesopotamia, in which was situated the *Ur* of Ammianus, whose soil is so dry and sterile that it does not admit of being ploughed, but is only fit for grazing. (See Rosenmuller on Gen.) (Kuin.) To remove the slight discrepancy which may seem to exist between this passage and those of Genesis, it has been decided by the most learned Commentators, including Kuinoel, that Stephen here follows the tradition of the Jews, that God appeared twice to Abraham; first, when living in Chaldee; secondly, when resident at Charran, and commanded him to leave his habitation. So Philo de Abraham, t. 2. p. 11. ed. Mang. *ἀμα τῷ κελευσθῆναι μεταλίστατο — τὸ μὲν πρῶτον ἀπὸ τῆς Χαλδαίων γῆς εὐδαίμονος χώρας — εἰς τὴν Χαββαίων γῆν· ἔπειτα οὐ μακρὰν ὑστερον, καὶ ἀπὸ ταυτῆς εἰς ἑτέραν τόπον.* & p. 12, 8. *ὅπως δ' οὖν βεβαιώσῃ τὴν φηρεῖσαν ὅψιν ἐν διανοίᾳ παγιώπερον, φησὶν αὐτῷ ὁ*

Of this city mention is made by Ammianus, Marcell. 25, 8. Et via sex dierum emensa, cum ne gramina quidem invenirentur, solatia necessitatis extremæ: dux Mesopotamiæ Cassianus, et tribunus Mauricius pridem ad hoc missus.

3. ἔξελθε ἐκ τῆς γῆς, &c. Nearly the same words occur in Gen. 12, 1. (Sept). Δεῦρο is a particle of exhortation, like ἄγε. The complete formula δεῦρο ἐλθὲ occurs in Aristoph. Thesm. 324. But ellipses in verbs of coming and going are frequent. Pricæus cites a similar passage from a fragment of Petronius: Linque tuas sedes, alienaque litora quære, O juvenis, major rerum tibi nascitur ordo.

4. Κακέϊθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, "then, after the death of his father," &c. But from Gen. 11, 26 & 32. 12, 4. it appears that Terah, Abraham's father, lived sixty years after the latter migrated into the land of Canaan. For Abraham was born in the seventieth year of Terah's age (see Gen. 11, 26); made the migration when seventy-five years old (see Gen. 12, 4), and, if we add to these *seventy years*, he migrated in the *hundred* and forty-fifth year of Terah's age; and since Terah lived two hundred and five years (see Gen. 11, 32), there remain *seventy*, during which Terah lived after the departure of Abraham. To remove this difficulty, the Commentators have pursued various courses. Knatchbull, Capellus, and others, think that the Hebrew text of Gen. 11, 32. is to be emended from the Samaritan version; and thus the number ccv is to be changed into cxlv. But the number seems to have been *altered* in the Samaritan MS. in order to correspond with chronology; and that the Samaritans have, in other places, interpolated the text, has been ascertained. See the note on Joh. 4, 20. and Michaelis Comm. de Chronologiâ Mosis post Diluvium, inserted in the Comment. Gott. 1762—8. Some Commentators there are who regard it as a slip of the

ιερός λόγος μετανάστηθι — διὰ τοῦτο τὴν πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς τὴν Χαββαίων λέγεται ποιεῖσθαι.

memory. I shall omit other far-fetched and arbitrary explications (which may be seen in De Dieu, Wolf, and Heuman, on this passage), and now proceed to detail what I regard as the true solution of the difficulty; namely, that brought forward by Michaelis, Krauser, Morus, Rosenmuller, and others, who maintain that Stephen here also followed the tradition of the Jews, that Abraham, after the death (i. e. the *moral* and *allegorical* death) of his father, migrated into the land of Canaan. So Philo de Migr. Abrah. p. 463, 47. οὐδένα τοίνυν τῶν ἐντετυχηκότων τοῖς νόμοις ἀγνοεῖν εἰκός, ὅτι πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς Ἀβραὰμ ᾤκησεν εἰς Χαρράν· τελευτήσαντος δὲ αὐτῷ τοῦ πατρὸς, ἐκείθε καὶ ταύτης μετανίσταται, ὡς δυοῖν ἤδη τόπων ἀπόλειψιν πεποιῆσθαι. For the Jews, in order to clear Abraham from the charge of neglecting his father in his old age, maintained that the death of Terah Moses has related *by anticipation*, because, from being a worshipper of God, he now became an idolater (see Josh. 24, 2. Judith 5, 6 & 7): and thus, since all sinners are, as the Apostle says, dead while they live, Terah might be *accounted dead*, on the migration of Abraham into Canaan.* (Kuinoel.) See some remarkable passages adduced from the Rabbinical writers by Lightfoot in his Hor. Heb., Wetstein, and Michaelis. Kuinoel also refers to Hieron. Opp. t. 4. p. 94. Μετοικίζειν is rarely used in a transitive sense; as here, and infra, ver. 43.

5. καὶ οὐκ ἔδωκεν αὐτῷ. It has been rightly observed that ἔδωκεν is to be rendered *dederat*, and οὐ is put for οὐπω. (See the note on Joh. 7, 8.) The sense, then, of the passage may be thus expressed: "And had not yet given him any possession in this land, *not a foot of it*, and yet he promised the pos-

* Bp. Lloyd, however, in his Chronological Index to the Bible, is of opinion, that what is said of Gen. 11, 26, of Terah's being seventy years old, relates only to the birth of Haran; and that Terah was one hundred and thirty years old when he begat Abraham. If so, then Abraham was seventy-five years old, and Terah (who died at two hundred and five) might have been dead when Abraham left Charran. (Bp. Pearce.)

session of it to him, namely to his *posterity*, although he had as yet no offspring." Now Abraham is commended because he had faith in the Divine promise, that his posterity should occupy Palestine, &c. Κληρονομία, like the Hebr. יְרֵכָה, properly denotes the thing *heired*, or *acquired by heirship*. (See Matt. 21, 38. and Mark 12, 7.) But it is also used of *any possession*, especially that of Canaan, granted by God to the Israelites. Here it signifies possession, landed property; as in Josh. 13, 23 & 28. (Kuin.)

5. Οὐδὲ βῆμα ποδός, "not even a foot of land." A proverbial expression, by which is signified *none at all*; as in Deut. 2, 5. Gen. 8, 1. examples of which are adduced by Wetstein from Liban. Or. 312 D. μηδὲν ἔξω καταλελοιπὸς αὐτῷ, μηδ' ἴσον δοῦναι χάραν ποδὶ. Cic. ad Attic. 13, 2. Quomodo nunc est, *pedem ubi ponat in suo, non habet*. So Agapet. C. 16. (cited by Pricæus): καὶ οἱ μὲν (πλούσιοι) κατέχουσι τοῦ κόσμου τὰ πέρατα, οἱ δὲ (πένητες) οὐκ ἔχουσι πῶ στήσαι τὰ πέλματα.

5. Eis κατάσχεσιν, subaud αὐτῆς, for ὥστε κατέχειν αὐτήν. Nor is this a Hellenistical use. I remember to have met with the same idiom in Thucydides. Κατάσχεσις, which, in the Sept. answers to the Heb. יְרֵכָה and יִשְׁכָּח, indicates "*occupancy, possession*." So Joseph. Ant. 9, 1, 2. οἱ τὴν ὑπ' αὐτοῦ δοθεῖσαν γῆν ἐς κατάσχεσιν ἀφελέσθαι πάρεσιν αὐτοῦς. And κατέχειν, in the sense of *inhabit*, occurs in Joseph. Ant. 1, 11, 4. 2, 7, 2. Philo, 1014 c. Καὶ here means *nempe, scilicet*.

6. ἔσται τὸ σπέρμα. The passage is quoted from the Sept. version of Gen. 15, 13; but from memory. Compare the Hebrew and Greek. By πάροικος the Alexandrian Jews expressed the Hebrew נָכְרִי, a *stranger*; and παροικεῖν occurs in Isocr. Paneg. C. 43. Κακοῦν, *ill-treat, afflict*. The verb is used in this sense by the best Greek writers, from whom examples are adduced by Wetstein. I add Æschyl. P. V. 1012. It very frequently occurs in Thucydides.

6. τετρακόσια, *four hundred*. Or rather (as it seems from Joseph. 2, 15, 2.) *four hundred and thirty*. But Stephen uses a *round number*; which is often found in historians, and is still more admissible in an *oration* like this. Thus Josephus himself, Ant. 9, 1. and Bell. 5, 9, 4. limits it to four hundred. (See Krebs on this passage.) Many Commentators, however, as Hammond, De Dieu, and Wolf, maintain that the Israelites only abode in Egypt *two hundred and fifteen* years; and thus the space of four hundred, or four hundred and thirty years, must be reckoned not only up to the end of the Egyptian bondage, but also to the peregrination of the patriarchs Abraham, Isaac, and Jacob, in Egypt. This opinion rests chiefly on a passage of Gal. 3, 17. where mention is made of the promise given to Abraham, and where the Law is said to have been promulgated four hundred and thirty years after. An appeal is also made to the Samaritan text of Ex. 12, 40. and the Sept. Version. In the former we have:

מצרים ומושב בני ישראל ואבותם
אשר ישבו בארץ כנען ובארץ

In the latter: ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ ἢ κατ' ἡμέρας ἐν γῇ Αἰγύπτῳ καὶ ἐν τῇ Χαναάν (in the Alexandrine MSS. there is added, αὐτοὶ καὶ οἱ πατέρες αὐτῶν) ἔτη τετρακόσια τριάκοντα. [Hence there have been those who propose to alter the Hebrew text after the Samaritan or Septuagint. But, as Deyling observes, this would be cutting, not untying, the knot. Edit.] Finally, they quote Joseph. Ant. 2, 15, 2. where he mentions two hundred and fifteen years as the space of time during which the Israelites continued in Egypt. But to these arguments it has been opposed, 1st, that as to the passage of Galatians, since no fuller computation of the years before Jacob's departure into Egypt existed in the Old Testament, and it was not St. Paul's intention to adjust this chronological difficulty; he therefore used the common and generally received period

of time between Abraham and Moses, little solicitous whether it might be more agreeable to chronological computations to refer the beginnings of those years to the times of Abraham or to those of Jacob. (See Kopke supra.) 2dly, that the argument drawn from the consent of the Samaritan text with the Sept. is not of much weight; since either the Sept. acted the part of paraphrasts, and inserted a gloss into their text, which came from thence into our Samaritan MSS., or the Sept. translated from a Samaritan MS. (as Hassenkamp has endeavoured to prove in an express Dissertation): and moreover, in matters of chronology, the Samaritan text and the Sept. are not to be much relied on, since (as Michaelis observes) the more recent scribes used to *alter the text* according to a particular *system*. 3dly, that if the four hundred be referred also to the peregrination of the Patriarchs, the word *καὶ δουλεύουσιν αὐτοῖς καὶ κακώσουσιν* will not be apposite. 4thly, that if the abode of the Israelites in Egypt be maintained to have comprehended only two hundred and fifteen years, one does not easily see how, in so short a time, they could have increased to so considerable a number.* 5thly, that the passage of Joseph. Ant. 2, 15, 2. was corrupted by the scribes, who had been accustomed to the Greek Bible, and was emended according to the chronology of the Sept.; which has been done in other places, as we learn from Ernesti, in his Exerc. Flav. 1.

Hence, to any unprejudiced person, it will easily appear that the opinion of those Commentators is to be preferred who think that the Israelites abode in Egypt two hundred and forty-three years; in proof of which see Koppe's Dissert. published in 1777. (Kuin.)

7. *κηρώ, I will punish*: a sense frequent in the

* And yet the rate of increase in population ascertained to have taken place in some parts of North America would seem to fully justify it.

Old and New Testament. Λατρεύουσιν μοι ἐν τῷ τόπῳ τούτῳ, i. e. in Palestine, where Abraham then was. Τόπος, it must be observed, is often used of countries. (See the note on Joh. 14, 2.) So Xen. An. 4, 4, 2. ὁ τόπος αὐτός Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. To which we may add Herodot. 3, 14, 2. and Isocr. Evag. 9, 12. These words, however, are not found in Gen. 15, 18 seqq. Krebs and others observe that we have them *in substance* in Gen. 15, 18. But some Commentators, more justly, suppose them to be taken from Exod. 3, 12. For it was a custom with the Jewish Doctors, (followed also by the writers of the New Testament,) when they cited any oracle of the Old Testament, to add some words *elsewhere* employed on the same subject, and those sometimes a little changed, and this in order to amplify the thing. (See Surenhus. on the quotations.) Now this Stephen has here done. Besides, he does not say that the words were spoken to *Abraham*, but simply ἐλάλησε δὲ οὕτως ὁ Θεός. (Kuin.)

8. ἔδωκεν αὐτῷ διαθήκην περιτομῆς. Διαθήκη is used generally of any *constitution* or “disposition;” and hence of a *covenant* or *compact*, which is founded on promises and conditions. Thus it may, like the Hebr. ברית, denote *promises* (see the note on Acts 3, 25.) and *laws*, or *precepts*. (See Ex. 19, 5. Hos. 6, 8.) Now the sense *covenant* is utterly unsuitable to the passage, since circumcision cannot be called a *covenant*, but circumcision might be said to be a *sign of a covenant*, i. e. something which attests it, and by which it may be known that we have a covenant with any one. Thus circumcision is, in Gen. 17, 11. said to be a sign of a covenant, and, in 13., simply a *covenant*, i. e. a sign of the covenant by which Abraham and his posterity were bound to the worship of the true God, or by which it was known that God had given promises which he would keep and observe. This signification, however, of διαθήκη is rather uncommon, and it seems better to give it here the sense of *mandate*, *law*, &c.; and thus the

words may simply be rendered: "He gave to him a *precept* of circumcision," or "he prescribed to him the rite of circumcision." (Kuinoel.) Grotius renders the *καὶ* thus: "Post eximia promissa." But, in truth, *καὶ* may mean *and* (*then*). Οὕτως Kuinoel considers as pleonastic, and only noting *consequence*. It rather signifies *and so*; as often both in the Classical writers and the Scriptures. Πατριάρχας, *patriarchs*; so called as being heads of πατρίαί, or *tribes*. Thus Hesychius explains πατρία by φυλή.

9. ζηλώσαντες Ἰωσήφ, *envying*. So 17, 15. 1 Cor. 13, 4. ἡ ἀγάπη οὐ ζηλοῖ. Sir. 9, 11. μὴ ζηλώσης δόξαν ἁμαρτωλοῦ. The word answers to the Hebr. נָאָר in Gen. 30, 1. 27, 10. Sir. 9, 11. Here we may observe that the *ratio metaphoræ* is the same in the Hebr. נָאָר (from whence *κνάω*, to *gnaw*) and the Greek φθονέω, i. e. to *pine away*; which is applicable to all the more ardent affections, especially envy and jealousy. Markland points the passage thus: ζηλώσαντες τὸν Ἰωσήφ, ἀπέδοντο [αὐτὸν] εἰς Αἴγυπτον, and observes that here there is an ellipsis of the participle κομισθησόμενον, or ἀχθησόμενον *sold Joseph* to be carried *into Egypt*, which is frequently to be met with in the best Greek writers, as Herodotus, Aristophanes, Euripides, &c. Kuinoel refers to Glass, Phil. S. 185. and adduces from Valcknaer and Elsner the following examples. Hom. Od. 15, 386. ἡδ' ἐπέρασσαν Τοῦδ' ἀνδρὸς πρὸς δαίμαβ'. And 442. αὐτὰρ ἔπ' εἰς Κύπρον ξείνῳ δόσαν ἀντιάσαντι. Herod. 2, 56. 2 Macc. 4, 32. χρυσαίματά τινα—πεπρακὼς εἰς τε Τύρον καὶ τὰς κύκλῳ πόλεις. So also Xen. Ephes. 5. ἀποδίδεσθαι εἰς Ἰταλίαν. On which see Hemst. Misc. Obs. 6, 343. Herodot. 2, 56, 10. Λιβύῃ πεπρήσθαι: where Valcknaer would read εἰς Λιβύην, and observes that the phrase is frequent in that historian. He also cites Herodot. 8, 105. παῖδας ἐπώλεε εἰς Σάρδεις τε καὶ Ἐφεσον. Demosth. p. 708, 23. πρᾶβεις εἰς Λευκάδα. Other examples are adduced by Elsner from Lysias and Demosthenes, in all which the verb is what the grammarians call a *vox prægnans*.

9. καὶ ἦν Θεὸς μετ' αὐτοῦ. Here καὶ, like the Hebr. ו, signifies *but*, or *yet*. The formula μετ' αὐτοῦ is frequently used of *help*, *deliverance*, &c. See Krebs and Loesner in loc. Ἐξείλετο, *delivered out of*: a signification frequent in the Sept., and which sometimes is found in the Classical writers. So Demosth. 256, 2. ἐξείλετο ἐκ τῶν μεγίστων κινδύνων.

10. καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν. The most learned Commentators, as Camerarius, Grotius, Loesner, Valcknaer, Rosenmuller, and Kuinoel, are agreed that here we have the figure hendiadis, by which χάριν καὶ σοφίαν is for χάριν σοφίας, "gave him favour in the sight of Pharaoh by his wisdom." Now this σοφία (*wisdom*) not only respects his interpretation of the dreams, but his subsequent prudent advice to the king. See Gen. 41, 33 seqq.*

10. καὶ κατέστησεν. Here καὶ is for the relative *who*. A frequent Hebraism, or rather a relick of the simple phraseology of antient times. Οἶκος, as used of a king's house, signifies *aula*, *palace*.

11—13. χορτάσματα is properly applied to provender or food for cattle; but here it is used of food for man; as is χορτάζω frequently in the New Testament, and sometimes in the Greek writers, especially the later ones. Of χορτασμός in this sense an example is produced from Anaxandrides ap. Polux by Valcknaer.

12. σῖτα, *corn*. The student will observe this use of the plural for the singular, and of the neuter for the masculine termination. Eustathius (cited by Wets.) observes that the neuter form denotes *loaves*, *bread*. Πρῶτον is for πρότερον. Ἐν τῷ δευτέρῳ, subaud χρόνῳ. By this is not meant (as Kuinoel explains), "on the famine appearing a second time," but "at the *second time of their going*."

13. ἀνεγνωρίσθη Ἰωσήφ τ. ἀ. By this word the Sept. render the Heb. נִתְּנָה. The Vulg. Erasmus, Beza, and others, assign to ἀνεγ. the sense *recognised*.

* It is truly observed by Philo, that in him ἐξέλαμψε καλογαθίας ἐμπόρευμα.

But as Joseph recognised and made *himself* known to his brethren, *not they to him*, I agree with De Dieu and Kuinoel, that the sense of the Heb. is better rendered by the Syriac and Arabic "Joseph made himself known to his brethren." The conjugation Hithpael answers to the reflected verbs of our modern languages.

14. ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο. Ἀποστέλλω, like the Latin *mitto*, often, as here, signifies to send messengers, or letters, &c. Ἐν ψυχαῖς ἑβδομήκοντα-πέντε, subaud συνισταμένην, *consisting of seventy-five*. So Deut. 10, 22. ἐν ἑβδομήκοντα ψυχαῖς κατέβησαν οἱ πατέρες σου εἰς Α. In reconciling this passage with the parallel one of Gen. 46, 27. the Commentators are put to great streights, and devise various methods of removing the difficulty. As to the *conjectures* hazarded, they merit little attention, since they are supported by no authority, and violate propriety of language. For (as says Markland) in the conjecture ἑβδομήκοντα πάντες for πέντε, the language requires τοὺς πάντας, not πάντες; nor is πάντως any better, which never signifies *in all*, when speaking of *number*. See also Krebs. Most Commentators are of opinion that Stephen (an Hellenist accustomed to the Sept. Version) followed different modes of computation to those pursued by Moses. Those interpreters, however, differ among themselves as to the *persons* who made up that number. (See Wolf and Bowyer.) Coluvius, Buddeus, Krebs, Loesner, Rosenmuller, and others, are of opinion that *Moses*, who has only made mention of *seventy*, means those who went into Egypt with Jacob: whereas, *Stephen* and the *Sept. interpreters*, who have named *seventy-five* persons, have spoken of those who were invited into Egypt by Joseph, and that those amounted to *seventy-five*, reckoning the *wives* of Jacob (namely, Rachel, Bilhah, and Silpah), and the sons of Judah (Ger and Onan): that those sons, indeed, if Judah died before the departure into Egypt, as did Rachel (see Gen. 35, 19.); though of that Joseph was igno-

rant. But (as Kuinoel observes) besides *Rachel*, the rest of the wives of Jacob, namely, Leah (which one those interpreters do not reckon in the number of those invited by Joseph), Bilhah, and Silpah were dead (see Gen. 49, 31. 43, 7. 44, 19. 46, 5.); and of that, undoubtedly, Joseph was not ignorant. See Gen. 43, 7. 44, 19. "Besides (continues Kuinoel) in Gen. 46, 26. all the persons named are said to have come out of the loins of Jacob; which cannot apply to his wives; and, moreover, it is there expressly said, that the wives of Jacob were not to be included in the number." Kuinoel then proceeds to observe that the most probable solution is that adopted by Hammond, Capellus, Wetstein, Michaelis, Kreuse, Rosenmuller, and others, who remark that the Sept. (whom Stephen followed) numbered amongst the posterity of Jacob the five sons of Manassah and Ephraim, born in Egypt; and that these were omitted by Moses because they were born after Jacob's departure, but by the 70 at Gen. 46, 20., are expressly added from Paral. 7, 14. Nor need it be objected to this mode of removing the difficulty, that those five grandsons of Jacob did not go down with their father into Egypt; for if that objection were of any weight, neither would the total of the *Hebrew* reckoning amount to *seventy*; since in the catalogue there are numbered also Joseph, Manassah, and Ephraim, of whom the first did not depart with Jacob into Egypt, and the two others *were born there*. Therefore, to use the words of Hammond, "the number, whether seventy or seventy-five, belongs not precisely to those that come into Egypt, but to the progeny of Jacob there, of which because a greater part came down with him thither, therefore the greater part giving the denomination to the whole, it is said that so many went down with him, though some of that number were born there, who consequently were then in the loins of their parents (according to the sacred style, and by a figure frequent there) as Levi is said, by the

author to the Hebrews, to have paid tythes to Melchisedech, though he were not born till many years after that Abraham did so ; or as in the enumeration of Leah's progeny in this very chapter of Gen. 5, 15. where having reckoned both her children and children's children to three generations, of which only six sons and a daughter were born in Padan-Aram, or Mesopotamia, and all the rest in Canaan, he yet adds, " These be the sons of Leah which she bare unto Jacob in Padan-Aram, with his daughter Dinah, all the souls of his sons and his daughters were thirty and three."

" That there were (observes Kuinoel) in the age of Stephen various calculations of the number of those who went with Jacob into Egypt (and consequently that we are not to suppose any inaccuracy with regard to this in Scripture), is moreover evident from a passage in Philo de migr. Abrah. p. 419 B. where he touches on this matter in the course of an allegory, and mentions both numbers."

Dr. Whitby says, he sees no reason why the Hebrew, the Sept., and St. Stephen may not *all* be right. But though he details this latter mode of solution, yet he evidently inclines to the former. Markland observes, that there are so many things in Scripture related with different circumstances, that he sees no reason why Moses's seventy and Stephen's seventy-five, may not both be true. " If, indeed, (continues he,) Moses had said, ' But there never were more of Jacob's family in Egypt than seventy,' there must have been a mistake somewhere or other. The Septuagint (or whoever first made the alteration) were to blame if they put down seventy-five instead of what they found in Moses's seventy ; because though the thing were never so true and certain, yet they ought not to have acted the part of *Historians*, but of *Interpreters*."

The question is, indeed, a very perplexed and dubious one ; though, like most such, it is of little

importance. I am inclined to adopt the solution of Hammond and others.

16. μετετέθησαν — Ἀβραὰμ, &c. Here again we encounter what *appears* to be a contradiction. For, in the first place, Jacob and the twelve Patriarchs are said to have been buried at Sichem. But *Jacob* (as we learn from Gen. 49, 30. and Joseph. Ant. 2, 8, 7.) was buried in the cave of Machpelah, *near Hebron*. His bones, indeed, the Israelites are said to have brought with them out of Egypt, and buried at Sichem (see Gen. 50, 25. Josh. 24, 32.); but of the place where the *rest* of the Patriarchs were buried nothing is said in Scripture. 2. Abraham is here said to have bought the sepulchre with a sum of money from the sons of Emmon, father of Sichem. Yet it was not *Abraham* but *Jacob* that bought of the sons of Emmon a *field* at Sichem for cultivation, at the price of an hundred *kesits*, i. e. (on the authority of the Greek and other ancient interpreters) an hundred *lambs*. (See Gen. 33, 19.) *Abraham* had, indeed, bought of Ephron a field and cave (for the purpose of burial) near Hebron, for four hundred shekels. These difficulties may, however, be satisfactorily solved, if μετέθησαν and ἐτέθησαν be referred only to the words οἱ πατέρες ἡμῶν, and Ἀβραὰμ be cancelled as spurious. The passage may then be thus rendered: "they were removed to Sichem, and were buried in a sepulchre which had been bought for a sum of money from the sons of Emmor, father of Sichem." Now it was a common tradition of the Jews, not only that the bones of *Joseph*, but also of his *eleven brethren*, were buried at Sichem; as appears from the Rabbinical passages cited by Lightfoot and Wetstein. And so Jerome, in his Ep. 86. But Josephus, Ant. 2, 8, 2. says that the Patriarchs were buried at *Hebron*. The tradition, therefore, was twofold, and different. And since we learn from Scripture that at *Hebron* were buried *Abraham* and *Sarah*, *Isaac* and *Jacob*, and (accord-

ing to report *Adam* and *Eve*, especially, too, as nothing is said in Scripture of the burial-place of the *brethren*, so arose the tradition that the *brethren also* of Joseph were also buried there.

At ἀνήσατο Beza, Bochart, and Pierce subaud Ἰακώβ, from the context (compare ver. 15); and they think that Ἀβραάμ was *foisted in*. So also Baver, Wassenburg, Valcknaer, and Tittman, who refer the word, (with great probability,) to the glosses. It is unquestionable, that sometimes *all* the MSS. unite in a false reading (see the note on Mark 15, 25); and the introduction of the present one may easily be accounted for.

16. ἀνήσατο is to be taken impersonally [by a subaudition of τις. Edit.], and rendered, "which was bought." At τιμῆς ἀργυρίου subaud ἄντι; as in Matt. 10, 29. As to ἀργύριον, (the Hebrew for which is כֶּסֶף,) its signification is uncertain. Rosenmuller and Michaelis think we cannot well understand it of *coined* money, since its antiquity reaches not so far back. Michaelis is of opinion that it was an antient *silver weight* unknown to us. The Sept. render it ἑκατὸν ἀμνῶν, which Bochart, Hammond, and others, understand of a coin stamped with the image of a lamb. (Kuin.)

But if the antiquity of *coining* be really not so antient (though here I desiderate *authorities* in proof), this conjecture (which seems to have been suggested by the etymology of the Latin *pecunia*) must be abandoned. I am, however, inclined to think that for ἀμνῶν the true reading is μνῶν. The ου seems to have originated from the ον; such as has happened in a thousand other cases. To this conjecture, however, (in which, I find, I have been *anticipated*), see what is objected by Schleusner, in his Lex. Vet. Test. in v. ἀμνός, who adopts the conjecture of Hammond.

17, 18. καθὼς δὲ ἤγγισεν ὁ χρόνος τ. ἐ. Καθὼς here signifies *after that, when*; as in 1 Cor. 5, 7. 2 Macc. 1, 31. καθὼς δὲ ἀνηλώθη τὰ τῆς θυσίας, &c. Χρόνος

τῆς ἐπαγγελίας, by a sort of popular ellipsis, signifies the time for the fulfilment of the prediction (ἥς being put for ἥν) which had promised to Abraham a very numerous offspring, a deliverance of them from their oppressors, and the possession of the land of Canaan; all which is here alluded to.

18. ἀνέστη, *was created*. For ἀναστῆναι, like the Hebr. עָלָה, is used of advancement to any *dignity*, especially *royal*. So Exod. 1, 8. 2 Kings 23, 25. By ἕτερος βασιλεὺς is meant not only *another king*, but of another family, or dynasty; as we find from Joseph. Ant. 2, 9, 1.

18. οὐκ ᾔδει τὸν Ἰωσήφ. Many Commentators render, *knew not*. But that the new king should not know Joseph and his actions is very improbable, in a country where historical events were carefully recorded by the priests; nay the very appearance of the Israelites would effectually perpetuate the memory of Joseph. Kuinoel explains the words thus: "Cared not for, had no regard to Joseph or his merits (and indeed we have a similar idiom in our own language, namely, *neither know nor care*); for examples of which signification he refers to 1 Thess. 4, 4. 5, 12. and to Abresch. on Æschylus. I prefer, however, with others, to render ᾔδει "was ill-disposed towards;" a sense found in Matt. 25, 13. and many places of the New Testament. He was (in fact) *ill disposed* towards the *Israelites*, whose rapid increase of population made them appear formidable to the King; and hence he could not be *otherwise* disposed towards Joseph, who had been the means of introducing them into Egypt.

19. οὗτος, κατασοφισάμενος—πατέρας ἡμῶν. Κατασοφίσασθαι, which in the Sept. at Ex. 1, 10. Eccl. 7, 17, Ps. 105, 29. answers to the Hebr. כָּזָבָה, denotes properly to subdue by artifice, circumvent, deceive. So Joseph. Ant. 6, 11, 4. (speaking of Michael deceiving Saul, and by stratagem delivering David from his snares), says: μεμφομένου τοῦ πατρὸς αὐτῆν ὅτι σώσειε μὲν τὸν ἐχθρὸν αὐτοῦ, κατασοφίσαιτο δ'

αὐτόν. Judith, 5, 11. καὶ ἐπανεῖστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου, καὶ κατεσοφίσαντο αὐτοὺς ἐν πόνῳ καὶ ἐν πλίνθῳ, καὶ ἐταπείνωσαν αὐτοὺς, καὶ ἔθεντο αὐτοὺς εἰς δούλους. & 10, 21. Other examples may be seen in Kypke, Krebs, Wetstein, Munthe, and Loesner. But the true force of the word is best expressed by Pricæus, in the following paraphrase: "By oblique arts and crafty counsel he plotted our destruction, by imposing upon us φορτία δυσβάστακτα, heavier burthens than we were able to bear, that we might, without open force, be reduced to extinction." So Ezechiel the Tragedian, cited by Clem. Alex. Δόλον καὶ ἡμῶν πολὺν ἐμηχανήσατο βασιλεὺς Φαράω· and Philo, on this very subject: τὴν ἰσχὺν αὐτῶν ἀφαιρεῖν ἐπινοοῖσις ἀνοσίσοργοις ἐμηχανᾶτο, and not *only* by imposing severe labours, that they should be thereby deterred from matrimony, or abandon their children,* and be themselves worn out by excessive fatigues.

19. τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, subaud ἔνεκα. Ποιεῖν ἔκθετα is for ἐκτιθέναι, which is a word appropriated to the *exposure* and abandonment of infants. So Eurip. Ion. 18. ἐπήνεγκε βρέφος εἰς τ' αὐτὸν ἄντρον — κακτιθησαν ὡς θανούμενον. Philo. 604 B. (cited by Loesner): δεδακρυμένοι τὸν παῖδα ἐκτιθέασιν περὶ τὰς ὄχθας τοῦ ποταμοῦ. Thus these words are to be referred to the *Israelites* exposing *their own infants*, not (as some explain) to the *Egyptians* ordering such exposure.

19. εἰς τὸ μὴ ζωογονεῖσθαι (scil. τὰ βρέφη), *that they might not be preserved alive*, to experience the miserable fate of their parents. The word ζωογονεῖσθαι occurs in Gen. 6, 19. Judith 8, 19. 1 Kings 20, 31. and elsewhere.

20. ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστειὸς τῷ Θεῷ. Ἀστειός, from the dative ἄστει of ἄστει, signi-

* Thus, as we learn from travellers, the female North American Indians, on the same principle, often deliberately destroy or abandon their *female* infants, in order to save them from the miserable fate which attends the weaker sex among those and all other barbarous tribes.

ness, like the Latin *urbanus*, *city-like*, *elegant*, *polite*, as opposed to *ἀγροικος*. See Etym. Mag. Now, since the inhabitants of *towns* are supposed to excel those of the country, not only in politeness and wit, but in grace and *personal beauty*, so the word came to mean *handsome*, * as here, and in Judith 11, 23. καὶ τὴν ἀστεία ἐλθὼν ἐν τῷ εἶδει σου. See Suidas and Hesychius, as also Fisch. Prol. de Vet. Lex. 223. Thus Philo 60⁴ A. speaking of Moses, says: γέννηθεις οὗτος ὁ παῖς εὐθὺς ὅψιν ἐνέφηεν ἀστειοτέραν ἢ κατ' ἰδιώτην. In the parallel passage of Exod. Symmachus has, in the place of ἀστειος, καλός. This report of Moses's beauty had even reached the heathens; as appears from Justin. l. 36, 2. (cited by Wets.): Filius ejus Moses fuit, quem præter paternæ scientiæ hæreditatem formæ etiam pulchritudo commendabat.

20. Τῷ Θεῷ. This is ill rendered *gratus Deo* by the Vulgate and some other Interpreters, who have not perceived the force of the Hellenistic idiom, which was first distinctly pointed out by Glass, Valcknaer, and other Philologists, whose matter has been thus condensed by Kuinoel:

"The Hebrews, inasmuch as the excellence of the God of nature and of all virtue is considered as supreme, used, in order to express the magnitude or pre-eminence of any thing, to adjoin to the positive, names of God, and even of the angels, which thus had the force of *adjectives*. So Ps. 36, 7. *Mountains of the Lord*. Ps. 80, 4. *Cedars of the Lord*. Cant. Sal. 8, 6, 7. *flame of God*, i. e. vehement and ardent. Apoc. 21, 11. δόξα Θεοῦ, *the highest splendour*. Sap. 16, 20. τροφή ἀγγέλων, "*angelic, excellent food*." (See Glass Phil. S. 44. and Nold's Concord. 810.)

* It should seem, however, that the earlier Greek term ἀστειος did not entirely answer to our *handsome*, beautiful; but rather to the Latin *bellus*, *pretty* (which may be paralleled by the word *smart*); since Aristot. Nicom. l. 47. (cited by Wets.) observes: τὸ κάλλος ἐν μεγάλῳ σώματι οἱ μικροὶ δ' ἀστεῖοι καὶ σύμμετροι, καλὰ δ' οὐ. With this passage Wetstein appositely compares Martial 1, 9. *Bellus homo et magnus vis idem Cotta videri; sed qui bellus homo est, Cotta, pusillus homo est.*

In the Greek writers we have not the name of God, but the adjectives θεῖος, δαιμόνιος, οὐράνιος, sometimes serving a similar purpose, and denoting personal beauty, as θεοειδής and θεοείκηλος. (See Elsner and Abresch on this passage). The Hebrews, too, are accustomed to indicate the excellence or complete perfection of any thing, by prefixing to the name of God the particle ל (to), so that לאלהים or ליהוה may be equivalent to לפני or בעיני, *before God*, in the sight of God, i. e. *judice Deo*. Thus in Jonas 3, 11. Ninevah is called עיר גדולה לאלהים, *a city great before God*, *judice Deo*, in the opinion of God. [and therefore really and emphatically so. Edit.] Thus, too, in Gen. 10, 9. Nimrod is called a hunter *great in the sight of God*. (See the note on Luke 1, 6.) And Josephus, Ant. 2, 9, 7. calls Moses παιδα μορφῇ Θεῶν, (Kuin.) which may, in English, be rendered *divinely beautiful*.

21. ἐκτεθέντα δὲ αὐτὸν κ. τ. λ. As αὐτὸν occurs twice, ἐκτεθέντα αὐτὸν may be regarded as accusatives absolute, or rather depending on some preposition as κατὰ, *quod attinet ad*. Such repetitions are, however, characteristic of the simple and popular style in all languages. Ἀναιρεῖσθαι properly means "to take up from the ground," and is used of raising or drawing sailors from the sea, or taking up corpses for burial; but sometimes, as here, of taking up *exposed children*. In all these uses there is an adjunct notion of *taking under one's care*, by the force, it should seem, of the middle voice: examples of which are given by Wetstein. The following one, adduced by Loesner, may suffice. Aristoph. Nub. v. 531. καὶ γὰρ — ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο.

22. ἐπαιδευθῆ Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων, Similar examples are adduced by Wetstein of παιδευέσθαι with the dative (an ἐν being understood); as Xen. Pæd. 1. ποῖα τινι παιδείᾳ παιδευθεῖς. Isocrates Paneg. καὶ τοῖς νεωτέροις τοιοῦτοις ἡθεσι παιδεύοντες. Plut. Apophtheg. Lacœn. p. 216 D. καὶ τοῖς ταύτης

νόμοις, ἔτι δὲ δικαιοσύνη καὶ καλοκαγαθία ἐπαιδέυσате. Pricæus compares a similar passage of Lucian Philopseud. Θαυμάσιος τὴν σοφίαν, καὶ τὴν ταιδείαν πᾶσαν τῶν Αἰγυπτίων εἰδώς, which is possibly imitated from the present passage. In *what* this *wisdom* consisted we may partly conceive from what Philo (cited by Pricæus) says of Moses, in his Life: Ἀριθμούς καὶ Γεωμετρίαν, τὴν τε ῥυθμικὴν, καὶ ἁρμονικὴν, καὶ μετρικὴν θεωρίαν, καὶ Μουσικὴν τὴν σύμπασαν, διὰ τε χρῆσεως ὀργάνων, καὶ λόγων τῶν ἐν ταῖς τέχναις καὶ διεξόδοις τοπικωτέrais Αἰγύπτιοι οἱ λόγιοι παρέδωκαν, καὶ πρὸς ἔτι καὶ διὰ τῶν συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις γράμμασιν ἐπιδείκνυντο, &c. And again, the same writer bears testimony that he was not only learned in these sciences, but in those of other nations. This knowledge, therefore, consisted of astrology, (including astronomy,) the interpretation of dreams, physic, magic (as it was called *), medicine, mathematics, &c. This wisdom was almost wholly in the hands of the Priests, who, as we learn from Diodor. Sic. 46 D. (cited by Munthe) were, in a manner, rulers of the King and royal family: περὶ τῶν μεγίστων οὗτοι προβουλεύμενοι συνδιατρίβουσι τῷ βασιλεῖ, τῶν μὲν σύνεργοι, τῶν δὲ εἰσηγηταὶ καὶ διδάσκαλοι γινόμενοι. See Herodot. 7, 164. and the other passages cited by Munthe. Kuinoel refers to Meiners on the causes of the *Castes* among the ancient Egyptians and Hindoos, in his Comment. Gott. Vol. 10. p. 184. and Walch's Obs. N. T. p. 65. seqq. Wolf refers to Adami Exerc. Exeg. 1, 95. Compare also Vitringa on Is. 19, p. 566. What a high rank the Egyptians then held for learning and science is moreover apparent from 1 Kings 4, 30. where the wisdom of Solomon, consummate as it was, is only *compared to that of the Egyptians*.†

* Namely, that part of the magical art which might innocently be practised, which is all that we are warranted in ascribing to so faithful a servant of Jehovah.

† On this subject, namely, the wisdom of the Egyptians, Wetstein has brought together an immense number of citations, of which the

In thus describing the learned education of Moses, Stephen is supposed to have followed *tradition*: at least nothing to this purpose is said in Scripture. Doddridge justly observes, that all these extraordinary circumstances relating to the birth, preservation, education, genius, and character of Moses, serve to aggravate the crime of Israel in rejecting him when he offered himself to them as a deliverer under so many advantages, and when Providence had so wonderfully interested itself in his favour. "It must have been (continues he) a self-denial which none but a lover of learning, and one who has made some progress in it, can understand, for a person of such a genius and education, in the prime of life, to leave the polite court of Egypt, and live as a retired shepherd in the Arabian desert."

22. ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. The former of these qualifications seems inconsistent with what is said of Moses in the Old Testament, namely, that he had an impediment in his speech. See Exod, 4, 10. 6, 12. And so Philo 615 B. who represents God as thus addressing Moses after he has refused the office laid upon him: μηδὲν δείσης· ἐμοῦ γὰρ ἐπινεύσαντος ἀνθρωθήσεται πάντα καὶ μεταβελία πρὸς τὸ βελτίον, ὡς μηδενὸς ἔτι ἐμποδίζοντος ῥεῖν εὐτροχον καὶ λεῖον ἀπὸ καθαράς πηγῆς τὸ τῶν λογισμῶν νᾶμα. Hence some have thought that this obstacle *was removed by the preternatural assistance of heavenly grace.*

following are the most important: *Himerius*, p. 62. who calls Egypt the μήτηρ τῶν σοφῶν λόγων. *Athen.* p. 190. who says that Helen derived much learning from the wise men of Egypt. *Aristides*, 2, 62. who calls the Egyptians the wisest of all men. And so they are called by *Herodot.* 2, 160. *Macrob.* Sat. 1, 16. *Ægyptus*, mater artium. See also *Lucian.* Vit. Auct. 3. *Valerius Max.* 8, 7. *Diog. Laert.* Plat. 3, 6. *Herodot.* 2, 84. *Strabo* 1, 43 A. *Appian.* B. C. 2. p. 854. *Aristid.* 2, 40. *Macrob.* in *Sonn.* Scip. 1, 21.

To these may be added, *Jos. Ant.* 2, 13. (cited by *Wets.*) where, speaking of Moses, whose rod was turned into a dragon, he says: καὶ λέγει (ὁ βασιλεὺς) τοῖς ἱερεῖς τὰς αὐτὰς ὅφεις αὐτῷ παρασχεῖν ὄραν, ὡς Αἰγυπτίων σοφῶν ὄντων καὶ τὴν περὶ τούτων ἐπιστήμην: at this prodigy Moses then addresses the King thus: οὐδ' αὐτὸς, ὃ βασιλεῦ, τῆς Αἰγυπτίων σοφίας καταφρονῶ.

But this idea is overturned by the *fact* that Aaron is said to have acted as spokesman for Moses. So Exod. 4, 16. "he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth."

Krebs, Loesner, Morus, Rosenmuller, and Heinrichs take *δυνατὸς ἐν λόγοις* to be synonymous with *δυνατὸς* or *δεινὸς λέγειν*, which is used of *persuasive*, and therefore powerful oratory. They quote Joseph. Ant. 3, 1, 4. where Moses is said to be *πλήθει ὁμιλεῖν πιθανώτατος* and the *δυνατὸς ἐν ἔργοις* they refer to the *miracles* of Moses. Kuinoel, however, thinks that one cannot here understand the *miracles* of Moses, nor his *writings*, nor the power of speech granted him by God when He committed to him the office of leading the Israelites from Egypt; since the context [as Doddridge has observed. Edit.] plainly shows that Stephen spoke not of Moses as a *leader of the Israelites*, but of his manner of life in the court of Pharaoh. "The formula *δυνατὸς ἐν λόγοις* (continues he) is to be understood of the *force and efficacy of his oratory* (see Krebs and the note on Luke 21, 19.); and the words may be thus paraphrased: 'oratione et rebus gerendis pollebat, vi persuadendi animis flectendi præditus erat, consilia optima dabat, et in rebus gerendis fortissimus erat.'" Upon the whole, I must prefer this interpretation, which is nearly the same with that laid down by Dr. Hammond, who paraphrases thus: 'He was a person of great abilities above other men, both for speaking (viz. in respect of eloquence and power of speech, though, for the manner of utterance, he had some stammering in his speech) and also for managing his business. Very able both to give counsel, and to act any great affairs.' After the same manner, too, Doddridge explains it to mean such a weight and solidity in his counsels and speeches as may be very consistent with the want of a flowing elocution. See Archbishop Newcome. Chrysostom seems to refer the expression solely to learning,

since he paraphrases thus : καὶ παιδεία καὶ γράμμασιν. I suspect, however, an error, and would read πράγμασιν : the words are (as every critic knows) perpetually confounded. I wonder that none of the Commentators should have thought of comparing a similar expression of Thucyd. 1, 138. (speaking of Alcibiades) ἦν γὰρ βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας. and especially 1, 139. (speaking of Pericles) λέγειν τε καὶ πράσσειν δυνατώτατος. Markland, too, cites a similar one from Demosthenes. Whether the ἔργοις refers (as some think) to Moses's successful *generalship* in a war against the Æthiopians (narrated by Joseph. Ant. 2, 5.) is, to say the least, very uncertain.

23. αἷς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος. I do not remember to have seen any expression of this kind in the Classical writers, and I suspect it is Hellenistical. With respect to the *fact*, it is not founded on any testimony of *Scripture*, but solely, as it seems, on Jewish tradition ; since of this there are many vestiges yet remaining in the Rabbinical writings. See the passages adduced by Wetstein. On ἀνέβη εἰς τὴν καρδίαν (scil. διαλογισμὸς) see the note on Luke 24, 38.

23. ἐπισκέψασθαι properly signifies to look at, or upon ; 2dly, *inviso*, *visito* (as we say, *to go to see any one*), *to visit* ; and 3dly, to *see their situation*, and, from the adjunct, relieve their wants. Hence it sometimes, as here, signifies, in a general way, to *succour*, *assist*, *defend*, &c. ; so also in Acts 15, 14. Heb. 2, 16.

24, 25. ἀδικεῖσθαι, to be beaten. By this word the Sept. have expressed the Heb. נָכַח in Is. 10, 20., but in a parallel passage (Exod. 2, 11.) by τύπτειν. (Kuin.) It properly signifies to be injured or aggrieved ; as in Thucyd. 1, 6. 11, 20. 5, 38. See also Wetstein.

24. ἡμύνατο. Subaud τῷ ἀδικουμένῳ or αὐτῷ. Ἀμύνεσθαι, with an *accusative*, signifies to *ward off*, *resist* ; with a *dative*, to *defend*. Examples occur in

the best Classical writers; especially Thucydides. Ἐποίησεν ἐκδίκησιν. An Hellenistic phrase for ἐξεδίκει. Καταπονούμενον. Καταπονέω properly signifies to *wear* down (κατὰ) or *out* with labour, ill treatment, affliction;* as in 2 Macc. 8, 2. ἐπὶ τὸν ὑπὸ πάντων καταπονούμενον λαόν.

24. πατάξας τὸν Αἰγύπτιον, *smiting*, i. e. (as we find from the context) *slaying* the Egyptian. So the Heb. נִכַּח and πατάσσειν in Matt. 26, 31. τὸν φρύνικον ἐνὸς τῶν περιπόλων ἐν ἀγορᾷ πατάξαντος ἐγχειρίδιῳ καὶ διαφθείραντος. That Moses intended to *slay* the Egyptian cannot be *proved*. His wrath, however, was justly excited by the ill treatment of one of his fellow countrymen, and the act was justifiable, on the ground that, living under a tyrant who afforded them no legal protection, they had thereby returned to a state of nature, and were at liberty to use its rights. Now Grotius on this passage and L. 11. de Jure B. & P. C. 20, 8. says that the law of nature gives this right to an innocent person, and whoever is defending him: so that Whitby seems to be mistaken in supposing that it would not have been justifiable except on the ground of Divine impulse. In the Pentateuch the action is neither praised nor blamed.

25. ἐνόμιζε δε συνιέναι—συνῆκαν, i. e. *would have understood*. They *might* have known that the time drew near which God had predetermined in his promise to Abraham, in a prediction which might probably be delivered down by tradition, and which would be

* Kuinoel says, it is especially used of those who labour under *sickness*; and he might have cited Diog. Laert. 5, 68. (ap. Wets.) ἐτελεύτησε νόσῳ ποδαγρικῇ καταπονηθεὶς. I add Thucyd. 2, 51. (speaking of those sick of the plague), οἱ διαπεφευγότες — τὸν πονούμενον φκτιζόντω, where the Scholiast explains, τὴν ἀσθένειαν. I wonder none of the Editors should have seen that τὴν ἀσθένειαν ought to be altered to τῇ ἀσθενείᾳ. The ν and the iota adscriptum are perpetually confounded. Πόνος is in the earlier Greek writers used of *pain* (which probably is thence derived), *sickness*. See the note on Apoc. 16, 10 & 11. It here seems to mean *worsted*, *aggrieved*, *evil treated*.

more like to be remembered under their oppression, as the Patriarchs had, in dependance upon it, directed that their bones should continue unburied in Egypt. And when they saw a person with so much dignity, authority, and influence, whom God had so wonderfully preserved, interposing in this generous and heroic manner, which plainly showed that he, in good earnest, intended at all hazards to do his utmost for their deliverance, it would have been highly reasonable for them to have taken occasion, from this action of his, to enter into some treaty with him relating to it. (Doddridge.)

25. *δίδωσιν σωτηρίαν* has the air of an Hellenistic phrase; but an example of it is cited by Wetstein from Demosthenes *pro Corona*.

26. *τῇ τε ἐπιούσῃ ἡμέρᾳ*, *the morrow*. So Glass, *Crastinus*; *ἐπιων*. T. Mag. and Herodian say that *ἡμέρᾳ* ought not to be added. But this is refuted by the examples from Herodotus, Appian, and Thucydides, cited by Wetstein. Yet it is probable that in the latter ages the substantive was almost always omitted, just as we now omit *day* in *to-morrow*; though our ancestors expressed it.

26. *ᾧφθῃ αὐτοῖς*. There is here an occasion to read *ἀλλοῖς*, with Valcknaer, since *αὐτοῖς* is to be referred to the preceding *ἀδελφός*. The construction has somewhat perplexed the Commentators: but it is best explained by Markland, who accounts it as a use of the plural for *some*, or a *part* of certain persons before spoken of; and he instances Joh. 6, 49. *πατέρες ὑμῶν*, "*some of your fathers*," and other passages. Now the *some* must *here*, by the context. (see ver. 27.) and Exod. 2, 13. be understood of *two*. Kuinoel observes that *ᾧπτεσθαι* is used of those who *superveniunt*, *come unexpectedly*, like *ἐφιστήμι*. The *μαχομένοις* might mean, and is by some explained, *disputing*; but the words of Exod. oblige us to interpret it of *blows*; as in Jam. 4, 1.

26. *συνήλασεν αὐτοὺς εἰς εἰρήνην*. *Συνελαύνω* properly signifies to compel to go anywhere, by encir-

cling and hedging in a person, and urging him forward, leaving him no other way. But it is used, especially by the later Greek writers, of *compulsion generally*; as in Plut. 716 B. (cited by Wets.) ἐν ᾧ τότε συνελασθεὶς ὑπὸ χειμῶνος εἰς ἑπαυλιν ἀνθρώπου πένητος. 2 Macc. 4, 42. πάντας δὲ εἰς φυγὴν συνήλασαν. Sometimes, however, as here, it is used of *compulsion metaphorically*, and, like ἀναγκάζειν, of *moral compulsion, strong persuasion*, and earnest remonstrance (see Luke 14, 23. and Matt. 14, 22. and the notes). The sense is therefore this: "He strongly urged them to reconciliation." Neither is it necessary to understand "the attempt or will for the action;" as is done by Grotius, Valcknaer, and Kuin.

26. ἄνδρες, ἀδελφοὶ ἔστε ὑμεῖς. Pricæus compares *Fabian Papyr. in Sen. Controv.* Quæ tanta vos fert ira, cùm una stirps idemque sanguis sitis? And *Simplicius*, in cap. 37. Epict. Εἰ κοινὴ μήτηρ ἢ πόλις, μητρὶς οὖσα καὶ πατρὶς, δῆλον ὅτι κατὰ τοῦτο ἀδελφοὶ πῶς εἰσὶν οἱ πολῖται.

27. ἀπάσαστο αὐτὸν, *thrust him back*. So the Sodomites to Lot, "stand back." It *may*, however, be taken metaphorically for "he rejected his interference:" and in this sense the word occurs in the best authors; as, for instance, Thucydides. So *infra* ver. 39. ἀπάσαντο, scil. Μωσὴν.

27. τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; This has the air of a proverbial expression, and reminds one of what the Sodomites said to Lot (19, 9.): "this fellow came in to sojourn, and he will needs be a *judge*. To the present passage there seems an allusion in Luke 12, 14. τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; So Appian, *Tyan. Epist.* 59. sub. init. εἰ μὴ περιέργος ἦς, οὐκ ἂν ἦς ἐν τοῖς ἀλλοτρίοις πράγμασι δίκαιος, i. e. δικάστης.

29. ἐν τῷ λόγῳ τούτῳ, *at this saying*, or *because of this saying*. Ἐν is for διὰ; as in Matt. 6, 7. Nor was his fear groundless; for (as we learn from Exod. 2, 15.) Pharaoh, as soon as he knew that Moses acted the patron and advocate of the Israelites,

sought him out for punishment. Moses fled, because he perceived that the time for delivering the Israelites from the Egyptian bondage was not yet come. Μαδιάμ was a district of Arabia; on which see Ros. Schol. in Exod. (Kuin.)

30. ἐτῶν τεσσαράκοντα. See the note on ver. 28. Ἐν τῇ ἔρημῳ τοῦ ὄρους Σινᾶ, &c. In Exod. 3, 1. this vision is said to have appeared to Moses near *Horeb*. But, in fact, there is no opposition; since the mountain had a *double top* [like mount Parnassus. Edit.]; and of the two peaks one was called Horeb, the other Sinai. Thus Pietro de la Valla, in his second Epistle written at Cairo, says: "Duo sunt montes uno in loco, Horeb et Sinai, qui ambo nascuntur, ut ita dicam, ex radice unâ, et dividuntur postea jugis, quo altius adscenditur. (Kuin.)

30. ἐν φλογὶ πυρὸς βάτου. A sort of Hebrew pleonasm for "in the burning bush." The Hebrew שֶׁן-תַּלְבַּל, φλόξ πυρὸς, is equivalent to πῦρ φλογὸς, שֶׁן-תַּלְבַּל, in Ps. 104, 4. where the Sept. has πῦρ φλέγον. See also 2 Thess. 1, 8. Hebr. 1, 7. (Kuin.) I purposely forbear to notice the speculations of recent Commentators on the *nature* of the burning bush; some of whom, endeavouring to account for it on natural principles, suppose it to have been a *meteor*. Others think that the bush was touched by lightning. But, supposing it were so, how are we to account for the bush's *not burning*? Certainly *this* must have been altogether *preternatural*; and well it were if some who call themselves theologians would learn a lesson even from the Heathen sages, whom they profess so much to admire. Thus in Pind. Pyth. 10, 76. ἐμοὶ δὲ θαυμάσια, Θεῶν τελεσάντων, οὐδὲν πότε φαίνεται ἔμεν ἄπιστον. Arrian, Expr. Alex. 5, 1, 2.* Eurip. Bach. 181. οὐδὲν σοφισώμεσθα

* Arrian. Expr. Alex. 5, 1, 2. οὐκ ἀκριβῆ ἐξεταστὴν χρὴ εἶναι τῶν ὑπὲρ τοῦ θείου ἐκ παλαιῶν μεμνημένων. Τῷ γὰρ τοι κατὰ τὸ εἰκὸς ἐκτιθέντι οὐ πιστὸν, ἐπειδὴν τὸ θεῖον τις προσθῇ τῷ λόγῳ, οὐ πάντῃ ἄπιστα φαίνεται, " hoc tantum censuerim, ea quæ de diis veteres fabulis suis conscripsere, non esse nimium curiosè peruestiganda.

τοῖσι δαίμοσιν. And 313. νῦν γὰρ πέτει τε καὶ φρονούν οὐδὲν φρονεῖς. And 371. τὸ σοφὸν δ' οὐ σοφία, Τὸ τε μὴ θνητὰ φρονεῖν βραχὺς αἰὼν· ἐπὶ τούτῳ δὲ τίς ἂν μεγάλα διώκων τὰ παρόντ' οὐχὶ φέροι; ~~μαυρομέναν~~ εἶδε τρόποι καὶ κακοβούλων παρ' ἑμοῦ φαστῶν. Such sentiments as these were passing through the mind of *Horace*, and perhaps some of those very passages (especially those of Eurip. Bacch.) when he wrote the exquisite ode beginning with "Parcus Deorum cultor et infrequens *Insanientis dum sapientiæ* consultus erro. Indeed I have observed not a few imitations in Horace of the Bacchæ of Euripides, (a drama whose excellence is little appreciated;) and also in Pindar, whom he not unfrequently imitates.

31. προσερχομένου δὲ αὐτοῦ κατανοῆσαι. Subaud ὥστε, or εἰς τὸ. Κατανοῆσαι usually signifies to, as it were, *think down, subdue in one's mind, perceive, understand*: but here, to *examine*. For (as Grotius observes) verbs of the internal and external senses are often interchanged. Kuinoel, Krebs, and Loesner, adduce examples from Xen. Cyr. 2, 4, 3. & 2, 2, 28. Joseph. Ant. 5, 1, 2. Indeed it is a signification of very frequent occurrence in the Greek writers. The κατὰ in κατανοῆσαι, to *examine*, has the same force as in καταβλέπω, and seems to allude to the stooping posture which usually accompanies the close examination of any object.

32. ἐντρομος δὲ γενόμενος. It was the common opinion in those times (and indeed in all antient ones) that the *sight* of any deity or angel was unlucky, and ominous of evil. See the note on Matt. 28, 9. Luke 5, 8 & 9. John. 20, 17. Acts 5, 1. So Hom. Il. v. 131. χαλεποὶ δὲ Θεοὶ φαίνεσθαι ἐναργεῖς. (Kuin.) One may compare with ἐντρομός the similar word ἐκφοβός, both which are conjoined in Hebr. 12, 21.;

Scripta enim quibus merito fides derogari posset, quando numinis alicujus mentio accedit, fit ut non omnino incredibilia esse videantur." Pausan. 10, 4, 4. τὰ παράδοξα ἀπίστους εἶναι τῶν ἀνθρώπων, οἳ ἂν μὴ παρὰ τὸν αὐτῶν γένηται βίον θεάμασιν ἐπιτυχεῖν λόγον μείζουσιν.

which are equivalent to our expression, "to be all in a tremour," or fear.

33. λῦσον ὑπόδημα. — ἁγία ἐστίν. In all ages, and among all nations, cleanliness in the celebration of sacred rites has been thought especially requisite; and, in order effectually to secure this, it was usual to direct that the shoes or sandals of the worshipper should be taken off previous to his entrance into a sacred edifice. And as *kings*, being god's vicegerent's, claimed much of the honour due to Him, so it was sometimes forbidden to approach *them* without a similar mark of respect. The custom was probably one of remote antiquity, and prevalent even as early as the time of Moses. Indeed we find it even yet in the East, where customs never change (see Archbishop Newcome); and as it was a strict injunction of Pythagoras *θεῖον ἀνυπόδετον, καὶ πρὸς ἱερὰ προσιέναι*, so it was doubtless borrowed by that philosopher, together with his other institutions, from Egypt, whither it had passed from Hindostan, &c. That the custom prevailed in the *East*, we learn from the *Rabbinical* writings, and that it passed in some degree into the *West* we gather from the *Roman* authors; examples from *both of whom* are given by Wetstein.*

34, 35. ἰδὼν εἶδον, &c. *planissime cognovi*. Valcknaer renders: "I am thoroughly acquainted with."

* The most important of these are the following: *Ovid. Fast.* 6, 347. *Huc pede matronam vidi descendere nudo.* *Tzetzes*, on *Lycophron*. 1141. *ἰερεῖαι ἐγένοντο—οὔτε τοῦ ἱεροῦ ἐξήρχοντο, εἰ μὴ νύκτωρ, ἦσαν δὲ κεκαρμέναι, μονοχίτωνες, καὶ ἀνυπόδετοι.* *Solinus*, 17. *Ædem numinis præterquam nudus vestigiæ nullus licito ingreditur.* *Juvenal* 6, 158. *Observant ubi festa ihero pede sabbata reges.* *Maximus de Proclo*: *ὑπολυσάμενος αὐτόθι, ἃ ἦν αὐτῷ, ὑποδήματα ὁρώντων ἐκείνων, τὴν θεὸν ἡσπάζετο.* *Schemoth. R.* 2. 937. *Pirke Eliezer*. 40. *Hinc dicunt, quicumque stat in loco Sancto, debet exuere calceum suum.*

I am inclined to think there is an allusion to this custom in 1 Kings 21, 27. "Ahab fasted, and lay in sackcloth, and *went softly*:" and Is. 38, 15. "I shall go *softly* all my years in bitterness of soul." For those who are unshod may emphatically be said to go softly.

This idiom, by which there is added to the verb a cognate participle, is commonly termed a Hebraism, and is undoubtedly of Oriental origin. Compare Exod. 3, 7. Hebr. 6, 14. εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. 1 Macc. 5, 42. δυνάμενος δυνήσεται. Yet it has been strongly maintained by the defenders of the purity of the style of the New Testament that this is good Greek; and undoubtedly this point has been established by Pfochen, Stolberg, &c. to the discomfiture of Gataker and his associates. Among the examples brought forward are Herodot. 4, 23. καταφεύγων καταφύγη. Arrian, Hist. Ind. 4, 15. ὃν τοὺς μὲν αὐτὰς ἰδὼν οἶδα. Lucian, Dial. Prob. & Mund. ἰδὼν εἶδον ἀλλὰ, &c. cited by Wetstein. Kuinoel refers to Glass, Phil. Sacr. 277., Vorstius de Hebr. 611 seqq., Raphel on this passage, and Hemsteruchius on Lucian, 1, p. 300. Many more passages are appealed to by the above critics, but few of them are to the purpose, and of the passages just referred to some question is raised respecting the purity of the reading in the one from Lucian. Be that, however, as it may, it is not three or four, or half a dozen passages, anxiously hunted out of the whole of the Greek Classics, that will prove any idiom to be agreeable to the *usage* of the best writers; neither is it a few Atticisms found here and there in the New Testament that will prove its style to be Classical. The idiom now in question is, I have no doubt, of Oriental origin, and the few examples which remain may be reckoned among the other faint vestiges of the Oriental origin of the Greek language. As a proof of this, the best established examples of the idiom are found in the most *antient* writers, and in the Ionic and other *antique dialects*. Certainly many of the Scriptural examples of the idiom are such as no Greek Classical writer would ever have used; as Hebr. 6, 14. εὐλογῶν εὐλογήσω σε. And Habak. 2, 4. where Aquila has ἐρχόμενος ἐλεύσεται, *he shall surely come*. Besides, most of them are to be traced up to some specific passage of the Hebrew of the

Old Testament. After all, why the critics above adverted to should continue to hold any idiom formed from the most antient and venerable of all languages (and what they term the *sacred* one) in such abomination, I know not. And why (to use the words of Valcknaer) should complete *purity of style* be so contested for in a book where we look for *majesty of things*, which needs not to be dressed out in all the ornaments of mere human compositions.

34. τὴν κάκωσιν. Of this word Wetstein cites an example from Plutarch; to which I add Thucyd. 7, 4. & 82, 2, 43.

34. καὶ κατέβην ἐξελεῖσθαι αὐτοὺς, "I am come down in order to deliver them." Here we must, as often, subaud ὥστε or εἰς τὸ. Kuinoel takes occasion to observe that the antients supposed the Deity acted much after the manner of men: which, however, may be doubted. Such expressions (uttered ἀνθρωποπαθῶς) were often resorted to from *necessity*, had their origin in *human ignorance*, and were used in deference to *human weakness*. Kuinoel cuts the idea down to "iis auxilium feram." Against such sort of criticism (which when applied to *Classical* authors is always *tasteless*, and in respect to the Sacred writers not unfrequently *irreverent*) it cannot be improper, nor perhaps unseasonable, for me to caution students.

35. τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο — τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν. Λυτρωτὴν, a redeemer, liberator, answers to the Hebr. מוֹשִׁי, in Ps. 19, 15. It properly denotes one who redeems any one from captivity by paying the λύτρον, or price of his freedom. Here Doddridge observes, that as the terms of high respect in which Stephen, through the whole of his discourse, speaks of Moses, tended to show how improbable it was that he should have spoken contemptibly of him, as the witnesses pretended; so this circumstance of the Israelites having rejected him whom God had appointed to be a

ruler and redeemer, intimated how possible it was that Jesus, whom they had lately rejected, might nevertheless be constituted a Saviour by the Divine determination.

36. οὗτος, *ille, vir ille magnus*. Ἐρυθρὰ θαλάσση, i. e. the Red Sea, or rather Erythræan Sea, or Arabian Gulph. So the Hebr. הַיָּם הָאֵדֻמִּים. It is by some thought to have derived its name from the weeds which abound in it, and tinge the water. Others however deny this. See the writers on Scripture Geography, Calmet, and others, including Mr. Horne's Introduction.

38. γενέσθαι μετὰ τινός denotes "versari cum aliquo, to hold converse or communication with." But the present γενέσθαι μετὰ τοῦ ἀγγέλου καὶ (μετὰ) τῶν πατέρων, signifies to be an *internuntius*, or mediating interpreter between God and the people, μεσίτης. (Compare Gal. 3, 19.) By ἡ ἐκκλησία many Commentators, as Grotius and Heinsius, understand the whole Israelitish assembly. But (as Krause observes) the article τῇ shews that it denotes some *certain* assembly; and from the whole of the context it clearly appears that we are to understand the assembly congregated at Mount Sinai, on the promulgation of the Law. On μετὰ τοῦ ἀγγέλου see the note on ver. 53. (Kuin.)

38. ὃς ἐδέξατο λόγια ζῶντα, δοῦναι ἡμῖν. As the subject is plainly the promulgation of the Law, by λόγια τοῦ Θεοῦ (answering to the Hebr. דְּבָרֵי יְהוָה in Ps. 139, 38 & 58. and Numb. 24, 4.) are meant any *divine oracles*. See the examples in Raphel, Obs. Polyb. Now this, in respect of the context, is to be understood of promises and Divine precepts. They are moreover said to be ζῶντα, which Piscator, Alherti, and Heumann, explain *delivered vivā voce*. But this signification is unauthorized. Others, as Heinrichs, explain ζῶντα, *valid, strong, efficacious*, quoting Hebr. 4, 2. where the Apostle speaks of the Divine threatenings, which will assuredly have their event, and Soph. Œd. Tyr. 481. where by παντεῖα ζῶντα are meant *oracles of certain fulfilment*. Now

ζῆν is, not unfrequently, used metaphorically of what *flourishes*, exerts its force, &c. and Morus would explain ζῶντα “*efficacious* for procuring rewards and blessings.” But there is no need to resort to any such *ambages*. Ζῆν is often, in the Sept. and New Testament, equivalent to ζωοποιεῖν; as in 6, 51. where see the note, and Hebr. 10, 20. where ὁδὸς ζωῆς is explained by Theophylact ζωοποιούσα, εἰς ζωὴν αἰουσα. And in Deut. 32, 47. the Law is said to be ζωή, *salvation*. Therefore λόγια ζῶντα are *præcepta saluberrima*. (Kuīn.) In this last mode of interpretation I must acquiesce. It had been long ago brought forward by Drusius, Beza, Vatablus, and Grotius, (confirmed by the Vulgate, *vivifica*); as also by Pearce, Valcknaer, and Schleusner. Now λόγιον denotes an oracular response delivered in *prose*, χρησμὸς one in *verse*. So Thucyd. 2, 8. πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ χρησμολόγοι ἦδον. The name λόγια came at length to denote the Scriptures. So Procop. 153, 17. who mentions τὰ Χριστιανῶν λόγια.

39. ὁ οὐκ ἠθέλησαν ἀπήκοοι γενέσθαι, “to whom, nevertheless, our forefathers would not yield obedience.” This is observed by Stephen once and again; and he insists upon it largely, that they might see it was no new thing for Israel to rebel against God, by rejecting deliverers sent from him. (Doddr.) On the expression ἐστράφησαν ταῖς καρδίαις the Commentators are not quite agreed. The Vulg., Beza, Pisc., Vatab., Hammond, Morus, Rosenmuller, and others, interpret, “they were intent on returning into Egypt, their mind dwelt on returning thither.” See Exod. 16, 3. 17, 3. Others, as Grot., De Dieu, Pearce, Heinrichs, and Kuinoel, take the words in a figurative sense to denote “they meditated a return to the idolatries and sensual gratifications of Egypt.” “And this (observes Kuīn.), since mention is immediately made of idol worship.” “Now (continues Kuīn.) at the time when the Israelites sought of Aaron that he would make them a golden calf, they did not meditate a return to Egypt, but meant to

go on their journey. Nor can it reasonably be objected to this interpretation that we do not read in the Books of Moses that the Israelites worshipped idols in Egypt. For Moses has not related *all* that happened to them there or in the desert, other circumstances being recorded in other Books of the Old Testament. But that the Israelites had worshipped idols in Egypt, is clear from Ezek. 20, 7, 8, 24. which passage exceedingly confirms the present interpretation.

40. ποιήσον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν. By θεοὶ are meant *images* of Gods, and Grotius observes that the Egyptians (as we learn from Jambl. and other writers) held the opinion that there were various degrees of gods, and that by the inferior even the superior *attrahi in simulachra* [by which, I suppose, he means *were drawn to worship them*. Ed.]: and therefore, he says, the *plural* is put here and in Exodus. But I assent to Kuinoel, that as we find Aaron made but *one* such image, and as in the Hebrew we have אלהים, a word of plural form, but singular sense, so here we are to understand only *one* God, an image of a God.

40. Οἱ προπορεύονται ἡμῶν. It seems to have been the custom among the Oriental nations of antiquity, for the images of the Gods to be borne before the people in journeys or military expeditions, or in going out to battle; since they imagined that by so doing they should the more effectually enjoy their guidance, protection, and support. See Numb. 10, 33. compared with Deut. 31, 8. 1 Sam. 4, 3. 2 Sam. 3, 21. and Wesseling on Diodor. Sic. 20, 65. (Heinrichs, Krause, & Kuin.) I know not what Markland means by saying, “There is something foolish and absurd in the very expression, *make us Gods who shall go before us*. Stephen undoubtedly intended it as a sneer!”—Davius sum, non Œdipus.

40. ὁ γὰρ Μωϋσῆς οὗτος — τι γέγονεν αὐτῷ. Here we have an idiom common both to the Hebrew, Greek, and Latin, nay, even the modern languages,

namely, an *Anacoluthon* (as says Beza) or (as Piscator, Grot., Wolf, and Kuinoel contend) an *antip-tosis* or *enallage* of case, by which the nominative absolute is put for the dative (τῷ Μωϋσεὶ τούτῳ οὐκ οἶδαμεν τι γέγονεν*). It is, in translating, filled up by a *quod attinet ad* "as for," &c. The idiom seems to be of Oriental origin. For, as Valcknaer observes, the Eastern writers are accustomed to place nominatives absolute at the beginning of sentences. For examples see Glass Phil. p. 68., Bos Ellipsis, Wetstein, and Valcknaer.

41. ἐμυσχοποίησαν. This word is, by the Sept., (like many others) so formed as to express by one compound word two simple Heb. ones (namely עיר עֵל (city) and שׂוֹר (bullock) are used promiscuously. (Grot. & Deyling Obs. p. 4, 425.) When Moses had departed, and the cloud was no longer discovered, unless, perhaps, on some peak of Mount Sinai, the Israelites thought that Moses was dead, and that God was no longer pleased to give them laws, but left them liberty to form some for themselves. (Le Clerc on Ex. 33, 1.) Now since they had seen that divinities were by the Egyptians worshipped under certain *forms* and *images*, they were induced to use a golden, or gilt, calf, or ox, for a symbol of the true God (compare Ex. 33, 5.); wherein they transgressed the express commandment of God, *not to worship Him under any image*. (See Exod. 20, 4.) Under the figure of *Apis* (who was a bullock), we may observe, the Egyptians worshipped *Osiris*, who formerly was an Egyptian king, and was supposed to have invented or introduced agriculture, horticulture, &c. That the *ox*, which, among the ancients, was a symbol of agricultural labour, was, to the Egyptians, a symbol of *Osiris*, we learn from Plut. de Is. & Osin, p. 366. On the worship of Osiris by the Egyptians Tibull. 1, 7, 27. says:

* This is better than making it, with Markland, a mere elliptical sentence, to be filled up thus: οὐκ οἶδαμεν τι γέγονεν αὐτῷ (ὅς ἐστιν) ὁ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν, &c.

Primus aratra manu sollerti fecit Osiris, Et teneram ferro sollicitavit humum, &c. See also Herodot. 3, 27. seqq. Plin. H. N. 8, 46. Selden de D. Syr. 1, 4. Bochart Hierog. P. 1. L. 2. C. 34. Jablonski Panth. Ægypt. t. 1. p. 122 & 258. seqq. Braun Select. Sacr. 388. Deyl. ubi supra, and Munthe in loc. (Kuin.) Bp. Pearce, however, maintains that this was not in imitation of Apis, whom they had worshipped in Egypt. "It may (continues he) be made to appear highly probable, that Apis was not known in Egypt so early as when the Israelites were there. See Sir Isaac Newton's Chron. C. 2. *on the Empire of Egypt*. But however that was, we read in Exod. 12. 12. & 18, 10, 11. and Numb. 33, 4. that the Israelites were brought up out of Egypt in opposition to the Egyptian gods, and with their destruction: and therefore it seems very plain that the Israelites did not make this calf, which they said (Exod. 33, 4.), *was the God which brought them up out of the land of Egypt*, in imitation of any of the Egyptian gods, which, as they knew, their God had at that time destroyed."

41. καὶ ἀνήγαγον θύσιαν τῷ εἰδώλῳ. Ἀνάγειν signifies properly to *bring up, lay upon*, and is, in the Hellenistic writers, used to denote *laying the victim on the altar*, which was always *raised* (hence βωμὸς and *altare*, which denote this). This form of speech seems derived from the Hebrew; since we find *העלה* to *raise* followed by *עולה* *offering* in Judg. 6, 26, 2 Paral. 39, 21. Hence it is found in Philo and (as are many other words and phrases of Oriental origin) in Herodot. 2, 60.; as also in Heliodor. (10, p. 457.), himself an Alexandrian writer. But this will not prove it to be, properly speaking, a Classical phrase.

41. καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν, i. e. "they celebrated sacrificial feasts to the idol, and rendered to it the homage due to God only." For εὐφραίνεσθαι, which properly denotes to indulge oneself in hilarity, is applied *especially* to religious

feasting and rejoicing. See the note on Luke 13, 24. and compare Exod. 32, 6. where the words are descriptive of a feast day.

42. ἔστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν, &c. Commentators are not quite agreed on the sense of ἔστρεψε, which De Dieu, Glass, Morus, Dindorf, Pearce, Rosenmuller, and others, closely connect with παρέδωκεν, and assign to it (by a sort of Hebraism) the force of an adverb, as *rursus*. But to this it is justly objected that we do not read of the Israelites having *before* worshipped the stars. There seems more reason (with others) to regard the expression as *elliptical*. Krebs would supply γνώμην, and Loesner τρόπους; though he thinks that ἔστρεψε may be put for ἐστράφη, since verbs active have often a passive sense. He might have added a *middle* or *reflective* one; in which case there is an ellipsis of ἐαυτὸν: and, indeed, verbs signifying to *turn*, are, in almost all languages, used either in an active or neuter, passive or reflective sense. So that ἔστρεψε may be rendered, "turned himself." But the context and the circumstances of the case oblige us to understand this of turning *away*, aversion, &c. and therefore I assent to the interpretation of the Syr., Casaub., Beza, Pisc., Grot., Hammond, Doddridge, Wets., Krause, and Kuinoel, *aversus est*: thus becoming (says Beza) from a kind Father, a righteous Judge. Now *turning the face from* is a common Hebraism denoting *aversion*. Therefore the words may be thus paraphrased: "turned himself from them, and suffered them to be polluted with idolatry and vice."

42. Παρέδωκεν αὐτοὺς λατρεύειν τ. σ. τ. ο. As a punishment, and in order (as Doddridge observes) to visit one sin by letting them fall into another, the Almighty permitted them to be more and more enslaved to superstition and idolatry; inasmuch that they worshipped the stars. Παρέδωκεν is well rendered in our English Version *gave them up*. Here Kuin. observes (from Glass Phil. S. 284.)

that the Hebrews and all the Eastern nations often used active verbs in respect of those who are not *authors* of any action, but only *give occasion* for the commission of it, at least do not hinder it. “ Besides (continues Kuinoel) the Hebrews attribute whatever happens in the world, even though it be only by the *permission* of God, to His operation and agency. See Ez. 20, 25. Rom. 1, 24. where see Kopp. Παρέδωκεν has therefore been well explained by Chrysostom and Theophylact *είασε, suffered, permitted*. Grotius observes that this is not to be referred to the time in which they were in the desert, but after that period.

42. Στρατιὰ τοῦ οὐρανοῦ, in the Sept. answers to the Heb. צְבָאֵי הַשָּׁמַיִם in 2 Paral. 33, 5. Jer. 19, 13. 33, 22. where the *stars* only are meant, and in 1 Kings 22, 19., where it signifies *angels*. In the former sense it is used by Philo: ex. gr. de Op. M. p. 27 & 38. (cited by Wets.) οἱ γε μὴν πλάνητες, ἡ γ’ ἀντὶρρόπος στρατιὰ τῆς τῶν ἀπλανῶν. & 806 D. (cited by Loesner) ἀναβλέψασα εἰς αἰθέρα εἶδεν ἥλιον καὶ σελήνην καὶ πλανήτας καὶ ἀπλανεῖς ἀστέρας, τὴν ἱεροπρεσ- τὰτην οὐρανὸν στρατείαν. It is also found in Luke 2, 13. where see the note. I add Arrian Exp. Alex. 7, 20, 1 & 2. λόγος δὲ κατέχει, ὅτι ἤκουεν Ἀράβας δύο μόνον τιμᾶν θεοῦς, τὸν Οὐρανὸν τε καὶ τὸν Διόνυσον τὸν μὲν Οὐρανὸν τὸ αὐτὸν ὁρῶμενον, καὶ τὰ ἄστρα ἐν οἷς ἔχοντα τὰ τε ἄλλα καὶ τὸν ἥλιον, ἀφ’ οὗ μεγίστη καὶ φανοτάτη ὀφέλεια ἐς πάντα ἔκει τὰ ἀνθρώπεια. Διόνυσον δὲ, κατὰ δόξαν τῆς ἐς Ἰνδοὺς στρατίας.

42. καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, i. e. the twelve *minor* prophets, which, it seems, were usually bound in one volume. (See Sir. 49, 10.) And yet that it was *sometimes* otherwise we may gather from Luke 4, 17, (Zieger, Pisc., Pearce, & Kuin.) The passage is from Amos 5, 25.

42. Μὴ σφάγια καὶ θυσίας προσηνέγκατέ, &c. The interrogation μὴ (like the Heb. הֲ.) is itself to be taken negatively. For (as Rosenmuller truly observes), in the passage of Amos, the הֲ interrogative,

when prefixed to an affirmative sentence, has the force of a strong negation. But from the Books of Moses it appears that the Israelites in the desert *did* offer sacrifices to God. (See Exod. 24, 4. seqq. Numb. 7, 9.) To remove this difficulty, the Commentators have devised various modes of interpretation (see Dath and Bauer in loc.), most of them far-fetched, as well as that of Lightfoot, Sanctius, and Michaelis, who explain the words of sacrifices voluntarily offered up, or which were seldom or never brought to the tabernacle of Jehovah. Morus, Rosenmuller, and Heinrichs, interpret thus: "was your worship bestowed on me at all times *from the heart*? Nay (καὶ. see Glass Phil. S. 604.) ye turned aside to the worship of the stars also." So Cor. 9, 9. μὴ τῶν βοῶν (scil. μόνον) μέγει τῷ Θεῷ. And this seems to have been the mode adopted by Wetstein* who compares *Menander* ap. Athen. 4. p. 146 E. αἷς θύουσι δὲ οἱ τοιχώρυχοι κοίτας φέροντες σταμνί', οὐχὶ τῶν θεῶν ἕνεκ' ἀλλ' ἐαυτῶν τὸ λιβανωτὸν εὐσεβές, καὶ τὸ πόπανον τοῦτ' ἔλαβεν ὁ θεός, ἐπὶ τὸ πῦρ Ἄπαν ἐπιτεθέν· οἱ δὲ τὴν ὁσφῶν ἄκραν καὶ τὴν χολὴν ἔτ' ἐς τὰ βράγματα τοῖς θεοῖς ἐπιθέντες αὐτοὶ τ' ἄλλα καταπίνουσι. (Kuīn.)

I assent to the learned Commentator that this last detailed interpretation (which seems to have been devised from Whitby and Doddridge) deserves the

* And also by Whitby, who observes that the question is a strong negative, importing, that though they really did offer sacrifices as He had commanded, yet did He not accept, or look upon them as offered to Him; similar to which is the expression in Zach. 7, 5. And this is here denied (continues Whitby), 1st. Because God will accept of no worship as done unto him, which is not done unto him alone; and when any other is worshipped with him, he looks upon himself as not worshipped at all. So 2 Kings 17, 33 & 34. 2dly, Because God will not own any worship as performed to him, whilst men continue in their disobedience to his laws, and in their hearts depart from him, and incline to a worship he approves not of. Thus the Jews in Zachary are said not to *fast to him*, because they would not hearken to, or obey his words, ver. 8. and he is said to have been angry with them in the wilderness forty years, *because they erred from him in their hearts*, (Ps. 95, 10), that is (as the Chaldee explains), *they had their idols in their hearts*." Whitby.

praise of simplicity and facility: but I agree with him in *preferring* that which he has himself adopted; though, upon the whole, the *following*, compounded from that of Bp. Pearce and Kuinoel, appears to be the simplest and truest. "Did ye indeed offer to me sacrifices for forty years in the wilderness; (yes;) and yet (καὶ for καίτοι) so little real was your piety, that (in conjunction with my worship) ye raised the tabernacle of Moloch."

The words of Œcumenius 70 D. & 71 A. (partly derived from Chrysostom and other ancient Fathers) place in a strong light the exquisite contrivance of this finely adjusted defence. Ὅρα δὲ πᾶσαν τὴν δημηγορίαν, πῶς ἰσχυρῶς καὶ ἀνεπαχθῶς ἴσταται πρὸς ὅλην αὐτῶν τὴν κατηγορίαν, μονονουχὶ λέγων, ὅτι, καὶ εἶπον τότε ναὸν λυθήσεσθαι, καὶ τὰ ἔθνη καὶ τὰς θυσίας ἀλλαγῆσεσθαι, οὐδὲν εἰμι ξένον εἰρηκῶς. Μωσῆς γὰρ, εἰ μὲν μέγα φρονεῖν δοκεῖτε, ἔτη τεσσαράκοντα οὔτε θυσίας προσήνεγκεν, οὔτε ναὸν ἀνέστησεν· ἀλλ' οὐδὲ Δαυὶδ, οὐδὲ τις ἄλλων· ἐν τῷ μέσῳ, καὶ τοι κατακληροδοτουμένης ὑμῖν τῆς γῆς· ἀλλὰ καὶ οἱ προφῆται ὡς μὴ ὄντα ἀναγκαῖα ταῦτα οὕτω περὶ αὐτῶν ἀποφαίνονται. Μωσῆν δὲ νῦν πᾶς σχηματίζεσθε διεκδικεῖν, ὃν ἀπώσαντο καὶ οἱ πατέρες ὑμῶν καὶ ὑμεῖς; καὶ ἀπλῶς διὰ πάσης ἐστὶν ἰδεῖν τῆς δημηγορίας, σόφως τε ἅμα ἐπιεικῶς καὶ δριμύως τὴν κατηγορίαν αὐτῶν διολυομένην.

43. καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ. Μολοχ answers to the Hebr. מלך, a king, from מלך, to reign. Hence in the Sept. version of Amos 5, 26. מלך, your Sovereign Lord, i. e. your God, is rendered Μολοχ.* The worshippers of idols called

* It has been disputed by learned men which of the Gods or Kings the Israelites worshipped in the desert under the name of Moloch. And since Stephen has cited the passage of Amos for the purpose of showing that the Israelites worshipped the stars, it is natural to suppose some planet. Hence Grotius, Drusius, Michaelis, Gabler, and others, understand Saturn, because in Scripture human sacrifices, especially of boys, are said to have been offered to him. See Levit. 19, 21., 2 Kings, 16, 17., Jer. 32, 35. compared with 19, 5. Diodor. Sic. (20, 14.) Curt. (4, 3, 23.) Justin. (19, 1.) and Lactant. (1, 21.) relate that the Tyrians and Carthaginians offered human sacrifices to Saturn.

their Gods by the name βασιλεῖς. So Hom. ἀνακτες. Compare Jer. 47, 25. and Is. 8, 21. Thus in Is. 44, 6. Jehovah is said to be the King of his people. By the name Moloch, therefore, or some inflexion of it, various Oriental nations named their Gods, especially him whom they believed to be supreme. The same ratio may be discerned in the name Baal, or Bel (i. e. *Lord*); a generic term applied to all Gods, who were *distinguished* from each other by the addition of an epithet; and the name *Jehovah* had this in common with idols. See Hos. 2, 15 & 16., Petit, in his Var. Lect. c. 1., Spencer de Leg. Heb. 468., Wits. Misc. 486., Deyling, Obss. P. 2. p. 339., and Warnekros, in his Heb. Ant. p. 84. In the Scriptures *Moloch* is the name given to the idol worshipped by the Ammonites (see 1 kings 11, 7.) and Moabites. (See 2 Kings 3, 27.) He is by some called *the idol*, and sometimes *Baal*. See Jer. 32, 35. compared with 19, 5. Now *Moloch* was an image of hollow construction, with the face of a calf and the hands outstretched.* See Drus. ad h. l. and Wits. Misc. 492. So Jarchi on Jer. 7, 31. Moloch est idolum ex ære. Ascendunt autem eum inferius; manus habet expensas ac quodammodo elatos. Dant puerum in ejus manus; comburitur et rugit. Sacrificuli autem pulsan̄ tympanis, ne pater audiat eju-

Others, on the contrary, as Spencer, Deyling, Braun, Witsius, Kraus, Morus, Rosenmuller, Heinrichs, and others, on the authority of Theophylact (who contends that by this deity among the Ammonites was represented the *Sun*), assign the name of *Moloch* to that luminary, who, as the chief of the planets, was called *King of heaven*, and the *Moon* they called *Queen of heaven*. See Jer. 7, 18. 44, 25. [So Gen. 1, 16. "And God made two great lights, the greater light to rule the day, and the lesser light to rule the night." Edit.] And this opinion is highly probable. For the Egyptians did worship the Sun, and believed that the soul of Osiris had migrated into the Sun, and were by these worshipped with great religious veneration. See Euseb. in his Præp. Evang. l. 18, 5. and Spencer 806. Hence also the idol Moloch had the head of an ox. From Egypt the worship of the sun passed to the neighbouring nations. (See Munthe ad h. l.)

* So the Mexican idols described by Mr. Humbolt in his Antiquities of Mexico.

latum filii, et ne incalescat ipsius misericordia. Σκη-
νη, which answers to the Hebr. כִּנּוֹךְ, denotes the
case in which was contained the image of Moloch,
formed of some light and portable material, and of
very moderate size, so as to admit of being conveyed
and set up, or hidden, as occasion might serve, with
little fear of discovery from Moses or the ma-
gistrates.* See Mich. Suppl. p. 1747, and Spencer
804.

Ἀναλαμβάνειν (like the Hebr. נָשָׂא in Amos) signi-
fies to raise, bear, carry on the shoulders; as in reli-
gious procession. (See Numb. 1, 50. and Joh. 31, 6.)
It appears too (as Spencer 802., and Rosenm. on
Amos, have observed) that the antients sometimes
carried about their Gods *hidden*, as tutelary genii,
but at other times took them on their shoulders, and
carried them about on beds or couches with much
pomp and formality of procession. (See Serv. on
Virg. Æn. 6, 68. and Braun Select Sacr. 497.) But
the *external* sign of worship is here mentioned in
the place of the worship itself, of which it was the
sign. So that *to bear the tabernacle* of Moloch is
equivalent to *worshipping* Moloch. The Israelites
indeed are no where in the Pentateuch said to have
worshipped Moloch, or Saturn. Hence some Com-
mentators, as De Dieu, Doddridge, and others, who
think it improbable that such idolatry could have
been practised without the knowledge of Moses,
maintain that we are to understand the words of
mental idolatry, dwelling in the mind as a taber-
nacle of the body, which the Israelites carried about
with them through the desert. See De Dieu, Wits,

* Schoettgen, adverting to the slight difference which there exists
between the Hebrew and Greek, thinks it may have arisen from a
difference in placing the vowel points. "And (continues he) as to
any difference which we cannot reconcile, that may arise from the
obscurity consequent on the rites of the antients not being fully un-
derstood. Since therefore the Holy Spirit did not deign to bestow
much care in describing them, we must be content to remain igno-
rant of them, as we are also of the nature or kind of worship paid
to the idols mentioned in 3 Kings 17, 31."

and Deyling. But there is no need to distort these words from their natural sense, or to resort to so far-fetched an interpretation, and one so foreign to the native simplicity of the words.

The covers, or cases, above-mentioned, as also the idols, were (as Michaelis observes) *very small*, something similar to those silver shrines, or models, of the temple of Diana at Ephesus, mentioned Acts 19, 24. (see Spencer 817.); so that both the case and the idol could conveniently be carried about, and moreover easily *hidden*. Besides, Moses has not recorded *all* that happened to the Israelites in the desert; since circumstances which he has omitted are found in the other Books of Scripture. See 2 Tim. 3, 8. and compare the note *supra* on ver. 39. Neither, however, was Moses without a suspicion that the Israelites paid such adoration to Moloch; as may be collected from Lev. 17, 19, 18, 21, 20, 2 seqq. (Kuin.)

Possibly in this sense σκηνη may be understood in a passage of Diodor. Sic. 20, 65. (cited by Wets.) συνέβη τῇ ἐρεῶν σκηνῇ ἀναχθῆναι πλεῖστον οὖσαν τοῦ βωμοῦ.

43. καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Περμφάν. For Περμφάν the Hebr. has כִּיץ, a word, on the authority of the Arabic, explained by Kimchi, Abercorn, and most Commentators, of the star of Saturn. Saturn indeed is, in the Arabic, called כִּיץ, which De Dieu and Deyling take to denote properly that attribute of the Deity which communicates existence, duration, nature and aptitude to all things, from כִּיץ, to fit, dispose, generate, make to exist. From the notion of rectitude proceeds the Chaldee כִּיץ, *just*. Now of all kings Saturn is said to have been the most just, and the Saturnian times are celebrated for peculiar simplicity and equity; and that by the Syrians Saturn was called כִּיץ we are told by Pococke, in his Spec. Hist. Ar. p. 390. The points were therefore wrongly placed by the Masorites, and we should read כִּיץ, as has been well observed by Michaelis, Suppl. ad Lex. Hebr. 1229. Now

Saturn *was* worshipped by the Phœnicians (see Michaelis ubi supra), the antient Arabians (see Pococke, p. 140), and the antient Egyptians, whose superstition was followed by the Israelites. See Gattarer de Theogonia Egypt, p. 144. Comment. Gotting. vol. 7.

43. τὸ ἄστρον τοῦ Θεοῦ ὑμῶν, i. e. "the image of Saturn, whom ye account as a God, and worship under the image of a star." See Spencer, p. 809 seqq. On comparing the Hebr. and Sept. we perceive in the latter a *transposition*. It has however been found in some Hebrew MSS. and is preferred by Kennicott and Dahl. (Kuin.) The words τοὺς τύπους are to be referred to Μολὸχ, who was carried about in a portable tabernacle, and Πηφῶν, Saturn, whom the star represented. Now τύπου is often used of images of the gods; as in Joseph. Ant. 1, 19, 11. where it is employed of the little images stolen by Rachel from her father Laban; and often elsewhere. Hence, also, in Philo de Opif. p. 4 B. τύποι and εἰδῶλα are used promiscuously. And so Hesych. τῆπος· εἰκῶν. See Kypke, Krebs, and Loesner. The words προσκυνεῖν αὐτοῖς are added by Stephen by way of explanation. (Kuin.)

43. καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. Καὶ here signifies *and (so), itaque, therefore*. See the note on Mark 3, 23. Joh. 6, 57. 7, 22. 5, 30. In order to complete the sense, we must supply some such words as the following, *because of your sins, and those of your forefathers*. Μετοικιῶ, "I will transplant, remove." The word is used of *removal* or *banishment* to another country. It occurs in the Old Testament; as in 1 Chron. 5, 26. 8, 6. Hos. 10, 5., and occasionally in the Classical writers. But in *these* it generally signifies no more than *emigration*, or voluntary change of residence; as in Thucyd. 1, 12. ἢ Ἑλλάς μετανίστατο καὶ μετοικίζετο. Ἐπέκεινα is a compound expression, standing in the place of a preposition. In it there is an ellipsis of μέγῃ, on which depends the genitive following. So Xen.

Anab. 5, 4, 3. It is, in the Classical writers, usually preceded by an *article* in *any* case, which also requires the subaudition of μέρος in some case agreeing with it; though sometimes, as in the present passage, the article is omitted. So Xen. Hist. 5, 1, 10. ἀνέβαινον τοῦ Ἡρακλείου ἐπέκεινα. This is not unfrequently the case in the later writers; especially Arrian, Appian, Polybius, and Diodorus Siculus. And thus it becomes entirely a preposition. I am not aware that the Classical writers ever take the yet greater liberty of omitting *both* the *article* and the *genitive*, and thus converting it into a mere *participle*, equivalent to our *further*, henceforward; as in 1 Macc. 9, 30. Ez. 39, 22. Mich. 4, 5. In the Hebr. and Sept. we have, for Babylon, *Damascus*, which some account a *slip of memory*. Others (as Kuinoel) consider it as a deliberate alteration, for the sake of greater effect; which seems, indeed, more probable: but I am inclined to think that such may have been the reading of some Hebrew and Greek Copies in the age of Stephen. And so Oecumenius (71 D.): ὁ Στέφανος ἐπέκεινα Βαβυλωνὸς φησὶν, ἀκολουθήσας τῇ Ἑβραίων ἐκδόσει. At least it comes to the same thing; for Damascus, being on the *borders* of Syria and Palestine, those that were removed *to Babylon* were indeed removed *beyond Damascus*. And (to conclude in the words of Bp. Pearce) as they were carried so far as into Media (see 2 Kings 17, 6.) which country lay not only *beyond Damascus*, but *beyond even Babylon*, Stephen, who knew that to be the fact, might justly say, as he does here, *beyond Babylon*; thereby fixing the place of their captivity more explicitly than the Prophet did, who spoke before the event had taken place.

44. Having thus far dwelt on the ingratitude of the Israelites towards God and Moses, and their impiety and idolatry, Stephen now treats of the place of true worship rendered unto God; and to the tabernacle of Moloch, before mentioned, he now opposes τὴν σκηνὴν τοῦ μαρτυρίου.

The sum of this part of Stephen's discourse, in which he recalls to the minds of his auditors (ver. 44—47.) things well known to them, is as follows: "The tabernacle was built by Moses, at the command of God, and before it all our forefathers, up to the time of David, worshipped. David was desirous of building a temple to God, which might be a firm and stable edifice for Divine worship, and which could not be transferred to different places, as the tabernacle had been. But although David had obtained the favour of God, yet it was not the Divine pleasure that the Temple should be built by *him*, but by his son Solomon. And thus the place destined to sacrifices and Divine worship was changed. Therefore the worship of God is not by Him so bound to one place, that it cannot be transferred to any other: nay, this Temple, of which you so boast, *may* be destroyed, as was Solomon's."

44. Ἡ σκηνὴ τοῦ μαρτυρίου. By this word the Greek Translators of the Old Testament express מִדְּבַר מוֹדֵי, i. e. "the tabernacle destined to religious meetings, and from which God used to issue his oracles." See Exod. 29, 42 & 43. and compare 25, 22. and Numb. 7, 89. It comes from יָעַד, to *meet*. But the Sept. derived it from יָעַד, to *testify, teach*; by σκηνὴ τοῦ μαρτυρίου meant the tent where God teacheth his people: for both μαρτυρεῖν and μαρτυρίον often denote *teaching*. (Kuin.); from Hammond, whose annotation the student may, with advantage, consult.

44. καθὼς διετάξατο—ὃν ἐωράκει, (so built) as He who had conversed with Moses (i. e. God) had commanded him to build it after the example shown to him." See Exod. 25. compared with Hebr. 8, 5. (Kuin.) Œcumenius explains: σκηνὴ τοῦ προστάγματος.

45. ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν. Διαδέχεσθαι signifies to receive any thing as delivered (διὰ) by the hands of any one, or to receive any thing as left or bequeathed. It takes an accusative of the

thing or of the person, either expressed or understood; and it sometimes merely means *to succeed*, with an accusative of the *person*, and sometimes of the *thing* bequeathed, inherited, or succeeded to. Examples of all these uses may be seen in Kypke, Krebs, and Loesner, who have satisfactorily proved that we must not, with some Commentators, refer διαδεξάμενοι to οἱ πατέρες, but subaud αὐτήν, i. e. σκηνήν. Moreover Grotius, De Dieu, and others (following the Vulgate) take ἐν for εἰς; as in a very similar passage of Numb. 32, 5. δοθήτω ἡμῖν ἡ γῆ ἐν κατασχύσει and Deut. 32, 51. The words are therefore to be thus rendered: "which our ancestors, under the guidance of Joshua, brought into a land occupied by Gentiles."

45. ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου π. τ. ἡ. So the Hebr. פני מוֹלַח in Exod. 34, 24. Deut. 11, 23. 2, 21. Ω is also for α. See the note on 1, 1. and 3, 25. The same idiom is found in an antient Punic inscription mentioned by Procop. l. 2. Bell. Vand. (cited by Grot. and Elsner) ἡμεῖς ἐσμέν οἱ φυγόντες ἀπὸ προσώπου Ἰησοῦ τοῦ ληστοῦ υἱοῦ Ναυῆ, where I conjecture Ναυν, Nun. Thus ν and η are perpetually confounded.

45. ἕως τῶν ἡμερῶν Δαβὶδ. There has been some doubt whether this clause should be referred to the immediately preceding words, ἔξωσεν ὁ Θεός, or the more remote ones ἕως τῶν ἡμερῶν Δαβὶδ. The latter mode is sanctioned by the common punctuation, and is adopted by the generality of Commentators. But this requires us to add some such words as ἔχοντες αὐτήν, by a most arbitrary and harsh ellipsis. Besides, as Bp. Pearce observes, there is no reason to think that Moses's Tabernacle was in being, up to David's time; since in Eli's days, and afterwards, though mention is made of the *Ark*, no mention is made of the *Tabernacle*, it being probably worn out and unfit for use. And this indeed (as Bp. Pearce, Owen, and Kuinoel remark,) is confirmed by facts; since it is certain that up to the time of David, the Israelites had to maintain a contest with the Canaan-

ites, and it was David alone that finally subdued and destroyed the last remnants of those barbarians. Nor is this interpretation, as Heinrichs thinks, less suitable to the context. For, as Kuinoel observes, though it was the intent of the speaker to notice that the Israelites had, up to the time of David, worshipped under this tabernacle, yet this circumstance is suggested in the *following words*, and was too well known to his auditors to need insisting on. Swayed by these considerations therefore, many (as Bp. Pearce, Dr. Owen, and Kuinoel) remove the comma at ἡμῶν, and adopt the former construction.

46, 47. ὃς εὗρε χάριν ἐνώπιον τ. Θ. Εὐρίσκω, like the Hebr. נָצַד, often signifies to *obtain* (see the note on Luke 1, 30). The *fact* is narrated in 2 Sam. 7. Αἰτεῖν, like the Hebr. שָׁאַל, signifies not only to *seek*, but to *wish, desire, &c.* Ἠτήσατο, i. e. asked for himself. So Doddridge, who well renders, “made it his petition.” The following εὗρε creates some little difficulty. But it may be removed by referring to Ps. 132, 5. which is here plainly alluded to, and where it is evident that the Hebr. מִשְׁכְּנִי מֵעַתָּה אֶחָד אֶחָד טַעַם must be interpreted, *to find out (a place whereon I may build) an habitation for, &c.* Now the latter member of the sentence is an *exegetical parallelism* of the former; and the ellipsis is so much the less harsh, since the word *place* (מָקוֹם, or τόπος) is found in the former member. Thus there will be no occasion to resort to the harsh and unauthorized interpretation proposed by De Dieu, and adopted by Kuinoel.

46. Σκήνωμα, or σκηνή, like οἶκος, is used of *any* house, but both words are used, κατ' ἐξοχὴν, of a *temple*, or habitation of a deity. Σκήνωμα is by T. Mag. treated as an Hellenistic term.

48. ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ. See the note on ver. 44. and compare similar sentiments in 1 Kings 8, 27. Acts 17, 24. The words may be thus paraphrased: “But God needs not a temple in which to inhabit, nor is He contained by a temple.”

He is circumscribed by no place; the whole universe built by his power is his temple."

48. *χειροποιήτοις, made with (human) hands.* This word is applied both to idols, and to temples; as in Is. 16, 12. and Mark 14, 58. and indeed to *that* our Lord seems to have alluded. Grotius has here a learned and interesting note, in which he observes that the early Christians avoided applying the name *temple* to their places of worship, as being used of pagan edifices. "They were content (says he) to call them *ecclesiæ, houses of assembly, houses of God.*" So Zeno: Quo tibi Ecclesiæ, si adeunda sint templa? And this distinction was long observed by the early Fathers and Christian Emperors." See more in Grot.

49, 50. "Here we have (says Kuinoel), Is. 66, 1 & 2. quoted *from memory.*" Be that, however, as it may, the difference between the words of Stephen and what we have in our present Sept. is scarcely any, except in the concluding member, where the interrogative sentence including a negation is strongly affirmative, and they are by Stephen expressed in an affirmative sentence. A liberty not greater than such as are often found in the Septuagint: and therefore it is not impossible that some copies might have it in the time of Stephen. Kuinoel observes, that the Prophet then proceeds to reprehend his countrymen, who were boasting too much of the Temple, and, content with the external forms of religion, neglected real and substantial piety, and promised themselves all safety and prosperity because Jehovah dwelt among them. The words *ἡ δὲ γῆ ὑποπόδιον* may be very well illustrated from the following passages. Lucian de Conscr. Hist. 27. (on Jupiter) τοῦ ὑποποδίου δὲ τὸ τε εὐθεργες καὶ τὸ εὐξέστον θαυμάζει which passage is cited by Wetstein, among many others, on Matt. 22, 42. Orpheus ap. Clem. Alex. Strom. l. 5. (cited by Lampe on John): Αὐτὸς δ' αὖ μέγαν αὐθις ἐπ' οὐρανὸν ἐστήρικται Χρυσέῳ εἰνὶ θρόνῳ, γαίῃ δ' ὑπὸ ποσσὶ βέβηκεν. Eurip. Ione, v. 1, 2. Ἀτλας ὁ χαλκίοισι νώτοις οὐρανὸν Θεῶν παλαῖον οἶκον ἐκτριβῶν.

51. The discourse of Stephen is now manifestly *interrupted*; nor does what follows exactly cohere with the preceding. The style is suddenly changed, and the speaker, who hitherto had recounted the history of the Jewish people in a calm and tranquil spirit, does not *go forward* in his narration; nor does he shew what he meant to be inferred from this enumeration of the fortunes of the Jewish people; but breaks off the thread of his discourse, speaks *animo concitato*, and sharply rebukes the judges. Hence some have thought that Stephen, in fact, said *more*, but that St. Luke has, for the sake of brevity, omitted it. (See Limborch in loc.) Others, however, (more rightly,) maintain that Stephen was here *interrupted* by his auditors. Those who support this opinion, most of them suppose that Stephen's discourse was interrupted by the tumult and clamour of the judges and the people, who demanded the death of the prisoner. This, however, is extremely improbable. For if Stephen had been compelled to break the thread of his history by the clamours and violence of the auditors, one does not see how it could happen that the author of the narration should pass this by, since he, further on, in ver. 54, has, in express words, related what *effect* this last part of the discourse had on the minds of his auditors; nor does it easily appear how the person who took down the discourse in writing could have *heard* these words. But these difficulties vanish, if we suppose that Stephen was interrupted only by the low murmurings and gestures of the hearers*. For the Sanhedrim, who had already determined to put him to death, weary with his long discourse, and irritated with the

* And so Doddridge, who paraphrases thus: "And Stephen finding, by a confused noise murmur in the place, that they understood whither his discourse was leading them, and perceiving by the eagerness of their countenance that they would be like soon to interrupt him, applied himself more closely to his persecutors in these remarkable words, which he boldly addressed to them under the influence of the Holy Spirit, by whose immediate direction he spoke," &c.

tacit reprehension of themselves which it contained, and clearly seeing whither this discourse tended, now began to evince their angry feelings, both by countenance, gestures, and murmurs. But Stephen, stung to the quick at this unreserved declaration of their obstinacy and malignity, now utters in vehemently accusatory language what, if they had not interrupted him, he would have couched in other and milder expressions. How it happened that he who took down the discourse in writing did not record this interruption, Heinrichs has well accounted for, by supposing that he did not wish to break the thread of it by recording the interruption, which, as it probably consisted chiefly in gestures, or at most *hisses*, or *low murmurs*, might be little perceived by the writer. That Stephen should have indulged in somewhat too bitter a strain against the hearers, and in this instance fallen short of the meekness of Jesus Christ, is, considering all things, excusable, since the rebukes were, upon the whole, well merited, and he had himself just cause for complaint. At all events, the indignant feeling was very transient, and more than atoned for by the Christian meekness with which he breathed out his spirit in entreating mercy and pardon for his murderers. (Kuin.)

The same view of the subject has been taken by Rosenmuller, and, upon the whole, it seems a tolerably correct one. I cannot, however, commend the *hypothetical* air which is thrown over Heinrich's annotation; nor can I approve of the over minute diligence shewn in accounting for the interruption not being recorded, by supposing the speech to have been taken down in writing by a single tachygraph, or short-hand writer. This is (not to say irreverent) altogether *suppositious*, and is allowing nothing to the instrumentality of the Holy Spirit, which, we may suppose, would *sufficiently* assist the inspired writer in recording this finely conceived address.

51. σκληροτράχηλοι, *stiff-necked, obstinate*. In most languages obstinacy and disobedience are expressed

by words derived from *hardness*. See Fisch. Prol. de Vit. Lex. 212. Hence σκληροκαρδία in Matt. 19, 8. and Sirach 6, 10 & 11. where σκληροτράχηλος is used in the same sense. By the Hebrews a person of that sort is called הַרְטָר; as in Ex. 32, 9. where Symmachus, Theod. and the Sept. have σκληροτράχηλος, which, indeed, is frequently so used in the Sept.; as in Deut. 11, 6. Prov. 29, 1. See also Hesiod. Opp. 146. and Tzetzes on this passage. Here too we may compare Cic. Ep. ad Dio. 6, 13. Non fore in te Cæsarem duriozem, where *duriozem* is opposed to *mitiozem*. Terent. Heaut. 4, 1, 51. Quam timui valde ne nunc Animo ita esses duro! Schoettgen and Wets. adduce examples from the Rabbinical writers. See Valcknaer.

51. ἀπερίτμητοι τῇ καρδίᾳ κ. τ. αῖ. Ἀπερίτμητος, *uncircumcised*, answers to the Heb. כְּרִית in Gen. 17, 14.: but here it is taken in a *figurative* sense. For the *external* circumcision was a symbol of mental and moral purity, and extirpation of evil affections and desires. So Philo, p. 450. τὸ περιτέμνεσθαι, ἡδονῶν καὶ παθῶν πάντων ἐκτομὴν, καὶ δόξης ἀνδρεσὶν ἀσέβους σημαίνει. Hence, in the Old and New Testament, *περιτομή* is applied to the *mind*, and metaphorically used of those who abstain from vice, and suppress evil inclinations. So Jer. 4, 4. (Sept.) περιτέμνεσθε τὴν σκληροκαρδίαν ὑμῶν, where Symmachus has ἀφέλεσθε πονηρίας τῶν καρδιῶν ὑμῶν. See Orat. Manass. ver. 11. and Philo 3, 3. Thus by the ἀπερίτμητοι τῇ καρδίᾳ are meant men whose vices are uncorrected, and in whom evil propensities still retain their original sway. See Lev. 26, 41. and Ezek. 44, 7 & 9. In like manner, by the ἀπερίτμητοι τοῖς ὠσὶν are denoted those whose ears are stopped, who obstinately *turn a deaf ear* to the Divine precepts.* This censure is frequent in the Old Testament, and so much the more severe, since the Jews

* And so Bp. Pearce, who observes that by the *uncircumcised ears* are meant such as have ears and hear not. And he compares Jer. 6, 10. *their ear is uncircumcised, and they cannot hearken.*

were proud of circumcision, and thought it affiliated them with the favoured people of God. (Kuin.) The metaphor is frequent in the Rabbinical writings, from which many examples are adduced by Schoettgen.

51. Τῷ Πνεύματι τῷ ἁγίῳ ἀντιπύετε, *you have perpetually resisted the Holy Spirit*, i. e. the admonition of inspired precepts. (Kuin.) Ἀναπύειν, Valcknaer tells us, is properly used of a *contrary wind*; as in Plut. Thes. p. 13 D. (cited by Wets.) μηδὲν ἀντιπύει παρὰ τῶν ἱστορικῶν τοῖς τραγικοῖς. This might, however, be more truly affirmed of ἀντιπατάγειν (see Thucyd. 3, 22.); and the primitive idea seems to be rather that of *one body falling foul of*, or *impinging another*; and therefore the word came to denote resistance of any kind, both military and otherwise. It has been illustrated by Raphel, De Rhoer, Wets. and Irmisch on Herodot. 6, 3, 13. See also Grotius and Pricæus. Καὶ has the sense of *(so) also*, by an ellipsis of οὕτως. See Schl. Lex.

52, τίνα τῶν προφητῶν, &c. See Matt. 21, 33. seqq. 23, 34. seqq. and Luke 13, 34. Kuinoel observes that these words are not to be *too much pressed*; which is very true. Yet the history of the Jews might almost justify a *literal* application of them.* By the τοῦ δικαίου is meant the Messiah, i. e. *Jesus Christ*, so called by way of eminence. Compare Is. 53, 11. Zach. 9, 9. and Acts 3, 14.

52. οὗ ὑμεῖς προδότες καὶ φονεῖς γεγέννηθε. Προδότες they were by delivering him into the hands of Pilate; and φονεῖς by delivering him to Pilate *in order to be put to death*, and thus procuring his murder. Wetstein cites a passage of Diodor. Sic. where

* Here Doddridge observes, that there is no reason to conclude from hence that many scriptures containing the history of these persecutions are destroyed by the Jews, as Mr. Whiston maintains. "It is natural (says he) to understand this in a limited sense, only as intimating that most of them suffered such unworthy usage; and we know that attempts were sometimes made to cut off all the prophets of Jehovah at once. See 1 Kings 19, 10 & 14. and compare 2 Chron. 36, 16.

προδότης and φονεὺς are *united*, to hint, I suppose, that there is here a sort of climax. It is finely remarked by Grotius (ap. Doddr.) that the Sanhedrim was obliged, by virtue of its very constitution, to guard and defend the lives of the Prophets with peculiar care, how much more to protect such a divine messenger as Christ was from any injurious assault; instead of which they had not only basely deserted him, but had themselves become principals in his murder.

53. οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων. On the interpretation of the formula εἰς διαταγὰς ἀγγέλων, the Commentators are by no means agreed. (See Wolf on this passage.) Grotius, Calovius, Glass, Heumann, Krebs, Loesner, Morus, and others, explain: "hosts of angels being present at the promulgation of the Law," or, "amongst troops of angels;" since (say they) διατάσσειν not only denotes to *constitute*, and also to *promulgate a law*, but is likewise used of the disposition of troops for battle; as in Judith 2, 16. Xen. Cyr. 6, 3, 12. 8, 5, 2. So that διαταγαὶ may mean *troops, ranks*; εἰς, too, being taken for ἐν." Now since at Gal. 3, 19. the Law is said to have been διαταγεῖς δι' ἀγγέλων, and at Heb. 2, 2. λαλεῖσθαι δι' ἀγγέλων, the above Commentators render the words thus: "the law promulgated in the presence of angels;" as in 2 Tim. 2, 2. διὰ πολλῶν μαρτύρων. And Philo. 1019 A. διὰ μαρτύρων κλαίειν. This interpretation of the passages of Gal., Heb., and the present they think is unquestionably true, since διατάσσειν is a word appropriate to legislation. (See Krebs and Loesner.) "Besides, to God alone (say they) and not to *angels* (as appears from Scripture) is the promulgation of the Law suitable. See Exod. 21, 1. 19, 22." On the contrary, I accede to the opinion of those who explain the words: "ye have received the Law promulgated by Angels." (See Beza, Hammond, Kraus, and Heinrichs on this passage.) Köpp and Berger on Galat., and Carpzov. on the Hebrews. Now διατάσσειν denotes *generally* to order and com-

mand (See Luke 8, 55. 17, 19.); also to appoint by edict, promulgate a law. (See Acts 18, 2.) Ælian V. H. 2, 15. τῶν πολιτικῶν ἕκαστα διατάττειν. Hesiod Theog. 74. (speaking of Jupiter) εὖ δὲ ἕκαστα Ἀθανάτοισι διέταξε ὁμῶς, καὶ ἐπέφραδε τιμὰς. & Opp. 276. Τόνδε γὰρ ἀνθρώποισι νόμον διέταξε κρονίων. Hence διαταγή denotes a mandate, appointment, promulgation (as in Rom. 13, 1.); διάταγμα an edict, order; like διάταξις in Ps. 119, 9. Eis is for ἐν or διὰ. So that ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων is equivalent to ἐλάβετε τὸν νόμον διαταγέντα δι' ἀγγέλων. And so the words were taken by the Scholiast Cod. Mosq. The plural is moreover put for the singular. Nor need it be objected to this interpretation, that διατάσσειν is suitable only to *God*, and not to *angels*; for God promulgated the Law by the *ministry* of angels. Besides, the passages of Galat. and Heb., unless they be interpreted in a very contort manner, *confirm* this mode of explanation. In the narration, indeed, of Moses (Ex. 14, 22. seqq.) there is no mention made of the *ministry*, nay, not even of the *presence* of angels. But in Deut. 33, 2. the Greek Translators have, to the words κύριος ἐκ Σινὰ ἦκει added, ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. In fact, it was the opinion of the ancient Jews that God, on all solemn occasions, when He declares his especial presence, is accompanied by angels (see the note on ver. 30.), and that He was so at the promulgation of the Law at Mount Sinai. In succeeding ages, this opinion was not restricted to the *presence*, but included the *ministry* of angels; and in the times of the Apostles it was a received opinion among the Jews, that the Law was promulgated by *angels*, as *secondary authors*. There is a remarkable passage to this purpose in Joseph. Ant. 15, 5, 3. ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ἱσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Finally, this interpretation is confirmed by many passages of the Rabbinical writers, produced by Wetstein and Schoettgen, Gal. 3, 19. Jalkut Ruben, fol. 107, 3.

Deus Mosen legem docuit ; cùm autem descenderet —tanto timore percussus est, ut omnium oblivisceretur. Deus autem statim Jesifiam angelum legis vocavit, qui ipsi legem tradidit bene ordinatam et custoditam : omnesque angeli amici ejus facti sunt. (Kuinoel.)

In this latter interpretation I must acquiesce, which is also supported by Schoettgen and Bp. Pearce. Doddridge adopts the first mentioned one ; but I agree with Kuinoel that it has never been *proved* that διαταγή has any such signification as *troop, squadron*. Chrysostom (followed by Œcumenius) explains it : ἐλάβετε τὸν νόμον τὸν διαταχθέντα, τὸν ἐγχειρισθέντα αὐτῷ δι' ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. But this interpretation, however ingenious, and in some respects preferable to the first mentioned one, yet is too harsh ; and especially as it requires the plural to be taken for the singular.

54, 55. διεπρίοντο. See the note on 5, 33. Πληρῆς Πνεύματος ἁγίου. This is explained by recent Commentators, “filled with sacred ardour, full of fortitude and tranquillity.” But this is an unjustifiable lowering of the sense, which requires, “completely animated and supported by the influence of the Holy Spirit.” On ἀτενίσας see the note on Luke 22, 56. and Acts 1, 10. It is of more importance, however, to enquire into the meaning of the words εἶδε δόξαν Θεοῦ. By the δόξα Grotius, Wolf, Menochius, and others, would understand a cloud emitting lightning, as a symbol of the Divine presence ; especially as the heaven is just after said to have opened ; which is applicable to lightning. And they refer to Matt. 3, 16. But this is exceedingly lowering the grandeur of the idea ; and (as Kuinoel objects) the spectators saw nothing of it. This is also a sufficient answer to the hypothesis of Menochius and Witsius, that the heaven was really divided, or rendered transparent, so that the throne of Christ's glory there became visible. For, as Doddridge remarks, it would thus have been a *miracle exerted in respect*

to all present to prevent them from seeing it. Still less can I approve of the interpretation of several recent Theologians, as Michaelis, who take the words to be no more than an highly figurative expression of Stephen, arising from firm faith in Jesus, and a persuasion that he should soon be with him; and who represent that Stephen was as firmly persuaded of what he *did not see*, as if he had *really seen it*. This is, surely, quite explaining away the plain sense of the words, and supposes high poetic imagery in a simple prose passage. It is not as if there had been no more than ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ, &c. But Stephen also *affirms* that he sees this. The best-founded opinion seems to be that of some antient, and most modern Commentators, who maintain that the thing said to be *done* is to be explained of an ἐκστάσις, or *visionary representation*, or (as Doddridge says) God's miraculously* operating on his imagination; as when *Ezekiel* sat in his house at Babylon among the elders of Judah, and saw Jerusalem, and *seemed to himself* transported thither. See also Is. 6. Apoc. 4, 2. Acts 9, 10.

This standing of Jesus at the right hand of God does not (whatever may be urged to that effect by Fabricius and Wolf), like the frequent phrase, "sit at the right hand of God," denote the royal dignity and majesty of God, but (as is remarked by Œcumenius, from Chrysostom, and other Fathers) the present and perpetual assistance of God: ἐστῶτα καὶ οὐχὶ καθήμενον ὁ μακάριος Στέφανος ὁρᾷ τὸν Ἰησοῦν, ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς αὐτὸν, καὶ πολλὴν τῷ ἀθλητῇ τὴν προθυμίαν παράσχει, τὸ τοῦ βοηθοῦντος ἐπιδείκνυται σχῆμα. The same view of the subject has been adopted by Grotius, Taylor, Doddridge, Rosenm. Knappe, and Kuinoel.

57. κράξαντες δὲ φωνῇ μεγάλῃ. There is neither support from MSS. nor probability in the conjecture of Battier and Valcknaer, κράξαντος; though it must

* I say *miraculously*, since the imagination of itself is not capable of performing any such wonders. (Doddr.)

be admitted that the term is sometimes applied to loud and earnest oratory, both in the New Testament, and in the Classical writers. As to the objection of Valknaer, that one does not see why the Jews should have stopped their ears, as if they had themselves been loudly vociferating, this is a mere quibble, and proceeds upon a misunderstanding of the purpose for which they stopped their ears, which was not so much to avoid hearing the words of Stephen, as a symbolical mode of expressing detestation and abhorrence at hearing blasphemy. See Matt. 27, 23. Joh. 19, 12. and Acts 19, 28 & 32. where of those who at ver. 28. are said *κραγεῖν*, as here, at ver. 29. *ᾠρησαν ὁμοθυμαδὸν, εἰς τὸ θεατρὸν, συναρπάσαντες Γαῖον καὶ Ἀρίσταρχον.*

57. *συνέσχον τὰ ὦτα αὐτῶν, they stopped their ears.* The word properly signifies to hold or draw together, as drawing close the strings of a satchel; and is therefore more properly applied to *closing* the ears, than to *stopping* them (though both produce the same effect). This is, in Latin, expressed by *occludere aures*. Pricæus and Wets. produce many passages illustrative of the phrase, the action, and the thing signified. Of these the most important are *Pollux*. 2, 82. *τὸ δὲ ἐμπεπλῆσθαι τὴν ἀκοὴν ἐπὶ τὰ ταῖν χεροῖν φραγῆναι καὶ ἐπιλαβεῖν δὲ τὰ ὦτα, πεφράχθαι τὰ ὦτα.* *Plut.* p. 1095 E. *τὰ ὦτα καταλήψη ταῖς χερσὶ δυσχεραίνων καὶ βδελυττόμενος.* *Ib.* 649 & 783. where we have the expression *ἐπέχεσθαι τὰ ὦτα.* *Philo.* 384, 28. *οἷχεσθαι προσοποκλειομένους ἑκατέρα τῶν χειρῶν τὰ ὦτα, μὴ ἄρα τι ἑναυλον ἀπολειφθὲν ἀηδῖαν — ἐργάσεται.* *Irenæus* ap. Euseb. H. E. 5, 20. (speaking of Polycarp): *εἴ τι τοιοῦτον ἀκήκοεν ἐκεῖνος ὁ μακάριος καὶ ἀποστολικὸς πρεσβύτερος, ἀνακράξαι καὶ ἐμφράξαι τὰ ὦτα αὐτοῦ.* *Cic. pro Sextio* 50. *Apulej.* 9. *Exhorruit Myrmex inauditum facinus, et occlusis auribus aufugit protinus.* *Hom. Od.* 177 & 47. *Acts* 19, 34. *Sir.* 27, 14. *Ps.* 58, 5 & 6. from all which, and from other passages, including Rabbinical ones, it appears

that *closing* or *stopping the ears* was an usual action with the antients on using blasphemy or indecency. So that it was a *symbolical* action, expressive of detestation and abhorrence.

58. ἐλιθοβόλουν. Markland on Lys. 167. conjectures ἐλιθολόγουν. But he afterwards abandoned this emendation. Many critics, however, as Valcknaer, stumble at the expression, which they maintain cannot be understood of the *stoning itself*, since *that* was commenced by the witnesses. Hence some think that the *first* λιθοβόλουν denotes only the *commencement* of the action. But this mode is liable to the same objection with the last. Others take the *former* ἐλιθοβόλουν to denote the *wish* or *intention*, the *latter* the *execution* of it. Heinrichs understands it of *preparation* for *stoning*.

But all this seems little more than solemn trifling. Markland indeed observes, that if it be taken otherwise there will be an unnecessary repetition of the same thing. Now surely at repetition, (which is so characteristic of the Oriental, Hellenistic, and Scriptural style,) so learned a man ought not to have stumbled: and as to *unnecessary*, why should we be so rigid in criticising popular phraseology, in which many things, *strictly speaking*, *not necessary*, occur? I assent to Klosius, Rosenmuller, and Kuinoel, that the thing is expressed *more historicorum* (or rather in the way of *popular narration*), first *generally* (ver. 56.), and then (after an insertion respecting the keeping of the clothes by Saul) *particularly* (ver. 57 & 58.) i. e. by *whom* he was stoned; and then some remarkable circumstances are narrated, which attended the stoning.

58. οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια.* See 6, 13.

* This was *necessary*, since the stones were exceedingly large. "The sad office (observes Schoettgen) of inflicting death on the criminal devolved on the *witnesses*. Therefore, if their testimony was true, they did a good work, since they administered justice. But if their testimony was *false*, such a witness put to death an innocent person. See Sanhedrin, fol. 45, 1. cited by Lightfoot."

"They laid aside their clothes (says Theophylact), to be lighter for their office." Wets. here observes, that though the whole procedure was illegal (see the note on Matt. 26, 66.), yet (as Grotius and Beza suggest) they wish to seem to do nothing against the law, by which it was ordered that the witnesses should cast the first stone. See Deut. 17, 7.

58. *νεανίου, a youth.* Saul had indeed then attained unto manhood; but this expression, including *νέος* and *νεανίσκος*, is also used of *men*, and those in the flower of their age. Thus David, in his combat with Goliath, is by Joseph. Ant. 7, 9, 2. styled *νεανίσκος*, though he was then thirty years old. And D. Cass. 36. calls Julius Cæsar *νέος*, when about forty years old. Cæsar, too, calls Anthony *adolescens* when thirty years of age. See Cort. on Sallust. Cat. 38, 1. Xen. Cyr. 8, 3, 12.

58. *ἐπικαλούμενον καὶ λέγοντα* Κύριε Ἰησοῦ, δ.τ.π.μ. It is plain that Stephen here *offers up prayers to Jesus*. Why so many Commentators should have been anxious to make Stephen offer them up unto *God the Father*, I know not. Kuinoel, very properly, defends the common interpretation, which, as he observes, is confirmed by Apoc. 12, 20. where by the words *ἔρχου κύριε Ἰησοῦ* it is plain that Jesus is *addressed in prayer*. Hence it is strange that Dr. Bentley, Klotz, and Valcknaer, should have proposed to insert *Θεὸν* after *ἐπικαλούμενον*. Bentley thinks that the *Θεὸν*, i. e. *ΘΝ* has been absorbed by the preceding *ον*. But the *article* is also required, and indeed is *found* in the text of Chrysostom's 54th Homily. It is however put between brackets, as if spurious, and has every appearance of having come from the margin. Certainly there is no reason to suppose, from Chrysostom's own words, that

Schoettgen then proceeds to say, that he has not seen any mention in the Jewish writers of this custom of laying down clothes and committing them to the charge of another. Therefore the following passage may be acceptable, Aristoph. Vesp. 408. ἀλλὰ θοιμάτια βα-
λόντες θεῖρο.

he so read. But be that as it may, the reading cannot be received, since (as Markland observes) it is far from being necessary to understand Θεὸν after ἐπικαλούμενον, that it is quite contrary to Stephen's intention, which was to die a martyr to the *divinity of Jesus Christ*. So that it is *him only* he invokes, as if it had been written ἐπικαλούμενον [τὸν Κύριον Ἰησοῦν], καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι, &c. *calling upon the Lord Jesus, and saying, Lord Jesus, receive my spirit*. See Doddridge, Whitby, and Grotius. Such subauditions, or repetitions ἀπὸ τοῦ κοίνου, from the context, are, even in the Classical writers, sometimes taken from the words which *follow*; though it is accounted careless writing. The other perversion of the passage, by which Ἰησοῦ is taken for a genitive, is too absurd to deserve a moment's attention, since that would require the *article* before Ἰησοῦ, and such an expression too is unauthorized in the New Testament.

59. δέξαι τὸ πνεῦμα μου. On this expression many Commentators trifle egregiously. Wets. compares Cic. in Varr. 5, 45. But it is nothing to the present purpose, since *there* we have *only* the expression "ut filiorum extremum spiritum ore excipere sibi liceret." Bolten explains, "make an end of my life;" and Kraus, "receive my life *as a sacrifice*:" both equally far-fetched, and, the former especially, frigid. It is evident that Stephen imitates the example of his blessed Master. See Luke 23, 34. Kuinoel very properly retains the common interpretation, rendering, "receive my soul to the eternal habitations." And he refers to his notes on Luke 16, 9. Joh. 14, 2. This, too, was the very opinion entertained by the Jews, who (as Schoettgen observes) maintained "that the just died easiest, when God himself receive dtheir souls." And he cites *Jalkut Rubeni*, fol. 86, 2. Justi perfecti non moriuntur ab Angelo mortis, sed tantum per נשיקה, osculum, nam השכינה מקבל נפשם, ipsa Schechina animas eorum suscipit. The נשיקה, which occurs in this passage,

Schoettgen illustrates by the following remarks: "נשקה autem ipsis est genus mortis levissimum, quando Deus os suum quasi ad os moribundi applicat, animamque sic elicit. Originem hujus phraseos desumserunt ex Deuter. 34, 5. ubi Moses dicitur mortuus esse על פי יהוה, *ad os Domini*, quod proprie denotat, *secundum mandatum Domini*, sed Judæi more suo verba ista in sensu propriissimo accipiunt, contra regulas bonæ interpretationis."

60. θείς τὰ γόνατα, laying or putting his knees to the ground, *throwing himself on his knees*. A posture suitable to fervent prayer. See Mark 15, 19. Luke 22, 41. Acts 9, 41. Kuinoel observes, that when they were laying aside their garments, Stephen uttered the words Κύριε, &c.; and when struck by the blows, said: Κύριε μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. A somewhat remarkable expression, which will be understood by bearing in mind the following observations of the Philologists:

Ἰστημι, like the Hebr. שקל, signifies to weigh, to try weight by the balance. So T. Mag. ζυγιστάω. See Pollux 4, 171. and Valcknaer on Euripid. Frag. C. 25. p. 288. The complete phrase is ἰστάναι ἐν ζυγῷ (which is found in Jer. 31. ὁ ἔστησα τὸ ἀργύριον ἐν ζυγῷ), or σταθμῷ as in Herodot. 2, 68. ἰστώσι σταθμῷ πρὸς ἀργύριον τὰς τρίχας. Hence, (since the antients used, not to number, but to weigh out money) ἰστημι signifies to *pay*; like the Hebr. שקל, which the Sept. render by τίω and ἀποτίω. (See Munthe and Raphel in loc.) Now God is by the Hebrews represented as *weighing* the actions of men, when He is about to visit them with retribution; as things are thrown into a pair of scales, when a price according to their weight is to be paid down. See Job. 31, 6. Dan. 5, 27. Hence the formula properly denotes, "*do not examine their sin in the balance;*" i. e. do not visit it with punishment.* (Kuin.) See the note on Matt. 26, 15. The

* In illustration of this metaphor Elsner cites Isidor. Orig. l. 15, c. 17. Stipendium a stipe pendendū nominatum: Antiqui enim ap-

above illustrations are almost entirely founded on the annotations of Grotius, Heinsius, and Elsner; from the first of whom I add the following:

“Quia autem in rationibus æquandis, quod alteri imputo id non minus me liberat quam si penderem, id est solverem, hinc factum est ut *ἵστασθαι* sit *imputare*. Et propter similitudinem quam crimina cum debitis pecuniariis habent, (que de re egimus libro 2. de Jure Belli ac Pacis C. 20. § 2.) sicut *solvere* dicitur *pœnas* qui eas patitur, ita imputare qui eas exigere vult, non *imputare* qui exigere non vult. Hic autem, *ne impendas* aut *imputes*, hoc valet, “Ne tanti hoc crimen facias, ut viam illis ad conversionem obstruas.”

60. *ἐκοιμήθη*. An euphemism. See the note on Joh. 11, 11. It should seem scarcely applicable to those who die a violent death; yet that it is sometimes so applied has been proved by Lederlin Obs. Misc. See Suicer's Thes. T. 2, 121. Here, however, St. Luke has reference to the *composure* with which this great martyr met death.

pendere pecuniam soliti erant, magis quàm annumerare. And he refers to Meursius on Lycoph. 270; remarking too, that this mode of speaking was common with the Jews, who used to say that the vices and virtues of all men would, at the last day, be cast into the scales of two balances, and they would be everlastingly happy, or eternally miserable, according as these or those preponderated. A dogma adopted into the Mahometan system; as has been proved by Mill in his Oration on “Mahometanism as derived chiefly from Judaism.” See *Rosch Hasschana* and Jarchi on Mich. 17, 18. מן נשן. So also Job. 31, 6. “The Lord will weigh me in a just balance, and will understand my righteousness.” And *Dan.* 5, 27. “Thou hast been weighed in the balance, and found wanting.” Compare also Ps. 90, 8. and see Schoettgen. Wetstein here cites *Maimonid.* de Pœnit. 3. Singulis annis appendunt et examinant iniquitates uniuscujusque venientis in mundum, cum virtutibus et meritis suis.

Something similar to this saying of Stephen is recorded of Socrates, and also of Phocion. See Pricæus:

CHAP. VIII.

There now commences a new period of Christian history, in the first epoch of which (narrated from Chap. 1—8.) the Christian society consisted of Jews only, who had hitherto remained in the city of Jerusalem. For although many of those who, on the day of Pentecost, had come thither from various regions, seem, after their return home, to have communicated to their countrymen some idea, however imperfect, of Christian doctrine; yet the Apostles had hitherto continued within the walls of Jerusalem, nor had they taught in any other country. The congregation, therefore, at Jerusalem was tolerably numerous; but it had not yet entirely separated itself from the Jewish communion; since we read that, during the whole of this first period, the Apostles and all other Christians yielded obedience to the Jewish Sanhedrim, frequented the Temple at the stated hours of prayer, and taught in it. In one respect, only, was there seen any vestige of a private society, namely, that the Christians had their funds for the relief of the poor, the administration of which they committed to the care of seven persons, whom they called Deacons. Now follows St. Luke's narration of the further propagation and the fortunes of the Christian Religion. (Rosenm.)

After the martyrdom of Stephen, there burst upon the Christians, yet resident at Jerusalem, a most cruel persecution, by which, with the active co-operation of Saul, they were scattered and dispersed throughout Judea and Samaria (ver. 3 & 4). But that very circumstance tended to the increase of the new society, since, by this means, Christianity pervaded the whole of Palestine, being zealously promulgated by Philip the Deacon (see ver. 5. seqq. and ver. 40.), who thus scattered the seeds of the new Religion beyond the boundaries of Palestine.

Together with this narration is interwoven (ver. 9—25.) a history of Simon magus. (Heinrichs.)

1. Σαῦλος δὲ ἦν — αὐτοῦ. It is quite plain that these words have a close connection with the concluding verse of the preceding Chapter. Συνευδοκεῖν signifies *comprobare*; as we familiarly say, “to be agreeable to any thing.” The word occurs not unfrequently in the later Greek writers. Examples are produced by Munthe and others. I have only to add, that it is often found in Demades. When it takes a case, that case is a dative depending on the σὺν in composition. So also Polyæn. 5. fin. p. 538. συνεψηφίσαντο τοῦ φόνου. Grotius remarks that this, and what follows concerning Saul, is related for the purpose of showing οἷος ἐξ οἴου, “quantum mutatus ab illo.”

1. πάντες τε διεσπάρησαν. The πάντες must here be taken in the limited sense of *very many*. Πλὴν τῶν ἀποστόλων, *except the Apostles*. We may suppose that *they* remained at Jerusalem, in order to confirm the faith and support the courage of those Christians who had not fled, and by devoting themselves to their sacred office, they trusted that God would show them the fit time to depart; which, in fact, he afterwards did. See 14, 9. & 32. (Kuin.) Œcumenius, too, assigns a similar cause why they remained at Jerusalem, ἔνθα γὰρ πλείων ὁ πόλεμος, ἔκει παρατάττεσθαι τοὺς πρωταγωνιστὰς ἔδει, καὶ προκείσθαι τοῖς ἄλλοις ἀνδρείας καὶ θάρρους ὑπόδειγμα.

2. συνεκόμισαν δὲ τὸν Στέφανον. Συγκομίζω signifies properly to bring together, as *fruits*: but it is also a funeral term, and, like the Latin *componere*, denotes not only the closing the eyes and laying out the body, but every other preparation for the funeral, and likewise the funeral rites themselves. Hence the Syriac Translator here renders: “they coffined and buried him.” But this is too free and paraphrastic. This sense of the word is sometimes found in the Classical writers; as Soph. Aj. 1068. μὴ συγκομίζειν, where the Scholiast, μὴ θέλε θάπτειν συγ-

κομίζειν ἀπὸ τῶν συναγομένων καρπῶν· εἰς τὰς ἀποθήκας, ἐπ' ἐκείνων γὰρ λέγεται κυρίως τὸ συγκομίζειν καὶ ἡ συγκομιδή. So also the Schol. on Æschyl. Theb. 930. But it is not very frequent. The passages of Thucyd. 6, 71. (not 72. as Schl. writes), and of Plut. 606., cited by Wetstein and Schleusner, are quite inapposite, since in *them* the sense is merely *collect together*, as spoken of *corpses*. Duker quotes another example from Xenophon. I am surprised that Heinsius, Valckn. and Kuin. should have embraced the anile fancy of the Scholiast on Sophocles, that this use of συγκομίζειν “has a figurative reference to what is mortal in man being committed to the earth, as to a barn.” Συγκομίζειν (I repeat) merely signifies *componere, to lay out*.

Εὐλαβεῖς, *religious persons*. Whether these were Christians, or not, is a point on which the Commentators differ. Some, as Doddridge and Pricæus, think they *were*, and that the burial of Stephen was the cause of the immediately subsequent persecution. But I assent to Kuinoel, that it is not probable the Christians would have ventured on so dangerous a step; and, what is a stronger argument, the word εὐλαβής has no such sense in any other passage of the New Testament, but always (except in Luke 2, 45. ἀνὴρ δίκαιος καὶ εὐλαβής) denotes a *proselyte*. These (as almost all Commentators are agreed) were religious *Jews*, or *Hellenist proselytes*, and (as Kuinoel conjectures) secret friends to Christianity. Certainly, the more religious Jews regarded it as a sacred duty to bury the dead, especially if innocent persons. See 2 Sam. 2, 5. Tob. 1, 20. 2, 3. seqq. 4, 17. 12, 12.

2. καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ. This signifies, by synecdoche, that they paid him very great funeral honours, of which *beating the breast* is mentioned as forming the *principal part*, accompanied by the wailing of the hired mourners, &c. So Hesych. κοπετὸς· θρήνος μετὰ ψόφου χειρῶν. The expression seems borrowed from Gen. 50, 10. ἐκα-

ψάντο αὐτὸν κοπετὸν μέγαν, and Mich. 1, 8. ποιήσεται κοπετόν. Compare Zach. 12, 10. Esth. 4, 3. Isa. 22, 12. Numb. 20, 29. Deut. 34, 8. See the note on Matt. 11, 17. The funeral rites of the Greeks and Romans were nearly the same. (See Geier de Luctu Heb. and Nicolai de Luctu Græc.) So Dionys. Hal. A. 2. p. 90. (cited by Schl. in his Lex.) κοπετοὺς ἔχουσα καὶ θρήνους γυναικῶν. Plut. 1, 184 D. (cited by Wets.) κοπετοὺς τε γυναικείους ἀφαιρῶν. Stat. Sylv. 3, 5, 53. *ingentes iterasti pectore planctus.*

3. Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν. This expression is equivalent to that in Gal. 1, 13. ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν. The middle or deponent verb *λυμαίνεσθαι* (from *λυμή*, *damage*, *waste*) signifies to ravage, worry, waste, &c., and is used properly of *beasts*; though it is not unfrequently employed of *persons*; it denotes, as applied to *things*, to waste, spoil, ravage; and sometimes to *injure*, *afflict*, *persecute*. Of all these uses numerous examples are produced by Wetstein and others. On the syntax of this verb, which has both the accusative and the dative, see Matth. Gr. Gr. § 384 & 409. Consult also Dresigius de Verbis mediis N. T. III. 41. p. 566.

3. κατὰ τοὺς οἴκους εἰσπορευόμενος. It was the duty of the Sanhedrim to take care that no false doctrines should be promulgated, and to make inquisition after those who were introducing innovations into the Church. (See the note on Joh. 1, 19.) Saul, therefore, armed with public authority (see Acts 26, 10.), broke into houses to apprehend those whom he suspected of being Christians, or could perceive to have any connection with them. (Kuin.) Κατὰ has here a distributive force, and implies that he made domiciliary visits *by house-row*. Σύρων, *hauling*, *dragging away*. The word is used of forcible removal, and is especially applied to those who are led away to trial, prison, or execution. Examples in abundance are produced by Grotius, Pricæus, Wet-

stein, Loesner, and other Philologists. See also Steph. Thes.

Kuinoel observes that mention is made both of men and *women*, to shew the bitterness of that persecution which did not even spare the weaker sex.

3. *παρεδίδου εἰς φυλακὴν*, *delivered them into custody*, i. e. of the jailors, and (as Grotius thinks) of the prison which appertained to the Temple, like that which belongs to the Inquisition in some Roman Catholic countries.

4. *οἱ μὲν οὖν διασπαρέντες*, those, therefore, who had been thus dispersed. At *διῆλθον* subaud *τὰς χαίρας*; as in 11, 19.; and at *τὸν λόγον* supply *τοῦ Θεοῦ*. It appears that they confined their teaching to the Jews. See 11, 19. (Kuinoel.) Thus (observes Lightfoot) out of the darkness of persecution the Lord bringeth forth the light and propagation of the Gospel, providing at once for the safety of some by flight, and for the calling of many others by their dispersion.

5. *Φίλιππος δὲ κατελθὼν*. There is here a frivolous question agitated between Drs. Whitby and Doddridge; the former of whom thinks it was not the whole Church of Jerusalem, but the hundred and eight who were full of the Holy Ghost; “for (says he) what authority could the *laity* have to preach the word?” To this Doddridge answers: “There is no room to inquire where these poor refugees had their orders. They were endowed with miraculous gifts; and if they had not been so, the extraordinary call they had to spread the knowledge of Christ, wherever they came among those who were ignorant of him, would abundantly justify them in what they did.”

He evidently treats the communication of the Holy Spirit to the hundred and eight as hypothetical and precarious; as indeed it seems to be. He might, too, have added, that there is scarcely reason to think that any distinction between the Clergy and

Laity yet existed. Besides, the word is so general a term, that it does not necessarily imply what *we* mean by preaching, namely, public teaching, but only private instruction, admonition, or exhortation.

Dr. Hammond, in a learned note, offers some excellent remarks on the distinction between the words *κηρύσσειν* and *εὐαγγελίζεσθαι*, to which I can only *refer* my reader. That it may be so taken *here* is plain; and there will be no reason to inquire about their *authority*; though if it could be *proved* (which it cannot) that they had the *miraculous gifts* of the Holy Spirit, no *other* authority would seem to have been requisite. And yet the persons elected by the congregation, and presented for ordination by the Apostles, though previously filled with the Holy Ghost, required the laying on of hands, &c. in order to the exercise of their Deaconal office.

The Philip here mentioned must (as all Commentators admit) be Philip the Deacon. See Whitby.

5. κατελθὼν εἰς πόλιν τῆς Σαμαρείας. The Commentators are not agreed whether by *Σαμαρεία* we are to understand the *country* of that name or its *capital*, which bore the same appellation. The *former* opinion is adopted by Pearce, Markland, and Doddridge, which last mentioned Commentator conjectures that the city was Sichem. But to this it has been justly objected, "how then could it be said further on, at ver. 14., that Samaria had received the Gospel, when only one of its cities had heard it preached." Some Commentators, indeed, would understand the singular for the plural. But this is a principle by no means applicable here; not to say that it is a method evidently *devised* "*for the nonce*." I assent to Grotius, the Authors of our English Version, De Dieu, Drusius, Pricæus, Hammond, Rosenmuller, Kuinoel, Heinrichs, and Schleusner, that the *metropolis* of Samaria is here meant, which was called by the same name (as in Joseph. Ant. 20, 6, 2.), and which, though it was destroyed by Hyrcanus, restored by Gabinius, and

by Herod named Σεβαστή, yet seems to have commonly retained its old name. As to what Bp. Pearce urges, that Josephus and Strabo generally call it by the name Sebastia, that is nothing to the purpose, since they called it so in compliment to Augustus. It has been observed, too, that cities and towns scarcely ever lose their original name. It might indeed seem that the *article* were requisite, which is found in some ancient MSS., but perhaps *ex emendatione*; for the Hellenistic writers often omit the article in such a case. It must be observed, too, that Σαμαρείας is for Σαμαρείαν; on which *state of regimen* for that of *apposition* see Glass Phil. S. p. 15. Kuinoel observes, that Philip preached the Gospel to the Samaritans, following the example of Christ, and mindful of what he had said to his Apostles before his departure from the earth. See Acts 1, 8.

6. προσείχόν τε οἱ ὄχλοι τοῖς λεγομένοις, &c. At προσείχόν subaud τὸν νοῦν: which ellipsis is sometimes found even in the Classical writers. (See the examples adduced by Kypke, Munthe, and others.) E. V., Doddridge, and most interpreters render it *attend, give heed*. But this seems too feeble a sense. I therefore assent to Krebs, Loesner, Heinrichs, and Kuinoel, who explain it by *yield faith, assent, obedience*. This the context requires; for (as Kuinoel observes) it is interchanged at ver. 14. with πιστεύειν. Examples in abundance are produced by Loesner and Krebs; as 1 Macc. 7, 11. Sir. 28, 17. Philo 104 A. Joseph. Ant. 8, 15, 4. πιστεύειν and προσέχειν are conjoined, as are προσέχειν and ἀπιστεῖν in Joseph. c. Apion. 1, 1. So Sir. 32, 24. ὁ πιστεύων νόμον, προσέχει ἐντολαῖς. In like manner we familiarly say, "don't *mind* him." Kypke, Heumann, and Rosenmuller, indeed, defend the common interpretation, on the ground that it is not credible all the Samaritans should have followed Christ ὁμοθυμαδόν. That argument, however, has little force, since (as Kuinoel observes) the words are not to be too much

pressed, but only to be understood of the *great bulk* of the people ; as in ver. 10. πάντες ἀπὸ μικροῦ ἕως μεγάλου. See Mark 3, 5. Matt. 3, 5.

7. The construction of the preceding words of this verse is as follows : πνεύματα γὰρ ἀκάθαρτα (ἐκ) πολλῶν τῶν ἔχοντων (αὐτὰ) βοῶντα μεγάλῃ φωνῇ ἐξήρχετο. See examples of similar transpositions in Glass. Phil. S. 664. On πνεύματα ἀκάθαρτα see 5, 16. The words βοῶντα μεγάλῃ φωνῇ are to be referred to demoniacs. (Kuinoel.) Thus we say *raving mad*. Kuinoel, as usual, treats these demoniacs as melancholic and epileptic persons. A most specious hypothesis, but which, though supported by the learning and ingenuity of Mede, Bekker, Farmer, Wetstein, Maltby, and many others, lies open to very serious objections. Into so extensive a subject, the nature of my plan, and limited extent of my work, will not permit me to enter. It may be observed that the παραλελόμενοι are those elsewhere called παραλυτικοί.

9. ἀνὴρ — Σίμων προῦπήρχεν ἐν τῇ πόλει μαγεύων. I assent to the opinion of Wolf, Heuman, Krebs, Rosenmuller, and Kuinoel, that this Simon was the *Simon a Cyprian* mentioned by Joseph. (Ant. 20, 5, 2.) whose words are these: Φῆλιξ—Σίμωνα ὀνόματι τῶν ἑαυτοῦ φίλων· Ἰουδαῖον, Κύπριον τὸ γένος, μάγον εἶναι σκηπτόμενον πέμπων πρὸς αὐτὴν (τὴν Δρουσίλλαν) ἔπειθε τὸν ἄνδρα καταλιποῦσαν αὐτῷ γήμασθαι. Justin Martyr indeed (in Apol. 2, p. 69.) tells us that this Simon was a *Samaritan*, from the village called Gitton. But (as Wolf observes) that writer falls into frequent blunders in historical matters, and seems to have thought that Simon was to be accounted a *Samaritan*, because he is here said to have abode, or *sojourned*, in the city of Samaria, than which nothing can be more inconclusive.

9. Προῦπήρχεν μαγεύων, “who had aforetime exercised the magic art.” Doddridge here deviates from our common version ; but very much for the worse. The verb μαγεύειν is somewhat rare ; examples of it are however produced by Wetstein from Hippo-

crates, and by Pearce from Plutarch. It comes from *Máγος*. Now on the *Máγοι*, their principles, and practices, see the note on Matt. 2, 1. In process of time the name was assumed by many who had little pretension to any thing more than a *similarity of studies*, and (as Kuinoel observes) the appellation was often given even to strolling quacks, who had some knowledge of natural philosophy and astrology, and abused it to the deception of the people, by pretending to predict future events from the stars, to cure disorders by the recitation of certain formulas, and even, by muttering certain incantations, to bring up departed spirits, and compel them to reveal secrets; as also by the repetition of certain verses, and the use of particular kinds of herbs, to terrify and drive away demons. See Perizon. on Ælian. V. H. 2, 18, 20. Ruperti on Juv. Sat. 6, 553 & 557. and the Commentators on Propert. 4, 1. That Simon was not a mere conjurer, or really exercised magic arts, but was imbued with some knowledge of natural philosophy, though he abused it to striking the minds of the vulgar with feigned portents and prodigies, Kuinoel thinks has been *rightly* maintained by Van Dalen, Schleusner, Rosenmuller, and Heinrichs. This, too, was the opinion of Dr. Benson and Bp. Pearce. "Some discoveries (says the latter) these *magi* had made, which were generally unknown to other people, and with these they greatly surprised them; as the effects of magnetism and electricity would now-a-days surprise those who never saw or heard any thing of that nature." The Bishop then adds an example of *μαγεύειν* in the *good* sense from Plut. Vit. Artax. where *φιλοσοφεῖν* and *μαγεύειν* are joined together as equivalent terms: though he acknowledges that many natural philosophers pretended also to be magicians, in the common sense of the word with us, and made their natural knowledge subservient to that imposture: and so *μαγεύειν*, he reasons, must here mean the exercising of unlawful arts. I do not quite understand the force of his reasoning; for

what he acknowledges seems to demand the other hypothesis. At all events, Simon's arts were unlawful by being founded in imposition; and it is frivolous to object (as some do) that had he practised such, the Apostles would have had no intercourse with him, since, at the beginning of the passage it is said, that he *had aforetime* practised such arts. See Valcknaer and Schoettg. in loc.

9. καὶ ἐξίσταν τὸ ἔθνος τῆς Σαμαρείας, *had thrown into amazement*.* On the force of the formula λέγειν εἶναι τινα ἑαυτὸν μέγαν see the note on 5, 36. In the same manner τις is used in Herodot. 4, 192. δοκεῖ δὲ μοι οὐδ' ἀρετὴν εἶναι τις ἢ Λιβύῃ σπουδαίῃ, ὥστε ἡ Ἀσίῃ ἢ Εὐρασίῃ παραβληθῆναι: where Wesseling produces examples of this use, and yet does not seem to be aware of the ratio of the idiom. In fact, we must after τις subaud some such word as *person*, or understand τις as used for τι, with the subaudition of χρήμα.

On ἐξίστημι see the note on Matt. 12, 22. and Luke 24, 22. That Simon wished (as Deyling and Moshem have thought) to be considered as the Supreme Being, or the Messiah, cannot be proved from the words of Luke, nor is it all probable. Those who in the three first centuries have mentioned him, make him the founder of the sect of Gnostics; but upon insufficient grounds, as has been shewn by Moshem and Heuman.

10. ᾧ προσείχον πάντες, &c. Here is an Hebrew form. Ἀπὸ μικροῦ ἕως μεγάλου is for μικροὶ τε καὶ μεγάλοι, לְרַבּוֹת וְלְעַד מִקְּטָן: which has the air of redundancy, since πάντες might have seemed sufficient. This, however, is not unexampled in the Greek and Latin languages, nor even in the modern ones. See Loesner on this passage, and Bergler on Alciph. 2, 4. p. 266. We are moreover to understand, not the

* So Athen. (cited by Wolf): ὅς πῦρ τε αὐτόματον ἐποίησεν ἀναφύεσθαι, καὶ ἄλλα πολλὰ φάσματα ἐτεχνάτο, ἀφ' ὧν ἐξίστα τῶν ἀνθρώπων τὴν διανοίαν. I add Onosander 93. ult. καὶ γὰρ ὄψις καὶ βοή καὶ πάταγος. ὕπλων ἐξίστησι τὰς τῶν ἐναντίων διανοίας.

high and low, (as Vorstius interprets), but the *young and old*; as in Gen. 19, 11. Compare ver. 4. 1 Macc. 5, 45. and Hebr. 8, 11. (Kuin.) I know not why we should limit this expression, which seems to have the general sense of high and low, young and old, rich and poor, i. e. *all of every class*.

10. Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη. Here there is an *hypallage* frequent in popular language for "the power of God energises in him; he is a personification of the Messiah." (Kuin.) Doddridge explains: "he is omnipotence incarnate." See 1 Cor. 2, 4. and Rom. 1, 16. Kuinoel embraces the conjecture of Heinrichs, that Simon, in performing his tricks, had uttered the words δύναμις Θεοῦ μεγάλη, and that the Samaritans were so stupid as to salute him by the name δύναμις Θεοῦ μεγάλη. But this seems too absurd. Neither can I believe what the Pseudo-Tertullian, and some Latin Fathers, tell us, namely, that he claimed to be *Jehovah*.

12. ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τ. β. τ. Θ. Kuinoel explains this as a periphrasis for εὐαγγελιζομένῳ τὴν βασιλείαν τοῦ Θεοῦ: which is indeed a common phrase in the best Classical writers; but as it very rarely occurs in the Scriptures, so it may be explained without resorting to any pleonasm, which is here unnecessary. Ὀνόματος. A frequent pleonasm. Ἰησοῦ Χριστοῦ, of Jesus, as being the Messiah.

13. Simon, a man devoted to lucre and ambition, when he saw Philip exhibit miracles far greater than his own (ver. 13.), and by which most of the Samaritans were inclined to receive baptism, and become Christians, pretended to be a Christian also, (ver. 21.,) and having received baptism, attached himself to the Apostles, in order thereby to please the people, and acquire the same power with them of working wonderful works; so that he might by this means further his secular views of avarice and ambition. Yet he did *not* (as Grotius, Le Clerc, Limborch, Rosenmuller, and others, have rightly judged)

account Jesus as the *Messiah*, but as a great magician, who, by the aid of angels and demons, had worked great miracles, and had returned to life. For if he had really regarded Jesus as the Messiah, and the Apostles as Divine Legates, he could not have persuaded himself that the faculty of communicating the Divine Spirit to all on whom he should lay hands might be acquired by money. On *προσκαρτ.* see the note on 1, 14. (Kuin.) And so Lightfoot and Doddridge. *Ἐξίστατο, was astonished.* Here Wetstein observes that Simon, who astonished others, was now himself astonished.

14. *ἡ Σαμαρεία*, i. e. the inhabitants of the city of Samaria. *Ἀπέστειλαν πρὸς αὐτοὺς τ. Π. κ. 'Ι.* Some recent Commentators, (as Noesselt,) contrary to the universal opinion of the antient Fathers and the early modern Commentators, maintain that the Apostles departed with no other design than to confirm the true believers in the faith, and establish them after the form of a Christian society. But this is paying no attention to the context. Heinrichs and Kuinoel both admit that the words following compel us to suppose that the Apostles went for the purpose of laying hands, with prayer, upon the new converts, in order to impart to them the gifts of the Holy Spirit. For (as Kuinoel observes), in the early ages of Christianity, those who acknowledged Jesus Christ as Messiah, were immediately baptized, and were *afterwards* more fully instructed in the truths of the Gospel. (See the note on Matt. 28, 18.) Meanwhile, however, the Apostles seem to have laid down a rule, that, after being baptized and catechised, the proselytes should have the imposition of hands, accompanied with prayer, in order to their receiving gifts of the Holy Spirit. Hence in Hebr. 6, 2. we find mention made first of baptism, then of instruction, and finally of imposition of hands. Now Philip had baptized and taught the Samaritans; and, in the primitive age, this solemn benediction and laying on of hands was limited to

the Apostles ; but in process of time, when the seeds of Christianity were more widely spread, other teachers of that religion obtained this power of solemnly laying hands on the proselytes. (Kuin.)

17. ἐπετίθειν τὰς χεῖρας ἐπ' αὐτοὺς. It was the custom among the Hebrews for him who prayed for blessings of any kind on another, to put his hands upon his head. See the note on Matt. 19, 13. and also Matt. 9, 18. Luke 4, 40. Acts 6, 6. 9, 12. 28, 8. Hence the Apostles laid their hands on the converts, in order to thus communicate, by a *visible symbol*, the gifts of the Holy Spirit.* (Kuin.)

18. St. Luke does not say that the Apostles laid hands upon Simon. Indeed that they did not do so is plain from the context. Neither did the Apostles lay hands on him at the same time ; and perhaps he might undervalue the gifts commonly understood to be imparted, regarding the Apostles as only powerful Magi, and supposing that they could communi-

* The several uses of imposition of hands are fully detailed in note on 1 Tim. 4. f. *Three* in the Old Testament : 1, as a ceremony in prayer ; 2, in paternal benediction ; 3, in creating officers. And proportionable to them, many more in the New : 1, for curing diseases ; 2, for absolution of penitents ; 3, for blessing of infants, or those that are to be baptized, to prepare them for it ; 4, in confirmation ; 5, in ordination of officers for the church. Of the three former of these there is none which can pretend to be here meant ; and so all the difficulty is, *which* of the two latter it was. That it was *confirmation* may appear probable, because it so soon attended their conversion and baptism : *When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John* (ver. 14.) This agrees well with that of confirmation, which is an act reserved to the Rulers of the Church, and not communicated or allowed to inferior officers, such as Philip, the deacon, here. That therefore which is most reasonable is, so to interpret this laying on of hands, and their *receiving the Holy Ghost* here, as to comprehend confirmation and ordination both, the Holy Ghost by their ministry coming on all the sincere believers, and endowing them with inward, and some of them with extraordinary external gifts, of healing, prophecy, &c. (see note on ch. 2. d.) and the Apostles, by *laying their hands* on some special persons among them, ordaining them Bishops and Deacons in several cities : a power which belonged only to the Apostles to exercise, and so was not suitable to Philip, though he had power to preach and to baptize. (Hammond.)

cate yet greater gifts by the imposition of hands, so as to be superior both to Philip and the Apostles. (Kuinoel.) Χρήματα, *money*. Here the plural is, (as often,) used for the singular. See Schl. Lex.

20. ἀργυρίαν σου σὺν σοι εἴη εἰς ἀπωλείαν. Piscator and Grotius explain: "tibi maneat cum malis." The latter observes that there is a periphrasis of the devoting any one by תתן רמס, without a definition of time. Kuinoel calls it a Hebrew *form of imprecation*, indicating utter destruction, and corresponding to the Greek ἀπόλοιτο, βάλλ' ἐς κόρακας, ἐς ὄλεθρον, &c. and the Latin pereas, abi in malam rem. The sense seems to be: "May you be grievously punished on account of this your money." Or (as Wetstein renders): "May your avarice ruin *you*, not *me*." And he compares Ez. 33, 9. Or it may be thus Englished: "Keep your money to *yourself*, for your *own* ruin, not *mine*." There is a similar passage in Joseph. 461, 45. Δανιήλος δὲ τὰς μὲν δωρεὰς αὐτῶν (I conjecture αὐτῶν for αὐτῷ, *sibi habere*) ἔχειν ἤξιον· τὸ γὰρ σόφον καὶ τὸ Θεῖον ἀδωροδόκητον εἶναι.

Here Doddridge, very justly, observes, that this is not an *imprecation*, but a strong way of *admonishing* Simon of his danger, and of expressing how much rather the Apostles would see the greatest sum of money lost and cast away, than receive any part of it on such shameful terms. Markland, too, observes that this is not an *imprecation*, but a *prediction* of what would befall Simon, without repentance.

21. οὐκ ἔστι σοι μερίς οὐδὲ κληῖρος ἐν τῷ λόγῳ τούτῳ. That these words imply that he should by no means have the power he asked, namely, of conferring the Holy Spirit by the imposition of hands, is plain from the subject of the words, and λόγος, like ρῆμα and the Hebr. דבר, has very often the sense of *thing*, *matter*. See the note on Matt. 4, 4. Luke 1, 37 & 62. It must be observed, too, that μερίς and κληῖρος are synonymous terms, and when *united* have an intensive force. So the Hebr. חלק ונחלה, in 2 Sam.

20, 1. where the Sept. render : οὐκ ἔστι μέρος ἡμῖν ἐν Δαβὶδ, οὐδὲ κληρονομία ἡμῖν ἐν τῷ υἱῷ Ἰεσσαί, *we have nothing at all to do with the son of Jesse.* Deut. 10, 19. οὐκ ἔσται τοῖς Λευίταις μέρος οὐδὲ κληρος ἐν τοῖς ἀδελφοῖς αὐτῶν. Ib. 2, 12. and Job. 22, 25. (Kuin.) Others take λόγος for the *doctrine* of the Gospel ; which, as a *secondary sense*, may be admitted.

21. ἡ γὰρ καρδιά—τοῦ Θεοῦ, i. e. “thy heart is not sincere, thou art not what thou oughtest to be, thou art a *dissembler*.”* So 2 Kings 10, 15. רַב־לֵבָן וְיִתְרָן, where the Sept. render : εἰ ἔστι καρδιά σου εὐθεία. (Beza, Cam. and Kuin.) I add Æsop F. σ λ α. οὕτως ἔδει εὐθύναι καὶ ἀπλοῦν εἶναι. Compare Ps. 95, 15. The words may be thus paraphrased : “For thou seekest not the honour of God, that God who is a *καρδιογνώστης*.” On ἐνώπιον τοῦ Θεοῦ see the note on Luke 1, 6.

22. μετανόησον οὖν ἀπὸ τῆς κακίας, “repent therefore, and abandon this thy wickedness.” The formula εἰ ἄρα is by Glass, Krebs, and Loesner, rendered *ute*,† “pray God that the evil thought may

* This is no instance of Peter’s miraculously discerning spirits, for every common minister or Christian might have made then inference in such circumstances. But, on the other side, this story will by no means prove Peter to have been destitute of this gift. He might (like Christ in the case of Judas) have discerned Simon’s hypocrisy long before he thought fit to discover it openly, or he might have had the gift really in some instances, though not in this ; for there is no more reason to suppose that Christ ever gave any of his servants an universal power of discerning the hearts and characters of all they conversed with, than there is to believe he gave any of them the power of healing all the sick they came near, which we are sure that Paul (though he was not inferior to the chief of the Apostles, 2 Cor. 11, 5. 12, 11.) had not, otherwise he would not have suffered the illness of Epaphroditus to have brought him so near to death (Phil. 2, 25—27.), nor have left so useful a fellow-labourer as Trophimus sick at Miletum (2 Tim. 4, 20). Doddr.

† And so it is rendered by Schleusner in his Lexicon, in v. εἰ. § 6. We are however to remember that in this, as well as some other uses of εἰ, there is an ellipsis of some verb, which is to be supplied by interpreters. So Eurip. Heracl. 640. πάλοι γὰρ ὠδίνουσα τῶν ἀφιγμένων, ψυχὴν ἐτήκον, νόστος εἰ γενέσεται, animo tabescas (*dubitans*) an, &c. Here we are to subaud *πεῖρων*, *trying whether*. So also Eurip. Hal. 1388. σιγητέον μοι καὶ σε συσσωσαι πότε. In the former passage the εἰ may be rendered *if perchance*.

be forgiven thee." They observe that the explication *si forte, an forte*, is at variance with Peter's purpose. "For if (says Krebs) Simon's prayers were sincere and devout (and that they ought so to be, Philip had of course instructed him), how can we suppose remission of sins doubtful. So *εἰ πως* for *ut* in Phil. 3, 11. *εἰ καὶ* *ibid.* ver. 12., and *εἰ πως* in Thucyd. 3, 45. and Philo 752. Thus the Hebr. *וְאִם*, *si forte*, is by the Sept. rendered *וְאִם* in Exod. 32, 30. This is however a rare signification, to which there is here no need to resort. For (as it is justly observed by others) the doubt does not respect the benignity of God, but the reformation of Simon, of which there was little hope remaining. Nor are Peter's words to be interpreted after the subtilty of theological principles, but in reference to the popular sense of common life. Peter meant by these words to hint, that a man so fraudulent, so greedy of lucre, and athirst for vain glory, whose iniquity had reached such a height, could with difficulty repent and reform, and obtain the pardon of sins.* See Grotius.

22. *ἐπινοία* signifies *contrivance, counsel*: from *ἐπινοέω*, to fix the mind upon something, to take up a thought, contrive, &c. Though both are words of *middle* signification, yet they are often taken in a *bad* sense for crafty and fraudulent counsel, *guile*; of which signification examples are produced by Raphel, Kypke, Wets., and Loesner. (Kuin.) The

* The same view of the subject is taken by Doddridge, who observes: "Here is so incontestable an evidence of an unconverted sinner being exhorted to repentance and prayer while he was known to be in that state, that it is astonishing it should ever have been disputed; and one would think none could be so wild as to imagine faith in Christ was not included in that repentance and prayer which an Apostle preaches to a baptized person as the way of obtaining forgiveness. The dubious manner in which he speaks of his being forgiven, intimates, not that his sincere repentance might possibly fail of acceptance, for that is contrary to the whole tenor of the Gospel, but that, after the commission of a sin so nearly approaching blasphemy against the Holy Ghost, there was little reason to hope he would ever be brought truly to repent."

last-mentioned signification is confirmed by the γὰρ in the next verse.

23. εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁ. σ. ᾗ. Χολὴ signifies properly *gall*; though it is sometimes used of anything bitter (as, for instance, an infusion of bitter and poisonous herbs). See Joh. 16, 13. 20, 14. Prov. 5, 4. Thren. 3, 15. Deut. 29, 17. Ps. 69, 42. Jer. 22, 15. Now χαλὴ πικρίας is put for πικρὰ, i. e. *bitter gall*. In order to more accurately determine the sense of the word, we must compare Deut. 29, 18. Heb. 12, 15. In the former we have & 15, “let there be no root which may send forth a poisonous or bitter plant.” Here the Sept. render: μὴ τις ἐστὶν ἐν ὑμῖν ῥίζα ἀνω φύουσα ἐν χαλῇ καὶ πικρία. Now as the subject is the *worship of idols*, the meaning of the passage is this: “let there not be among you any one who, like a poisonous bitter herb, may infect your minds with his own bitter poison, and may seduce others to idolatry.” The passage of Heb. 12, 13. is entirely parallel, and the sense of it is this: “Take care that no bitter poisonous plant growing forth may excite disturbances, and many be by it infected.” Here there is a plain reference to Deut. 29, 18. The Hebrew metaphor being therefore transferred to the present passage, the sense will be as follows; “I see that thou art a most pernicious person, like to a bitter poisonous plant, a pest to the Christian society, and so disposed as to be calculated to ruin and corrupt many.” Again εἶναι εἰς χολὴν, &c. is for εἶναι χαλὴν; as in Matt. 19, 5. 8, 10. Heb. 8, 10, 15. Acts 13, 47. Here we may compare Epigr. Gr. L. 2, 11. πᾶσα γυνὴ χαλὸς ἐστίν.

This interpretation being admitted, there arises a more nervous sense than if, with De Dieu, Palairot, and some others, we take εἰς χολὴν πικρίας, &c. for ἐν χαλῇ &c.: though this is supported by the authority of an ancient Gloss in the Cod. Cant. (Kuini.); from Hammond and others.

The above interpretation of εἰς χολὴν πικρίας, which

is pronounced the true one by Valcknaer, was first brought forward by Alberti Obs. Phil. 236., and adopted by Wetstein. Valcknaer adds, that Archilochus was called *πικρόχολος* by Julian ap. Anthol. 3, 25, 18. So also Alexis ap. Athen 225 A. *ταῦτ' ὡχί πικρότερ' ἐστὶν αὐτῆς τῆς χολῆς*. Pricæus very appositely compares *Plaut. Truculent. 76*. In melle linguæ sunt sitæ atque orationes Lacteq̃ue : corda felle sunt sitæ atque acerbo aceto : and *Senec. ego in alto omnium vitiorum sum*.

The *σύνδεσμος* is by Wetstein and Kuin. well-rendered fasciculus ex improbitate quasi colligatus, colligatio iniquitatis. Kuinoel compares Cicero in *Pison. 9*. ex omnium scelerum importunitate concretus. Bp. Pearce thinks the expression the same with that of Isa. 58, 6. in both which places (says he) allusion is made to the custom (which the Romans used, and probably other nations) of fastening one end of the chain with which a prisoner was bound to the arm of the soldier who was appointed to guard him." He therefore takes the expression to mean, that Simon was as much a prisoner to iniquity, and fastened to it, as a state prisoner is to his soldier and keeper. But this is very fanciful and precarious.

24. *δείθητε*. There is little doubt but that the contrition and humiliation were only pretended, and produced by fear ; as in the case of Pharaoh. See *Exod. 8, 28*. He might fear lest he should be punished as Ananias was. (Grot. & Kuin.) Now the reason why God did not see fit so to punish him was (as Œcumenius observes) in order to show that faith was not a thing of compulsion, and to introduce repentance. One may observe, too, that by asking Peter to pray for him, he admits his own unworthiness.* In this view, Wetstein refers to *Joh. 9, 31*.

* Heinrichs fancies here an accommodation to the notions of those times, namely, that the curses imprecated by any one can only be avoided by the *deprecation* of the imprecation. But Peter's words contained no imprecation. (Vide supra.) It is, however, well ob-

1 Pet. 3, 12. and cites Ter. Adelph. 4, 5, 70. abi domum, ac deos comprecare—abi, pater, tu potius deos comprecare : nam tibi eos, certo scio, Quo vir melior multo es quam ego, obtemperaturos magis. That his repentance was not real we have every reason to suppose, both from the circumstances of the case, and from his subsequent conduct, if we may believe the testimony of early Ecclesiastical tradition. By his using the plural number we may suppose that John also was present.

25. διαμαρτυράμενοι, καὶ λαλήσαντες. These words must be understood like those of 10, 42. κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι. Διαμαρτύρασθαι signifies to prove on good evidence, shew, teach.

25. πολλὰς τε κώμας τῶν Σ. ε., *evangelized many villages of the Samaritans* : such (we may suppose) as lay in their way to Jerusalem. Ἐυαγγελίσασθαι has often the accusative, both in the New Testament, and sometimes in the Old ; as Joel 2, 32.

26. ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φ. Some German Theologians take these words to mean nothing more than that a thought rose in the mind of Philip, which he could not dismiss ; the expression is, say they, agreeable to the common opinions of the Jews. Others, as Eckerman, Heinrichs, and Kuin., explain the words of an *appearance in a dream*. But there is no occasion to resort to any such far-fetched devices, since (as Storr. observes, Opusc. 3, 178 seqq.) it is no wonder that Philip should have been admonished *sometimes* (as at 29 & 39.) by the internal suggestions of the Holy Spirit, *sometimes* (as here) by the personal conversation of an angel ; since, in a similar case, after he had been once and again internally admonished by a vision (see Acts 16, 6. seqq.), he was at length externally admonished by a messenger sent from God (ver. 10). See the learned annotation of Dr. Hammond.

26. ἀνάστηθι καὶ πορεύου — ἔρημος. The words αὕτη ἐστὶν ἔρημος present some difficulty, and it may seem

served by Heinrichs, that there is no reason, from this story, to fix on Simon the charge of *heresy*.

doubtful whether they are to be referred to Gaza, or to the *road thither*. If it be taken of *Gaza*, the interpretation (as Kuin. observes) will be very contort, and one does not see *why the remark should have been made*; not to say that a city so well inhabited could in no sense be called *ἐρημος*. Others, to remove this difficulty, maintain that there were *two Gazas*, one, *Old Gaza*, destroyed by Alexander; the other, *New Gaza*. See Lightfoot and Wesseling on Diodor. Sic. and Munthe on this passage. But for this assertion (as Kuinoel observes) there is little authority; and moreover this sense would require *αὕτη ἔστιν ἡ ἐρημος, this is the ruined one*. In short, it is liable to obvious objections. I would prefer the interpretation of Chrysostom, Œcumenius, Beza, Casaubon, Le Moyne, Basnage, Glass, Schoettgen, Bengel, Doddridge, and Heumann, who refer the *ἐρημος* to *ὁδόν*, and suppose that there were *two roads* to Gaza, one the more frequented, the other, on account of the interposing solitudes of Mount Casius, unfrequented. And it is certain that *ἐρημος* is, in this sense, applied to a road. One example from Wetstein will suffice. Arrian 3. *ἐρήμην δ' εἶναι τὴν ὁδὸν δι' ἀνυδρίαν*. I add Thucyd. 2, 17. *τὰ ἐρημα τῆς πόλεως, the uninhabited places of the city*. Some, as Rosenm., take the words to be a parenthetical insertion of St. Luke. But to this Kuinoel objects, that whether there be *two Gazas*, or *two roads* supposed, it would be necessary that Philip should be directed by the angel *which* to take, in order to meet the Ethiopian: and he accedes to the opinion of Valcknaer, Heinrichs, and Wesseling, that it is a later addition of some Scholiast. See the note on 5, 5. But this is *cutting* the knot. Indeed, on so perplexed a question it is difficult to form any decided opinion. I am inclined to agree with those who regard the words as a remark of St. *Luke*, and refer them to the *city*; which will be true, whether we understand it of Old or of New Gaza. To the *road* it cannot well be applied, since Reland says

there is no reason why that road should be called *ἐρημος* any more than other roads in Judea.

27. ἀνὴρ Αἰθίοψ εὐνοῦχος, δυνάστης κ. τ. β. Α. Ἀνὴρ is generally considered as redundant; but it should rather seem to be a relique of primitive copiousness, afterwards cut down by ellipses. Thus it is found most frequently in the ancient writers.

27. εὐνοῦχος. This word properly denotes *cubicularius*, chamberlain, and is the same with the *ὁ ἐπὶ τοῦ κοιτῶνος* at 12, 20 (answering to our *Lord of the bed-chamber*). It comes from *εὐνῇ* a *bed*, or *couch*, and *ἔχειν* to *keep*, *guard*; as in *πολιούχος*. Now since in the courts of the Oriental monarchs the prefects of the bed-chamber (especially that of the women) were *castrati*, hence *εὐνοῦχος* came to denote such. See Donat. on Terent. Eun. 1, 2, 87. Hesiod. Opp. C. 6. Dorville on Charit. 481., and Fischer de vit. Lex. 492. Moreover, since the *castrati* were, in various parts of the East (as they yet are), set over the most important offices, and used to be privy counsellors to the Kings; hence *εὐνοῦχος* came to denote *generally* a court officer, whether contrasted or not. Thus Potiphar, though he had a wife, is called in the Sept. of Gen. 37, 36. *σπάδων Φαράω*, and in Gen. 39, 1. *εὐνοῦχος Φαράω*. where the Chaldee Version has *רבא דפרעא*, and not *מגל spado*. See De Dieu and Spanheim on Julian Or. 174. and Diog. Laert. 5, 1, 5. In the present passage *εὐνοῦχος* can only mean a court officer, which is defined by the context to mean *treasurer*.

27. *δυνάστης* signifies properly one who has great power, like the Heb. *גבר*; as in Sirach. 1, 1.: but also, as here, one who has great *influence* with a King.* That the Eunuch in question was not a Gentile, is plain. He was probably a Jewish proselyte (since many such there were both in Egypt

* So Thucyd. 1, 38. *γίνεται γὰρ αὐτῷ μέγας*. 2 Kings 5, 1. "Now Naaman, captain of the host of the king of Syria, was a great man with his master." Herodot. 6, 30. *ἔνα μὴ διαφύγων αὐτῷ μέγας παρὰ βασιλεῖ γένηται*. So πολλὰ δύνασθαι τινι in Synes. Ep. 107.

and Ethiopia); as appears from his reading the Book of Isaiah: and had doubtless come to Jerusalem for the purpose of religious worship. It is true that, according to the Law of Moses (see Deut. 23, 2.), an eunuch could not be admitted as a proselyte: but, as we have before observed, εὐνοῦχος does not necessarily denote this.

27. Κανδάκης. This (as we learn from Pliny, D. Cass., and Strabo) was a family name common to all the Queens of Æthiopia (like *Pharoah* in Egypt, *Cæsar* at Rome, and the *Czar* in Russia). So Plin. H. N. 6, 29. Regnare feminam Candacen, quod nomen multis jam annis ad reginas transiit. See Wolf and Wetstein.

27. βασιλίσσης Αἰθίοπων. Here we are not to understand Æthiopia *superior*, called Meroe. See Michael. Sp. Geogr. extr. T. 1. p. 180. (Kuin.)

27. ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς. Subaud τεταγμένος or καθιστάμενος, *set* or *appointed*; as in Acts 6, 3. & 12, 20. Sometimes this is *expressed*; as in Diodor. Sic. 37 B. οἱ ὑπὸ τῆς θεραπείας τοῦ βασιλέως τεταγμένοι. Γάζα is a word of Persian origin, denoting *wealth*, *treasure*, and κατ' ἐξοχὴν a royal *treasury*. So Q. Curt. 3, 12, 27. pecuniam regiam, gazam Persæ vocant, cum pretiosissimis rerum efferri jubet, simulans fugam. See Brisson de regn. Pers. 1. § 181. and Wets. on this passage.

28. ἀνεγίνωσκε. Ἀναγινώσκειν signifies to *read*, whether to oneself, or aloud. In the *latter* sense it is here used; as appears from the context. Τὸν προφήτην Ἠσαΐαν, i. e. (by a popular *hypallage* common to both ancient and modern languages) the *book* of the Prophet Isaiah. In reading the Scriptures on his journey, this proselyte followed the injunction of the Jewish Rabbis; in illustration of which Schoettgen cites, among other passages, *Eru-bin*. fol. 54, 1. Sota. fol. 46, 2. "R. Joshua, son of Levi, said that whoever was going upon a journey, and had not a companion, should study the Law."

That Jewish students used to read aloud, appears from other citations to be found in Schoettgen. He is supposed to have been perusing the Sept. Version then commonly used by all the foreign Jews; as also by Philip himself. It has been, not improbably, conjectured that he had heard of Jesus, his death, and resurrection, and that his followers appealed to the prophecies of the Old Testament concerning the Messiah, and especially Is. 53. : and that he was now revolving those sacred oracles, in order to determine whether they agreed with what had been related to him concerning Jesus. (Kuinoel,)

29. When Philip heard the Eunuch reading aloud, he immediately resolved to approach the chariot, hoping that he might bring him over to Christianity : and since his expectation was fulfilled, it might be said that God, or the Holy Spirit, had admonished him so to do, (Kuinoel.) But, unfortunately for this interpretation, we find, by St. Luke's words, that Philip had not heard the Eunuch reading until he had ran up to the chariot; so that the thought could not well be his own. I am not, however, prepared to assert that the *words* were *uttered* by an *angel*, (as some ancient Commentators have thought,) they were only *suggested* by the operation of the Holy Spirit, in some such manner as that of the *afflatus* of the Prophets, whereby the inspired always distinguished such *Divine suggestions* from what arose *naturally* in their minds.

29. κολλήθητι τῷ ἄρματι. Κολλᾶσθαι, from κόλλα, *glue*, a word of uncertain (perhaps Northern) origin, has, with a passive force, a deponent or reflected sense, and signifies “to stick oneself to, to attach oneself to, join company, follow;” as here. So the Heb. דבק is used in the Old Testament; as in Ruth. 2, 8. (Sept.) ἰδὲ κολλήθητι μετὰ τῶν κορασίων & 1, 8. ורות דבקהבה, where the Sept. has Πούθ δὲ ἡκολούθησεν αὐτῇ, the *literal* meaning of which is, “Ruth stuck close to her.”

30. Heumann and Kuinoel think, from a compa-

riſon with ver. 35., that Philip ſpoke *more* to the Eunuch than is here recorded, St. Luke only giving the heads of the diſcourſe. Moſt Commentators, from the time of Grotius to that of Kuinoel, agree that there is here a *paronomasia*; and they quote a parallel one of Julian in his laconic Epistle to Baſil. ἀνέγων, ἔγων, κατέγων. To which the Father, with equal wit, ἀνέγνος, ἀλλ' οὐκ ἔγνος, εἰ γὰρ ἔγνος, οὐκ ἂν κατέγνος. So alſo Cato: *Legere, et non intelligere, est negligere*. So 2 Cor. 3, 2. But whatever may be thought of the laſt paſſage, I can ſcarcely recognize in the *preſent* any ſuch *paronomasia*.

31. πῶς γὰρ ἂν δυνάμην, ἐὰν μὴ τ. ὁ. μ. Valcknaer remarks on the amiable ſimplicity of the answer, which contains a moſt form of expreſſing ignorance. Here, too (as Pearce well obſerves), there is an ellipſis of the negative particle. And he, very juſtly, notices, that both affirmative and negative particles are, by the Greek writers, often thus omitted: in proof of which he refers to Rom. 8, 37. 1 Cor. 9, 10. 10, 30. 12, 31. Mark 7, 21. See alſo Matt. 15, 27. 2, 6. and the notes on thoſe paſſages.

Kuinoel here obſerves that he is in doubt whether the paſſages of the Prophets, adduced by the followers of Jeſus, had a reference to the Meſſiah. Valcknaer juſtly commends the ſhrewd remark of Grot. that this Eunuch did not find the Scriptures ſo perſpicuous as they are now made, not only by low handicraftsmen, ſhoemakers, and tailors, but even by women.

32. ἡ δὲ περιοχὴ τ. γ. ἡ. ἀ. Περιοχὴ denotes the ſum of what is comprehended in any book, oration, or paſſage: but *here* it ſimply ſignifies the *paſſage itſelf*; of which Wetſtein cites an example from Thucydides, and Valcknaer one from Stob. Eccl. Phys. 164 A. φράσω τὸ ἀκροτελευταῖον τῆς περιοχῆς where I would read ἀκροτελεύτιον (*fag-end*). It is a ſome-what rare word; and occurs in Thucyd. 2, 17. where I ſhall adduce ſeveral other examples.

“The paſſage (obſerves Kuin.) is quoted from Is.

53, 7 & 8. (Sept.) in which, however, for *κείραντος* we read *κείραντος*, and the pronoun *αὐτοῦ* added to *ταπεινώσει* is wanting; as also *δὲ* interposed between the words *τὴν γενεάν*." Then, after detailing some sufficiently latitudinarian, nay sceptical, hypotheses of various German Theologians, he concludes by espousing the common opinion, namely, that the fortunes of the Messiah *are* adverted to in the words of Isaiah. In this, he says, he has the support of many distinguished recent Commentators, as Dath, Cube, Michaelis, Hezel, Hensler, Storr, Martinus, and many others. One may wonder that there should have been in that country those who came to any *other* conclusion."

"This passage (continues Kuinoel), as is plain from its very commencement and the whole tenor of it, does not cohere with the preceding verses. To advert however to the subject in question, Prophets, Divine Legates, and Kings, were *κατ' ἐξοχήν*, named *worshippers* and *ministers of Jehovah*. By this appellation, therefore, the Prophet might, with propriety, distinguish the *Messiah*, who, we may observe, is here also described as a *King* (compare ver. 12): and thus this oracle of the Prophet (who lived at the time of the Babylonish captivity) teaches the same as the other Prophets had taught. Now by *David* and other most meritorious leaders and deliverers of the state much was to be endured, and a great conflict to be maintained, in order to remove all impediments thrown in their way by their enemies. Of the Prophets and Divine Legates many had been persecuted by the hatred of the corrupt populace; nay, not a few had been *put to death*. (See Matt. 23, 34.) In a later age, however, the Jews represented the Messiah to themselves as a King, Prophet, High Priest. (See 1 Macc. 14, 41 & 47. compared with 18, 15.) They regarded their evils and misfortunes as punishments inflicted by the angry Deity. (See Job 9, 1.) They believed also that an innocent person would suffer punishment in the place of the guilty, and

thus reconcile them to the favour of God. See Joseph. de Macc. § 1, 17. Now the *wiser* Jews who were living in captivity were aware that they had brought this calamity upon themselves by their own wickedness. Piacular sacrifices had been offered up by them; and at that time they anxiously longed for some expiator, and represented the Messiah to themselves as the author of every kind of felicity; from him especially expecting the restoration of true piety and religion; and therefore hoped also that he would *expiate the sins* of the people, &c. See Schoettg. Hor. Hebr. t. 2. p. 647 & 650. Thus there is no reason to be surprised that the author of this passage, together with the other wiser Jews, should have come to the opinion that the Messiah would *die*, in order to *expiate the sins of the people*, (see the note on Luke 23, 42. Joh. 1, 29. p. 148.) and would, for their sins, suffer heavy afflictions; all which must take place till his kingdom were established: but that he would finally overcome these various calamities, reign gloriously, and that all the citizens of his kingdom would be most studious of piety and virtue. Compare Joel, c. 3. (Kuin.) I assent to most of the positions in this note of the learned Commentator; yet I cannot but take exception to the *fundamental principle*, which seems to refer the language of the Prophet to the ideas and notions of the Jews of his time, but which is inconsistent with the full inspiration which we are accustomed to attribute to this most distinguished of Prophets.

32. *ὡς πρόβατον ἐπὶ σφαγῆν*, &c. This beautiful image (which needs no illustration) is found also in Jer. 11, 19. Wetstein has here citations in superfluous abundance, of which the most apposite are the following. *Phædr.* l. 5. *Patiens ovis injuriæ.* *Ter.* Ad. 4, 1. *Cum fervit maximè, tam placidum quam ovem reddo.* And he remarks: “*Maximam hostiam ovilli pecoris appellabant, non ab amplitudine corporis, sed ab animo placidiore.*”

33. *ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις ἦρθη*; In the

Hebr. text, we have **מַעֲצָר וּמִשְׁפָּט לֶקַח**, *ex angustia et judicio abducitur*, in which passage **מַעֲצָר** is, by a hendiadis, for *judicii angustia, oppressio*, (Ps. 107, 39), i. e. severe, violent judgment. Now **לֶקַח** is an usual term, denoting the being hurried away to punishment; as in Deut. 30, 4. Judg. 18, 24. Ex. 3, 14. The Sept. seem to have read **בַּעֲצָר מִשְׁפָּט לֶקַח**. On the interpretation, however, of the words of the Sept., as they now stand, the Commentators are not quite agreed. To omit other opinions, Michaelis, Hensler, and Thiess, on the authority of the Syriac, connect **ἐν τῇ ταπεινώσει αὐτοῦ** with the last words of the preceding verse, and render thus: "He opened not his mouth, since great was his misery." The words **ἡ κρίσις αὐτοῦ ἦρθη** are by Thiess explained: "his judgment was taken away; he was condemned." I would, however, put a stop after the words **ἡ κρίσις αὐτοῦ**, by which the sense will be as follows: "in his humility, when his condition was exceedingly miserable, was his judgment (i. e. he was condemned), he was taken off, destroyed." (Kuin.) See Doddridge, who says that to take a person's judgment is a known proverb for oppressing him.

33. **τὴν δὲ γενεάν αὐτοῦ**—**ἡ ζωνὴ αὐτοῦ**, "who can describe the wickedness of the generation, when his life has been taken away upon earth." **Γενέα**, like the Hebr. **דור**, signifies the men who live in any age. See Matt. 23, 36. Luke 16, 8. 21, 32. Not a few Commentators, however, assign to the words the following sense: "Who can number and tell his age, his years? for he has been carried up to Heaven, and enjoys eternal life." But this signification of **γενέα** is unauthorized, and the sense is unsuitable to the words following. (Kuin.) On the meaning of the above words it is difficult to form any decided opinion; for (as Doddridge observes) this is one of the many passages of the Old Testament prophecies, in which it is not so difficult to find a sense fairly applicable to Christ, as to know which to prefer of several that are so. He adopts the following interpretation

proposed by Hammond, which does not differ materially from Kuinoel's: "Who can describe the obstinate infidelity and barbarous injustice of that generation of men among whom he appeared, and from whom he suffered such things."

35. ἀνοίξας δὲ τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος, &c. The words ἀνοίξας τὸ στόμα are an Hebrew pleonasm. So Acts 10, 34. and Matt. 5, 2. where see the notes. Γραφή is here used of particular passages of Scripture; as in Mark 15, 58. compared with Luke 22, 37. 4, 21. So Luke 24, 27. ἀρξάμενος ἀπὸ Μωσέως, καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.

Philip shews that the words of the prophecy are to be referred to *Jesus*; and then he takes occasion to inform the eunuch about the person, doctrine, and merits of *Jesus*. (Kuinoel.)

36. τι κωλύει με βαπτισθῆναι; One may collect from these words that Philip had shewn the eunuch the necessity of baptism, as being a rite by which *Jesus* had ordered his followers to be initiated. "Thus (observes Grot.) many circumstances which precede are supplied from what follows." Wetstein adduces examples of τι κωλύει and οὐδὲν κωλύει (to which it is nearly equivalent) from Demosthenes and Plutarch, and of the Latin *quid vetat* or *prohibet* from Virgil, Petronius, and Ovid.

37. This verse is wanting in A. C. G. and very many other MSS.; as also in the Syriac, Arab., Copt., Sahid., and Æthiop. Versions; and in others there is much of variation and transposition. It has been therefore rightly thrown out by Griesbach and Matthiæ. The verse seems to have been introduced, lest any one should think that Philip had too precipitately admitted the eunuch to baptism. (Kuinoel.) To the last position I cannot accede: and as to the verse, since it is contained in so many MSS., and is found in the Vulgate and Syriac Versions, it should (I think) be retained, though put between brackets; especially since it assuredly represents the earliest

confession required of adults at baptism. And therefore, whether genuine or not, it will prove that the candidates had previously been informed of the doctrine of Christ's divinity, which this confession manifestly recognizes.

On κατέβησαν, &c. Doddridge observes, that considering how frequently bathing was used in those hot countries; it is not to be wondered that baptism was generally administered by immersion, though there is no proof that it was essential to the institution. "It would be very unnatural (continues he) to suppose that they went down to the water, merely that Philip might take up a little water in his hand to pour on the eunuch."

The phrase ἐξ ὅλης τῆς καρδίας is thus illustrated by Valcknaer. "This expression, which is so often used by the Sacred writers, is also found, though with some variation, in the best Greek authors. In *Theocritus* οὐχ ὅλας φιλέειν μ' ἐθέλησθ' ἀπὸ καρδίας is equivalent to φιλέειν ὅλη τῇ ψυχῇ in *Xenoph.*, and παντὶ θυμῷ in *Demosthenes*. The contrary term is, *love any one, ἀπὸ γλώσσης*, i. e. with the tongue only, and by words. Both are conjoined in *Sophocles*. *Œdip.* Col. 990. ταῦτά σοι Τῷ νῶ θ' ὁμοίως κ' ἀπὸ τῆς γλώσσης λέγω.

39. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος—Φίλιππον. Some, as Doddridge, following the opinion of Augustin, Didymus, and others, have thought that Philip was caught up by the angel, or conveyed in some other preternatural mode through the air to Azotus: a thing (observes Doddridge) which seems to have happened to some of the prophets. And he compares 1 Kings 18, 12. 2 Kings 2, 16. Ezek. 3, 14. But the most enlightened Commentators are now agreed that the word ἤρπασε may very well be understood of the imperative suggestions of the Holy Spirit, which Philip doubtless well knew how to distinguish from ordinary thoughts. There seems also an allusion to the *unwillingness* with which Philip tore himself from this promising convert. Now ἀρπάζειν is used in much

the same way as ἀναγκάζειν, and other similar terms, of *moral* compulsion : and there are many more passages in the Old and New Testament, where the inspirations of the Spirit are similarly described ; ex. gr. 1 Kings 18, 12. καὶ ἔσται—καὶ Πνεῦμα ἁρεῖ σε ἐκ τῆς γῆς ἣν οὐκ οἶδα. The recent Commentators, indeed, almost explain away the force of the expression ; which is a fault as great as that of the early ones in pressing it too much. Chrysostom seems to have taken the middle, and, as in most cases, the safe course. (See his 26th Homily.) Œcumenius, however, deserts us here, and evidently adopts the common opinion. I must observe that there is a similar passage in Herodot. 4, 13. Ἀριστέης, ἀνὴρ π. ἀπίκεσθαι ἐς Ἰσσηδόνας, φοιβάλαμπτος γενόμενος.

The words πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον ἄγγελος σέ, found in some MSS. are (as Kuin. thinks) added by those who thought the snatching up of the eunuch was more suitable to an angel than to the Holy Spirit ; and the words being found in Acts 10, 44. seem to have been transferred hither.

39. καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος—χαίρων. Most recent Commentators, as Rosenmuller and Kuinoel, adopt the notion of Grotius, that the last words assign a *reason why* the eunuch no longer saw Philip, namely, because he was returning to his country : and to the word χαίρων, which ought, (as Grotius and Markland think,) to be pointed off separately, he ascribes the force of a whole sentence. But the sense thus arising is very frigid, and wholly unsatisfactory. To me it appears that the words καὶ οὐκ εἶδεν αὐτὸν ὁ εὐνοῦχος are a popular pleonasm, not unfrequently found after verbs of departing ; and the words ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων seem to have little or no connection with the preceding. The γὰρ has the sense of δὲ, *autem*, *verò*, (as it is rendered by Beza, Schleusner, Vulg., and E. V.) : or it may denote the ellipsis of a whole sentence, to which it has reference ; such as the following : “ And the Eunuch scarcely missed him, for he was absorbed in

the new and sublime ideas which his conversation had introduced." The expression ἐπορεύετο — χαίρων occurs elsewhere in Scripture. Χαίρων well expresses the genuine consolations of the Gospel.

40. Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον. Heinrichs thinks that εὐρέθη is a *dictio pægnans* for "he went to Azotus, and there abode." But I agree with Kuinoel, that it is not necessary to resort to this principle; especially as cases occur where the preposition is to be used when that principle is inapplicable. Thus in Herod. 4, 14. where, speaking of Aristæus, a poet who, after he had been thought to be dead, suddenly disappeared, nor could even his corpse be found, till seven years after he appeared, φανέντα αὐτὸν ἐς Προκόννησον, ποιῆσαι τὰ ἔπεα, &c. Indeed, the Latin *ad* seems to have a similar force; as appears from our *at*.

Εὐρίσκεσθαι, like the Heb. נִצָּנ, has often the sense of *be*, *abide*; of which Kuinoel gives the following examples. Esth. 1, 5. 1 Par. 29, 17. 2 Par. 29, 29. 30, 21, 25, & 31. 1 Mal. 2, 6. Eurip. Iph. T. 277. πῶ ποτ' ὄνθ' εὐρήμεθα. Sir. 44, 20. See Kypke on Matt. 1, 18. and Loesner on 1 Cor. 4, 2. Beza compares the French "*Il se trouva*, for *il fut trouvé*. On Azotus or Cæsarea see the Geographers or Schl. Lex.

CHAP. IX.

On the important subject of Paul's conversion, as now related by St. Luke, the recent Commentators are not agreed whether we are to regard it as strictly miraculous, and supposed that Jesus Christ really appeared, or whether it may be ascribed to, and accounted as the effect of, certain terrific natural phenomena, or the high-wrought imagination and wounded conscience of Paul. Since the question came under discussion, the *former* position has been ably maintained by several of the most eminent Theologians, as Grotius, Hammond, Limborch, and Lyttleton, and, of the German writers, Hasse, Niemeyer, Michaelis, and many others. The arguments on that side of the question are thus summed up [though with little impartiality. Edit.] by Kuinoel.

a) "Paul is not simply said to have heard a *voice*, but a voice which said unto him, "Saul, Saul, why persecutest thou me?"

(See 9. 4. 23, 7. 26, 14.) He asks who it is that addresses him, and having received the answer, again enters into a conversation with it, which is distinctly narrated by St. Luke (9, 4—6), and by St. Paul himself (22, 7, 8 & 10. 26, 14 seqq.); and in 26, 19. he calls it *ὁπαιστος ἐπαισσία*. Paul himself, in communicating this conversation, has been so exact as not to have omitted to detail any circumstance, even what would seem of minor importance, namely, that he who addressed him spoke in the *Hebrew language*. (See 26, 14.) b) Ananias, in 9, 17., says that Paul saw Jesus in the way; which he could not have known but from St. Paul himself: and the same is affirmed by Barnabas, to whom Paul had related the circumstance. c) St. Paul, in 1 Cor. 9, 1. 15, 8. Gal. 1, 1, 16. boasts of this appearance of Christ [but in Gal. 1, 16. *another* appearance of Christ is alluded to. Compare Acts 22, 18. Kuin.], and from it deduces arguments in proof of his Divine legation, which he could not have thus established, if Jesus had not appeared to him. d) The Apostles doubtless made every enquiry before they would receive into their society a man from whose cruelty and fanatic piety there might have seemed much to fear; nor *would* they have received him, unless they had been thoroughly persuaded that Jesus Christ had appeared to him. "From this common view of the subject, however, (continues Kuinoel,) many Commentators of our age dissent, contending that we need not imagine any miracle, or the corporeal appearance of Christ, but that, accommodating ourselves to the peculiar forms of expression used in the ancient world, we are to explain the whole of a *vision*, seen amidst thunder and lightning, and of the *thoughts* which then arose in the mind of Paul. Such is the opinion of Ammon, Eichhorn, Eckermann, Gruling, Paulus, Schulz, Ravius, Heinrichs, Boehm, Wittig, Hezel, Rosenmuller, Dindorf, &c. The hypothesis had been broached, as far back as 1685, by Vitringa, Obs. Sacr. L. 6, 10, 12., whose words are these: "Primo refertur, lumen de cœlo Paulum prostravisse humi; dein vero illum audivisse vocem. Per lucem sive lumen de cœlo, quis aliud hic intelligat, quam fulgor fulminis? Quod si admisieris, non negaveris, per vocem, fulmini conjunctam, vocem tonantem et gravem intelligendam esse, quia ex lege naturæ fulmina comitari solent tonitrua."

The arguments adduced in support of this interpretation are thus summed up by Kuinoel. a) *Ψωνή*, like the Hebr. *קול*, in Ex. 19, 16. not unfrequently denotes *thunder* (see the note on Matt. 3, 17. 17, 5. Joh. 12, 28.); and *φῶς*, like *אור*, *lightning*, in Job 37, 3. *τὸ φῶς αὐτοῦ ἐπὶ πτερύγων τῆς γῆς*. And so Hebr. 3, 10. Now thunder and lightning both Jews and Gentiles numbered among signs of the presence of God, prodigies Divinely produced, the meaning of which they interpreted according to circumstances. See the note on Matt. 3, 17. 17, 1. Joh. 12, 28. So Joseph. Ant. 3, 4. *ἀστραπαὶ τε ἦσαν φοβεραὶ τοῖς ὀρώσιν, καὶ κεραυνοὶ κατενεχθέντες ἐδήλουν τὴν παρουσίαν τοῦ Θεοῦ*. Senec. *Quæst. natural. C. 31. mira fulminis si intueri velles, opera sunt, nec quicquam dubii reliquentia, quin divina insit illis et subtilis potentia*. Such thunder

and lightning the Jews accounted as *prodigies*, nay called by that name, and thinking that God spoke in them, termed them the voice of God. See Matt. 3, 17. Joh. 12, 28. They believed also that the Almighty, in order to strike terror into the minds of men, especially those of the wicked, manifested his presence amidst *lightnings* and *thunders*. See Ps. 18, 13 & 14. 1 Sam. 12, 17 & 18.

The above Commentators therefore maintain, that, agreeably to the notions of the antient world, we are here to imagine a prodigious crack of thunder, and suppose that the thoughts which then arose in the mind of Paul are related as the voice of Jesus speaking in the thunder.

b) "St. Paul no where in his Epistles appeals to any vision exceeding the bounds of nature, but only affirms *this*, that he was converted to Christianity by a heavenly vision. c) The corporeal appearance of Christ cannot be admitted, since if Christ had appeared clothed in a human form, and in a visible manner, not only the Apostle, but also his companions, would have seen it; which is, however, denied at 9, 7."

The foregoing view of the subject is also adopted by Kuin., who subjoins the following further illustration.

"Paul, a Pharisee and a strenuous defender of the religion of his forefathers (Acts 22, 3. 26, 5.) had heard of the doctrine of Christ, which, (distorted, misrepresented, and calumniated as it was by the Priests,) he held in abhorrence, as false and pernicious. The Messiah indeed he eagerly expected, but it was an *earthly* one; and thus Jesus (who had been crucified, and whom the Priests called an impostor and corrupter of the ancient religion) he utterly rejected. His followers therefore he persecuted, fancying that he was supporting the cause of God and of Religion. Yet he had not entirely forgotten the admonitions of his master Gamaliel, who was endued with a remarkable exemption from prejudice in deciding on the merits of another religion, and who recommended this disposition of mind to others. (See 5, 34.) Besides, the constancy, and even joy with which Stephen and many Christians had met persecution and death, together with what he had heard from them of the doctrine of Christ, (so contrary to what it had been represented by the Jewish Rulers,) had produced such an effect upon his mind, that he began to doubt of the goodness of his cause. But, hurried away by desire of vain glory, and lest he should appear inconsistent with himself, and seem to be a colder partizan and a less zealous defender of the Pharisaical sect than he had heretofore been, he studiously repressed conviction and the force of truth, up to the time of his journey to Damascus, when he was compelled by a vision to abandon his prejudices and embrace the truth; and, as is the case with persons of ardent temperament, he then rejected and condemned the Pharisaical dogmas with the same fervid impetuosity as that with which he had before maintained them. When, therefore, to evince to his companions his zeal for his sect, he was proceeding to Damascus, with an intent to seize and persecute the Christians, and was, by the way, reflecting on the purpose of his journey, there occurred to his mind all that he had heard from the Christians con-

cerning Jesus and his doctrine, namely, that he had returned to life, that he sat at the right hand of God, and would return to judge the quick and dead. He recalled to mind, also, the admonitions of Gamaliel, and other moderate men, who disapproved of the persecution carried on against the Christians, and began to doubt whether he were engaged in a good cause. 'What (thought he) if the things which the followers of Jesus tell me be true? I would believe if he would appear to me!' While revolving this in his mind, suddenly, about mid-day, there arose (though the sky had been just before serene) a tempest conjoined with thunder and lightning, and that so much the more terrific since (as we learn from Maundrell) the valley of Damascus is closed in by exceedingly lofty mountains. There suddenly shone round about him a flash of lightning, and indeed, with a vivid imagination, he fancied he beheld a celestial nature, even Jesus. Struck with terror, he sinks to the earth, and falls into this soliloquy: 'Is not this the Jesus whose followers I have hitherto persecuted? Yes; it is he: He is rebuking my presumptuous attack on his society. I must repent, and abandon my prejudices. I will go to Damascus, and there consider what it will behove me to do. While Paul, amidst frequent peals of thunder, was revolving these things in his mind, he fancied that in the crack of thunder he discerned the voice of Jesus, accusing, threatening, admonishing, exciting him. Hence also he afterwards, when narrating the affair to others, related his own thoughts in the form of a conversation between himself and Jesus. When Paul had risen from the earth, he *saw no one* (v. 8), his sight being temporarily suspended by the dazzling effect of the lightning. As to his *companions*, they had seen nothing (v. 7.), since to them the lightning would not appear portentous, neither were they so likely to have been tormented by the stings of a rebuking conscience."

Thus far Kuinoel, whose matter is chiefly formed upon the learned treatises to which he refers, and whose language I have reported at large and accurately, that I might not be thought to misrepresent it. But I must maintain that the hypothesis which it supports, though ingeniously devised and ably supported by De Dieu, Elsner, and other Commentators, yet is utterly untenable; and though it professes to simplify, produces more difficulties than it removes. It were surely inconsistent with ingenuousness and truth to dress up vivid impressions of the mind, caused by natural phenomena, in a dramatic style, and manufacture them into a dialogue. Paul, however ardent might be his temperament and vivid his imagination, *could not* so far deceive himself as to suppose that the conversation (related by him at large in his speech before Agrippa) really took place, if there had been no more than these Commentators tell us. The Apostle's mental powers were of too superior a kind to permit us to suppose that he could not distinguish between the thoughts of his own mind the address of a supernatural being. Besides, he is so minute as to say it was in the Hebrew language. And moreover, if he were so worked upon by his own high-wrought feelings and tender conscience, that could not be the case with his

attendants; and yet it is said that they also, struck dumb with astonishment, *heard the voice*, though they saw no one. Now this difficulty, which those Commentators have not noticed, cannot be eluded. As to the objection which they make at c), that the corporeal appearance of Christ cannot be admitted, since if Christ had appeared clothed in a human form and in a visible manner, not only the Apostle, but also his companions, would have seen it; which is denied at 9, 7. I answer, that we are not obliged, nor will we undertake, to prove the *corporeal appearance* of Christ; since it is no where asserted, nay not even implied: for when it is said of the attendants *μηδένα δὲ θεωροῦντες*, opposition is involved in δὲ, and the words were only meant, in conjunction with the preceding *ἀκούοντες μὲν τῆς φωνῆς*, to assign a reason why the attendants were so dumb with astonishment; namely, because they heard a voice speaking in the Hebrew language, but could not discern the speaker: and though it is said of these persons at 22, 10. *τὴν δὲ φωνὴν οὐκ ἤκουσαν*, yet *ἤκουσαν* there (with the accusative) has the sense of *understand*, and that, probably, because they did not sufficiently comprehend the language, and perhaps the words might have been uttered in a low tone.

By this admission and explanation, the objection at b) is also destroyed. Besides, *φωνή*, if it has ever been used for thunder, cannot be so taken *here*: for what would be more absurd than, "I hear a clap of thunder *saying*." And again, we are told that the attendants, hearing the—what? the *clap*, and seeing no one, (who could they expect to see?) were mute with astonishment. Then again, *φῶς* is no where used of *lightning*. And as to the example adduced from Job 37, 3. it is not to the purpose, since *φῶς* there means the *sun's light*. Besides, from the manner in which this *θεῶς* is spoken of, it cannot be thought to denote a flash of lightning.* For where is lightning said *περιστραπτεῖν*: And moreover, we are told that it exceeded the brightness of the mid-day sun; which, I apprehend, cannot apply to a flash of lightning, any more than to the *ἀπὸ τῆς δόξης τοῦ φωτός*. Finally, when the attendants and Paul threw themselves with their faces to the ground, it is surely far more reasonable to suppose that they did so from connecting the blaze of light with the idea of a supernatural appearance, (which, with the superabundant of their nation, they were anxious to avoid seeing,) than with that of merely a flash of lightning.

1. ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου. Ἔτι, *even yet*; i. e. from the time of Stephen's death. Ἐμπνέων is said to be for πνέων. Markland cannot see how ἐμπνέων can signify *breathing out threatening*. Even

* Hence may be excellently defended the common reading *φῶς* in Eurip. Bacch. 585. which Matth. upon conjecture altered to *φασμα*. Wetstein here compares Petron. 127. Toto mihi clarius cælo nescio quid relucente, libuit Deæ nomen quærere.

ἐκπνέων, he says, would not have expressed this : and he conjectures ἐμπλέως ἀπειλῆς καὶ φόνων. But ἐμπνέω signifies *inhale, anhelare*. Now either *inhaling* or *exhaling* the breath, strongly expresses, both in Hebrew, Greek, and Latin, *anger*. So we use the word to *snuff*. It must be remembered, too, that, in Hebrew, the seat of anger is represented to be the *nose*. Similar passages are produced from the Classical writers by Abresch, Kypke, Wets., and Loesner. The only difference between the Classical use and that of St. Luke is, that the Classical writers use the *simple* verb, and that generally with the *accusative*, though instances of the *genitive* are found in *Aristoph.* Eq. 435. κακίας καὶ συκοφαντίας πνεί. Q. Calaber 14, 72. *Aristæen.* 1, 5. εἶπα ἦκεν εὐθὺς αὐτὸς καὶ εἰσπεπήδηκεν ἔνδον κεκραγὼς ἅμα καὶ πνέων θυμοῦ. In the same manner *anhelare* is used in Cicero and other Latin authors. And so Chrys. de laudibus Pauli. θυμοῦ πνεόντες. We may also compare Gen. 27, 45. *breathing for your death*. The *genitive* is dependant on ἀπὸ, and the *accusative* on κατὰ. To the above citations I add *Niceph.* 47 c. ἐπὶ δὲ πνεῖν κατὰ τῆς ἀσεβείας, where I conjecture, for κατὰ τῆς ἀσεβείας, κατὰ τῆς εἰσεβείας. *Dionys. Hal.* 1, 456. τῆς αἰθαδείας ἧς πολὺς ἔπνει. *Lecapenus* de Atticismo ap. Villois Anecd. 2, 84. ἀντὶ τοῦ ἐπκνεῖν μάχην ἐπιθυμεῖ μάχην πνέει λέγουσιν.

1, 2. προσελθὼν τῷ Ἀρχιερεῖ, ἠτήσατο π. α. ε. By ἐπιστολαὶ are meant letters credential, by which he received authority to apprehend or bring bound to Jerusalem such Christians as he should find at Damascus. (So 22, 5. ἵνα τιμωρηθῶσιν.) They had been written by the High Priest in the name of the whole Sanhedrim. (Compare ver. 14. and 22, 5.) Now the High Priest at that time was Theophilus, son of Anan, whom Vitellius had, in the year 37, appointed, having removed his brother Jonathan, on whom he had conferred the office at the Passover of that same year. Paul, we may observe, went to Damascus in the

year A. D. 40. (See Proleg. § de Chronologia libri n. 3.)

2. εἰς Δαμασκὸν. A formerly celebrated city, situated on a most fertile plain between the Libanus and the Antilibanus, on which was the *Syria Damascene* (see 2 Sam. 8, 5. Is. 7, 8.), called by Strabo, p. 755. *Cæle Syria*. The Jewish population may be imagined from the fact related by Joseph. Bell. 1, 2, 55. that, under the reign of Nero, four thousand Jews were immured in the public bath, and slain by the people. See De Dieu on this passage, Cellerius N. O. 2, 442., Walch Antiq. Damas., and Michaelis Spic. Geogr. Heb. 2, 126. (Kuin.)

2. πρὸς τὰς συναγωγὰς, i. e. "to the Rulers of the Sanhedrim." τῆς ὁδοῦ is for ταύτης ὁδοῦ; as in Acts 22, 4. ταυτὴν τὴν ὁδὸν ἐδίωξα. The article is also put for the demonstrative pronoun in Joh. 7, 17. (See Glass Phil S. 131 seqq.) Ὁδὸς denotēs not only a way, but *way of life*, mode of thinking (as in Judith, 5, 8. ἐκβῆναι ἐξ ὁδοῦ τῶν γονέων); and also *sect in religion*, as here and in Acts 24, 14. And so Lucian Herm. p. 577. ἀπάσης ὁδοῦ πεπειράμενος ἐν φιλοσοφίᾳ. (Elsner & Keuchen.) To these examples I add *Suidas* in v. Ἐμπειδοκλῆς: βαδίσαι φασὶ τὴν ὁδὸν Πυθαγόρου.

2. ἄνδρας τε καὶ γυναῖκας. This circumstance (as that in 8, 3.), is mentioned, in order to designate the bitterness of the persecution. The number of Damascene Christians was probably considerable; for not only many of the Damascene *Jews*, who frequented the feasts, would disseminate Christian doctrines to the *people*, but there must have been many refugees from Jerusalem. (Kuin.) On ἀγάγη see the note on 6, 12. It is, we may observe, a *vox solemnis de hac re*, a word appropriated to this subject. Wetstein compares Aristoph. Av. 1078. ἢν ἀποκτείνῃ τις ὑμῶν Φιλοκράτη τὸν Σποῦδιον, λήψεται τάλαντον ἢν δὲ θῶντ' ἀγάγῃ, τέτταρα.

It appears that so great was the authority of the

Jewish Synagogue among the foreign Jews, they readily submitted to its decrees, especially in what respected *heresy*, &c. Hence the Rulers of their Synagogues yielded implicit obedience to the Jerusalemish Sanhedrim, to whom the Romans had granted the power of trial and condemnation in all cases which respected religion. See Joseph. Ant. 14, 10. 16, 6., Vitranga de Syn. Vet. 866., Witsius Melet. p. 23. and Wolf on this passage. Now Damascus was, at that time, under the power of Aretas, King of Arabia. (See 2 Cor. 11, 32. and the note on ver. 23.) Some have conjectured that this Aretas was a Jewish Proselyte, from the circumstance that he had married his daughter to Herod Antipas: (Basnage and Michaelis.) Certain it is that he was well affected to the Jews, and that he admitted the exercise of that dominion which the Jerusalemish Sanhedrim claimed over his Jewish subjects in matters of religion.

3. ἐγένετο αὐτὸν ἐγγίξειν. This is plainly a Hebrew pleonasm, and ἐγένετο answers to יָרָא. The Greek writers would say, ὅταν δὲ πορεύομενος ἤγγιζε, (Kuinoel.) It should rather, however, seem to be a relique of the simple and primitive phraseology found in the popular idiom of most languages.

Kuinoel observes that περιαστράπτειν is only used by the Greek Fathers for περιλάμπειν, which occurs infr. 26, 3., and which explains the word περιαστράπτειν here used. They both signify "to shine all around," and are not applicable to lightning; still less (as I have before observed) is φῶς.

4. ἤκουσε φωνὴν λέγουσαν αὐτῷ. Many recent Commentators explain this of *thunder*, and cite Joh. 7, 28., which, however, is nothing to the purpose. Ti, why? Wetstein, in order, I suppose, to illustrate the *power of fancy*, quotes Lucret. 3, 153. Verum ubi vehementi magis est commota metu mens, Consentire animam totam per membra videmus. Sudores itaque et pallorem existere toto corpore, et infringi linguam, vocemque aboriri, Caligare

oculus, sonere aures, succidere artus, Denique concidere ex animi terrore videmus sæpe homines.

5. εἶπε δὲ Τίς εἰ, Κύριε; The Commentators are not agreed whether Jesus was known by face to Paul, or not. The question is not of easy determination, but is of little importance, since (as I before observed) there is no proof that Jesus really appeared in a visible form, still less in that of a man. At all events, Paul, on seeing so glorious a blaze, and flood of celestial light, could not but expect that some supernatural being would appear, to avoid seeing which, he and the rest fell down with their faces to the ground. Nothing, therefore, can be more inapposite than the exposition of κύριε proposed by Heinrichs, who says it is a form of address to an *unknoscen* person. See note infra 16, 30.

5. σκληρόν σοι πρὸς κέντρα λακτίζειν. A proverbial form common both to the Hebrew, Greek, and Latin writers. The Philological Commentators here pour forth, *certatim*, the stores of extensive reading. The most important passages cited are *Pindar* Pyth. 2, 173. φέρειν δ' ἐλαφρῶς Ἐπαυχένιον λαβόντα Ζυγόν γ' ἀρήγει. *Æschyl.* Prom. 323. οὐκ οὖν, ἔμοιγε χραόμενος διδασκάλῳ πρὸς κέντρα κῶλον ἐκτενεῖς and *Agam.* 1633. πρὸς κέντρα μὴ λάκτιζε, μὴ πῆσας μογῆς. Rabbinical passages are cited by Schoettgen. See also Wets. and Valckn. To add more would be needless, since neither the *ratio metaphoræ*, nor its application present any *pro- dum vindice dignum*.

7. οἱ δὲ ἄνδρες — ἐννεοί. I cannot see any such difficulty as many learned Commentators recognize in these words. As to the seeming contradiction between this passage and that of 22, 9., it must not be removed in the manner proposed by Valla, and approved by Greller and many recent Commentators (as Kuinoel and Heinrichs), namely, by supposing that the men had first fallen down, and then risen again; since this is evidently a device “made for the nonce,” and involves no little improbability; for if they had at first fallen down through over-

whelming fear and deep reverence, it would not be likely that they should have changed that posture until the apprehended danger had passed. I here desiderate the usual judgment of Kuinoel in not seeing that the only satisfactory mode of viewing the words is that of Beza, De Dieu, L'Enfant, and others. Στήναι has here the sense of *be, be fixed, constare*. Doddridge here compares our *stand in jeopardy* for *be in jeopardy*; and he produces several examples of this idiom.

Ἐνεσθαι,* “deprived of sense, mute with astonishment.” This word properly signifies *dumb*; as in Prov. 17, 29. Is. 56, 10. (Sept.); or rather (if we may believe Ammonius), *deaf and dumb*. It denotes not so much one who is destitute of the natural faculties, as one in whom they are suspended, or destroyed: and it is also used figuratively of one out of his mind; as in Hos. 9, 7. See Steph. Thesaurus, Ruhnck. on Timæus 74., and Vackn. Schol. on this passage, who, among other citations, has the following. *Lucret. 1, 93. Muta metu terram genibus submissa petebat.*

7. ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. This seems at variance with what is said in the parallel passage of 22, 9. τὸ μὲν φῶς εἰδεάσαντο, τὴν δὲ φωνὴν οὐκ ᾔκουσαν τοῦ λαλοῦντος μοι. Various methods of reconciling this contradiction have been proposed. Valla on 22, 9. is of opinion that we ought here to read θεωροῦντες μὲν τὸ φῶς, μηδένα δὲ ἀκούοντες. which is somewhat confirmed by the Æthiopic Version, but seems to have been merely formed on a *conjecture*, and is, moreover, not countenanced by any MS. authority. The present reading is therefore to be

* The modern Philologists venture not to offer any conjectures on the etymology of this word, and in attempting it the antient ones grievously fall. To me it seems to come from ἐν and νέος *new to, raw at* (any thing); and consequently (to use the old phrase) *in a gape*, or surprise at anything. Thus, among other senses, it had that of *μωρός*; as we find by the antient Lexicons: and it exactly answers to the Latin *stupidus*. Thus our *silly*, from the Ang. Sax. *sellig*, *full of wonder*; which is an apt description of a fool.

retained, and another mode of explanation devised. Some ancient Commentators (as Chrysostom and Œcumenius), and a few modern ones, as Beza, Schmid., Castalio, and Heumann, understand the word φωνῇ here of the voice of *Paul in answer*; but at 22, 9. of the voice of *Jesus speaking*; and the purport of the words (they think) is, that Paul's companions heard him conversing with some one, but saw not the person with whom he conversed. But strong, and indeed just exception is taken to this method by Camerarius, Casaub., Hammond, and others, as being contort and utterly at variance with the context; since the immediately preceding words are, as Kuinoel observes, the words of *Paul*; and if Luke had meant the word φωνῇ to be understood of the voice of *Christ*, he would have added αὐτοῦ. Hammond, Elsner, Morus, Rosenmuller and Heinrichs take φωνῇ here to denote *thunder*, but at 22, 9., an *articulate voice*; which seems an untenable position. To me it appears to be the safest course to interpret ἤκουσαν, with Grotius, Bowyer, Kuinoel, and others, *understood*, and thus render τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντος μοι, "did not *understand* the sense of what was spoken to me." For ἀκούειν, like the Heb. שָׁמַע, is often used in this signification. See Gen. 11, 1. 1 Cor. 14, 2, &c. and Schl. Lex.

8. ἀνεωγμέναν δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἑβλεπε. I cannot accede to the opinion of those critics who understand the οὐδένα of *Jesus*, because it had been before said that Paul saw Jesus. I assent to Kuinoel, that the words are simply descriptive of blindness (but can only refer to the *companions*, not to *Jesus*); as in ver. 9. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων· & 22, 11. ὡς δὲ οὐκ ἐνέβλεπον. Οὐδεν is indeed read in the Alexandrian MS., is expressed by the Syr. Arab., and Vulg.; and is approved by Grotius, Pricæus, and Bengel. Kuinoel thinks it savours of a gloss. But, as it only occurs in *one* MS., it would seem to be a mere error of the scribe, from mistaking an abbreviation.

As to the *Versions*, they are not proper evidence in this matter, since they often use much license of interpretation.

With respect to the *blindness* of Paul, it is by most recent Commentators accounted for from natural causes, and ascribed to the effects of *lightning*, which hypothesis, however, as far as it rests on *that* principle, is untenable. We are not, say they, to attribute the blindness of Paul to any supernatural agency of God; especially since in 22, 11. it is said to have been produced ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, *from that glorious and most splendid light*, but this is too manifest a fallacy to need any refutation. The blindness is considered by Michaelis, Heinr. Eichh. Plouquet, and Kuin., as a temporary *amaurosis*, arising from excessive light. On this affection of the eyes Kuin. has the following interesting extract from Plouquet's Dissert. *de amaurosi*. "Sequitur species anæsthetica, cum medulla retinæ quavis ex caussâ facultatem sentiendi perdidit. Huc pertinet 1) Exallactica, cum substantiâ ejus degeneravit, qualis est—d) hyperphæa, quæ ex nimis intensâ luce oritur. Vulgaris est experientia, solem vel focum radiorum ejus, nubes splendidas, colores nimis vividos inspicientes statim cæcutire, irides ipsis observari, dolores in imâ orbitâ urgere, et sic *momentaneam* quasi *amaurosin* nasci. Ferri fusi fulgentes massæ idem et perstantius efficiunt, teste Dunklero, *Nootnagel*. Ex *fulmine* ortam habet Richter. —Nimia quippe irritatio a luce aut affluxum enormem humorum ciet, quo epispastica vel et thliptico-empharctica species oritur, aut nervosam substantiam nimis afficiendo motus in eâ ciet excedentes, non satis determinandos, quibus mutatio tristis permanens, enallaxis aliqua, stuporem retinæ perpetuum comitem habens, efficitur. Apud hos tentandum, quid frigus actuale possit," &c.

Michaelis, too, relates the case of an African, who having lost his sight by lightning, and continued blind for a week, at length received it during another terrible tempest, when the whole room was illu-

mined with lightning. This may, I doubt not, be accounted for upon optical principles, and by a "consideration of the structure of the eye:" but I see not what bearing it has on the present case. The above-detailed hypotheses manifestly leave many difficulties unsolved. 1st, Why was Paul *alone* struck blind? 2dly, How is the above description of an *amaurosis* consistent with what we read further on, namely, that *scales* had grown over the eyes? 3dly, How are we to account for a disorder of the eyes so inveterate as to occasion scales to grow over them, leaving Paul so soon, and *suddenly*, immediately on Ananias's laying his hands on him. To believe all that is asserted by the defenders of those hypotheses would require a larger portion of credulity than is usually found, even in modern philosophers. But *suppose this*, as well as the preceding part of the affair, to have been produced by a preternatural interference of the Deity, and all becomes plain.

This blindness seems to have been inflicted, in order to typify to Paul the ignorance of his former state, and, by withdrawing his attention from external objects, and turning his thoughts inward, to favour self-examination, and promote repentance. We may suppose, too, that the scales were caused to grow over his eyes, in order that his blindness might be the more manifest to others. Many more objections to the first-mentioned hypothesis which I could advance, but which not fail to present themselves to every reflecting enquirer, I am compelled, from the nature of my work, to omit.

8. χειραγωγούντες δὲ αὐτὸν. *Χειραγωγεῖν*, to lead by the hand, is a word frequently used *speciatim* of one who leads the blind; of which Wetstein produces several examples: as Artemidor. 5, 2. τυφλὸς ἐγένετο, καὶ ὑπὸ τοῦ δούλου ἐκείνου ἐχειραγωγεῖτο.

9. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν, οὐδὲ ἔπιεν. Among the *three days* we are perhaps to reckon the day on which he came to Damascus. Kuinoel observes that it does not follow from these

words that Paul abstained from *all food* (referring to his note on Matt. 4, 2. 11, 18. compared with 3, 4. and Luke 4, 2.) but that the words are to be interpreted, "abstained from all *free* use of food and drink, i. e. ate and drank, *in a manner, nothing.*" But this seems an unwarrantable lowering of the sense, and still more so in the passage to which Kuinoel appeals. I would seriously deprecate this *abuse* of the principles of criticism, by which the extraordinary, and sometimes preternatural, circumstances of, Holy Writ are degraded and brought down to the level of ordinary life, and the events of every day occurrence. This strict fasting was intended as a sign of deep penitence for his persecuting the Christians, and was likely to be so much the more rigid from his awful sense of his present visitation, not knowing whether he would ever be restored to sight. He *therefore* "humbled his soul with fasting." Doddridge thinks it was the result of bodily disorder, and of the attachment of his mind to those new and astonishing Divine revelations, with which he supposes him to have been favoured. Indeed we may easily suppose that he might have little *inclination to eat or drink for that time.**

10. That Saul and Ananias had before been known to each other, is the conjecture of Ammon, Eichhorn, and Heinrichs; which is by Kuinoel thought ex-

* The exact length of this period cannot very well be determined, since we neither know the time of day when he arrived at Damascus, nor that on which Ananias removed his blindness, and baptized him. He fasted *one whole day, and a part*, (more or less,) of *two others*. For there seems no reason to doubt but that Ananias visited him on the *third* day of his blindness. This idiom is very frequent in the Old and New Testament. Thus when it is said that Christ was in the sepulchre *three days*, we are only to understand one whole day and a part of two others.

As to the *Divine revelations* which are supposed to have been vouchsafed during these days (and, as some think, *ascending to the third heaven*), all this seems mere speculation, founded on conjecture, and not very reconcilable with what we read in ver. 17., by which it appears that Paul had not received the Holy Spirit, when Ananias laid his hands upon him.

tremely probable. In this, however, I can by no means agree with him. It is very *improbable* that Saul and Ananias were acquainted. Had that been the case, God might not have thought it necessary to resort to any preternatural interposition; which, however, we learn from the plain words of Scripture that he did. Many German Commentators, indeed, as Eichhorn, Heinrichs, and Kuinoel, make a desperate attempt to *imagine* how the event *might have happened*, (or in fact *did happen*,) in the regular course of ordinary life; and, what is more, they endeavour to reconcile and *intermix* this view of the subject with the extraordinary and preternatural method recorded by St. Luke. But surely never was there any thing more hypothetical,* contort, and far-fetched; so totally dissimilar to the plain and obvious sense of the passage, as it would appear to any man of plain good sense, reading it for the first time, and without any preconceived opinions.

11. ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τ. χ. E. I would write Εὐθείαν. On the subject of the names of streets among the ancients I must refer my reader to the writers on antiquities. Yet may I be permitted to suggest that a memoir on this subject from the pen of some F. A. S. would be acceptable? At Σαῦλον ὄνομα must (as Kuin. thinks) be understood ἄνδρα. (Compare ver. 12. and see Bos Ellips. Schl. p. 33 seq.) On Ταρσὺς † see Calmet, Schl. Lex., and Horne's Introduction.

* It was *accidental*, it seems, that Paul should dream of a person called Ananias coming to him, and healing him! Wetstein, indeed, (with an intention, it should seem, of favouring this fancy,) cites a passage of Athen. 575 B. in which he says that it is related by the historians, "that a certain woman dreamed she saw a certain man, and fell in love with him; and that the very same thing happened to him in respect to her." But I believe our Critics will themselves admit that this tale is of too apocryphal authority to materially aid their conjecture. That Ananias was *unknown* to Paul, is plain from the manner in which his name is mentioned in the relation of the dream.

* This city is called Ταρσοὶ by Xenophon, Philostratus, and Hesychius: perhaps because it was divided into two parts by the Cyd-

12. Καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν, i. e. "he saw in a vision or appearance a man whose name (he learnt) was Ananias." Kuinoel takes ἄνδρα ὀνόματι Ἀνανίαν for *te vidit*, observing that the Hebrews are accustomed to put proper names in the place of pronouns; and he refers to Job 4, 1. Luke 8, 19. Gen. 4, 23. This is, indeed, a characteristic of the primitive style in general.

Προσεύχεται, *he prayeth*, i. e. that he may recover his sight (which words must be taken out of the following words, ὅπως ἀναβλέψῃ). "Therefore (as Chrysostom adds) fear not."

13—15. By ἅγιοι are meant "Christians" in general. (Compare 32 & 41. and Rom. 1, 1. Eph. 1, 1.) So ἡγιασμένοι in Acts 20, 32. Just as the Jews were said to be בְּיָדֵינוּ, as being separated from the society of Gentiles, brought to the true religion, and consecrated to God. See Koppe on Eph. 1, 1. and our note on Mark 1, 24. and Joh. 10, 36. (Kuini.)

14. καὶ ὥδε ἔχει ἐξουσίαν, &c. *How* this came to the knowledge of Ananias, we are left to conjecture, and Commentators indulge their fancy. Wolf and Rosenmuller think that Ananias had received letters from Jerusalem, apprising him of the mischief which was brewing up. But counsels such as those of Saul are usually kept secret, and it is not probable that the Christians would be acquainted with it in time to apprise the Damascene Christians of their danger; for we find there was so little connection between the cities, that the news of St. Paul's conversion was a very long time in reaching them. It is far more probable that the design of Paul's journey

nus. On similar principles one may account for the use of the plural in several other names of antient cities, as Athens and Syracuse; the former of which was so called from its being compounded of the old πόλις (which occupied the *Acropolis*), the new one South of it, and the Port Piræus. As to Syracuse, it consisted of three or four distinct towns; on which see Thucydides, and Goller's learned Tract *De Situ Syracusarum*. Thus also Thebes, Clazomenæ, and many others, which we may suppose originally consisted of a high town and a low one, something like our city of Lincoln.

to Damascus was divulged by his companions, and thus reached the ears of the Christians. And Ananias might justly doubt whether so bitter an enemy to Christianity could have so suddenly changed, and become disposed to receive that doctrine. In οἱ ἐπικαλουμένοι τὸ ὄνομα σου we have a periphrasis for μαθητῆς τοῦ κυρίου.

15. σκεῦος ἐκλογῆς μοι ἐστίν. Σκεῦος ἐκλογῆς is a Hebraism for σκεῦος ἐκλεκτὸν. The sense is, "He is a chosen tool, or instrument, to work my plans." So Chrys. δόκιμος ἔστι, τὸ δόκιμον γὰρ ἐκλεγόμεθα. Now σκεῦος, like the Hebr. כֵּל, though it properly denotes an utensil or piece of furniture of any kind, especially a vessel (see Sap. 15, 7. and Toup. Emend. ad Suid. p. 8), yet, like כֵּל in Isa. 13, 5., it denotes also an ὄργανον, both literally and figuratively, i. e. a person useful for or adapted to the execution of any purpose. Thus Aristot. Pal. calls a *servant* ὄργανον. Here Grotius cites Polyb. Exc. p. 1402. Δαμοκλῆς δὲ ἦν ὑπηρετικὸν σκεῦος καὶ πολλὰς ἔχον ἀφορμὰς εἰς πραγμάτων οἰκονομίαν.

In addition to this I must observe that σκεῦος occurs in the sense of *furniture* in Thucyd. 7, 24., and σκευή frequently in Thucyd. and other Attic writers. Kuinoel remarks, that the metaphor is continued. But I should rather think there is an allusion to the other sense of σκεῦος, namely, *vessel*, such as we use for carrying any thing about. By ὄνομα is meant *doctrine* (as often), and βαστάζειν signifies to promulgate, &c. Βασιλεῖς are here not only *Kings*, but *Rulers* in general. See Matt. 2, 22. 10, 18.

16. ἐγὼ γὰρ ὑποδείξω, &c. The γὰρ here seems to signify *autem*, and by ὑποδείξω is meant "will show, teach." Kuinoel paraphrases thus: "I will show him that he must suffer much on account of my religion; and yet he will continue in sincerity, penitence, and faith. Therefore thou mayst lay aside all fear." Markland takes αὐτῷ for ἐν αὐτῷ, and, omitting αὐτὸν, assigns to the words the following sense: "I will show you *in* or *by* him, as by an example, what

every man must suffer." But I agree with Kuinoel, that this interpretation is inadmissible. Nor can I assent to Grotius ap. Doddridge, that "this intimates that Saul would presently have a revelation, and perhaps a visionary representation of all his sufferings among Jews and Gentiles by land and by sea, in tumults and imprisonments, of which this book and his Epistles give so large a description." This would not be necessary, and indeed (if we may presume to offer an opinion on the counsels of the Deity) would, in the present weak state of our neophyte, have been unseasonable.

17. Ἰησοῦς. I entirely agree with Kuinoel, that this word ought not to have been thrown out of the text by Mill and Matthiæ, since, though some MSS. have it not, yet they are chiefly modern ones, and of little authority. A far greater number, including all the most antient MSS. and Versions, have it; and as it strengthens the sense, it should seem the more probable that Ananias would use the word. Certain is that Chrysostom read it.

18. καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ χεῖρες. Here again Eichhorn and others labour with all their might to destroy every idea of miracle, and to account for this sudden recovery on natural principles. They adduce three causes, either of which, they think, might produce it; and Kuinoel is inclined to think that *all conjoined* would render this possible; namely, the *cold hands* of the old man, the effect of *sudden joy*, and the result of *poor living* !!! Risum teneatis, amici? Now surely this is utterly inconsistent with that view of the subject which St. Luke *evidently means to inculcate*, namely, that it was effected by *miracle*. Nor is there any cause why Kuinoel should depreciate the greatness of the cure, by appealing to ὡσεὶ, in order to prove that they were not real scales, but what Saul *fancied* to be such, namely, the humours of the eyes dried up, and which *seemed to him* to fall from his eyes. This, indeed, is doing manifest violence to the words, and trampling

on every principle of legitimate interpretation. For, in the first place, the *ὥσει* often detracts little or nothing from the sense of the word with which it is united. Secondly, it is well known that sometimes humours in the eyes *concrete*, and form, *as it were*, scales, which is all that is here meant. See Job 11, 18. But it would be a waste of words to dwell longer on such a subject. We may, however, observe with Chrysost. that besides causing a stronger evidence of his blindness to others, it seems to have been meant to typify to Paul the darkness and prejudice which had formerly obscured his mental vision.

19. καὶ λαβὼν τροφήν, ἐνίσχυσεν. The word *ἐνίσχύω*, properly signifies *corroborare*, but like the correspondent English term *strengthen*, has sometimes a neuter or intransitive sense; as here and in Gen. 48, 2. where it answers to *רָחַץ* in 2 Macc. 2, 14. *ἐνίσχυσαν καὶ οὐ διέστησαν τῆς ἀσεβείας*. See Kypke on this passage. The rapid improvement of his strength, after his blindness had been removed, may very well be accounted for both from physical and moral causes.

19. ἐγένετο δὲ ὁ Σαῦλος. St. Paul to the Galat. 1, 17. relates that he, after his conversion, did not proceed to Jerusalem, but repaired to Arabia, and from thence returned to Damascus. Hence, according to the opinion of Pearson, in his Annal. Paul. p. 2., the words *ἐγένετο δὲ ὁ Σαῦλος* are to be separated from the preceding passage, and constitute a new story, in which is related what happened at Damascus after Saul's return from Arabia. But the words *ικαναὶ ἡμέραι* may and ought to be referred to the whole time of Paul's abode at Damascus, before he went into Arabia; and thus with the *ικαναὶ ἡμέραι* be numbered the *ἡμέραι τινές* mentioned at ver. 19.: for the sense of the words is this: "Saul, when he spent some days with the Damascene Christians, immediately taught in the synagogues. Now Luke entirely passes by Paul's journey into Arabia. (Kuin.) Doddridge imagines that his going into Arabia (to which, as he observes, Damascus now belonged), was

only making excursions from that city into the neighbouring parts of the country, and perhaps taking a large circuit about it, which might be his employment between the time in which he began to preach in Damascus, and his quitting it after having been conquered by the Romans under Pompey." But in this view of the subject I cannot agree with him. The country in the *neighbourhood of Damascus* is not properly *Arabia*.

20. καὶ εὐθέως — ὁ υἱὸς τοῦ Θεοῦ, i. e. the Messiah, of whom the Prophets of the Old Testament prophesied. For Χριστὸν many ancient MSS. and Versions read Ἰησοῦν, which is approved by Grotius; Mill, Bengel, Michaelis, Morus, Rosenmuller, Valcknaer, and others, and received into the text by Griesbach; and rightly, I think. For that *Christ* was the Son of God Paul had never denied; nor did the Jews deny *that*. They only denied that *Jesus* was the Son of God. Χριστὸν doubtless crept in from the margin. (Kuinoel.)

21. οὐχ οὗτός ἐστιν ὁ πορθήσας. The verb πορθεῖν properly denotes to lay waste, devastate, ravage, and is often so used by the Greek Historians. Hence it came to signify to vex, persecute, &c., as here. Thus Hesychius explains it by διαίκειν. And so Gal. 1, 13. where there is joined with it the synonyme διαίκειν. See Wesseling on Diodor. Sic. 11, 32. Kypke on this passage, and Munthe on Gal. 1, 23. (Kuinoel.)

22. μᾶλλον ἐνεδυναμοῦντο. His persuasion of the truth and excellence of Christianity daily increased, and with it his παρρησία. And thus he confuted (συνέχυνε) the Jews. Συγχύνειν signifies to confound, perturb, and put to a stand. Συμβιβάζω properly signifies "to go up together;" 2dly, "to raise up together;" 3dly, "to bring together;" and is especially used of carpenter's work. Hence it is employed metaphorically in Eph. 4, 16. Col. 2, 2. Now since he who proves and demonstrates truth, thereby shews its connection and traces the chain of demon-

stration, thus it comes to mean *demonstrate, shew* ; as here and in 1 Cor. 2, 16. and often in the Sept. ; as Exod. 4, 12. 18, 16. Deut. 4, 9. Is. 40, 14. Dan. 9, 22. In the Classical authors this signification is very rare. Kypke has, however, adduced one example from *Ocellus Lucanus* de universo, c. 3. p. 530. εἴπερ ἀληθῶς ὁ λόγος συμβιβάζει, μὴ μόνον τὰ μέρη συνπαρχειν τῷ κόσμῳ, ἀλλὰ καὶ τὰ περιεχόμενα τοῖς μέρεσι.

23, 24. *ὡς δὲ ἐπληροῦντο — ἀνελεῖν αὐτόν.* In 2 Cor. 11, 32. we read that the Ethnarch of Aretas, king of Arabia, had placed a guard at the gates of Damascus, to seize Paul. Now it appears that Syria Damascene was, at the end of the Mithridatic war, reduced by Pompey to the Roman yoke. It has therefore been enquired how it could happen that Aretas should then have the government, and appoint an Ethnarch. That Aretas had, on account of the repudiation of his daughter by Herod Antipas, commenced hostilities against that monarch, and in the last year of Tiberius (A. D. 37.) had completely defeated his army, we learn from Joseph. Ant. 18, 5, 1. seqq. Herod had, we find, signified this by letter to Tiberius, who, indignant at this audacity, (Joseph. L. c.), gave orders to Vitellius, prefect of Syria, to declare war against Aretas, and take him alive, or send him his head. Vitellius made preparations for the war, but on receiving a message acquainting him with the death of Tiberius, he dismissed his troops into winter quarters. And thus Aretas was delivered from the danger. At the time, however, that Vitellius drew off his forces, Aretas invaded Syria, seized Damascus, and continued to occupy it, in spite of Tiberius's stupid successor Caligula. This is the opinion of most Commentators, and among others, Wolf, Michaelis, and Eichhorn. But I have already shewn in the Proleg. § de chronologia lib. 2, 3. that Aretas did not finally subdue Damascus until Vitellius had already departed from the province. (Kuin.)

24. παρατήρουν τὰς πύλας — ὅπως αὐτὸν ἀνέλωσι,
 “watched the gates day and night to kill him.”
 But Paul in 2 Cor. says that the *soldiers of the Ethnarch* of King Aretas occupied the gates that he should not escape. This diversity Commentators have, by various means, endeavoured to reconcile. The most probable opinion, and that adopted by the generality of Commentators, is, that we are to understand an Ethnarch appointed by Aretas over Damascus and the circumjacent regions. For ἐθνάρχης denotes in general *any one* who is set over a nation, whether great or small, with the power of governing it; and who is elsewhere called ἐπίτροπος. Now if in 2 Cor. there had been meant the *Ethnarch of the Jews*, Paul would have written ὁ ἐθνάρχης τῶν Ἰουδαίων, ὃν ἐκατέστησε Ἀρέτας ὁ βασιλεὺς. In order to reconcile the diversity, one must suppose either that the Ethnarch had enjoined the Jews to watch the gates, or that, at their instigation, he had placed a guard there; so that παρατήρουν may be taken impersonally, and thus the Jews be *said to have done* what they *did by another*, or (which is more probable), that the Jews, by the authority of the Ethnarch, watched the gates *in conjunction with the soldiers*. The words ἐγνώσθη δε — αὐτῶν are parenthetical. (Kuin.) Ἐπιβουλή. This always signifies a plot, or secret counsel, and is frequent in the best writers.

25. καθῆκαν διὰ τοῦ τείχους, i. e. through an aperture of the wall, or the window of a house adjacent to it. In 2 Cor. 11, 33. we have διὰ θυρίδος. See Jos. 2, 15. and consult Harmer in loc. Wetstein compares Sallust Frag. e muris carnes sportis demittebant, and refers to 1 Sam. 19, 12. I add Procop. 155, 35. οἱ μὲν οὖν αὐτὸν βρόχοις τισὶν ἀνάψαντες ρύκτωρ, ἀπὸ τοῦ περιβόλου καθῆκαν. Palæp. de Incred. Hist. 9. καθεῖς ἑαυτὸν διὰ θυρίδος. Athen. 214 A. διὰ τῶν τειχῶν αὐτοὺς καθιμησοντας κ. τ. λ. Arist. Vesp. 354. μέμνησαι — ἰεῖς σαυτὸν κατὰ τοῦ τείχους. & 379. ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλωδίον, εἶτα καθίμα Δήσας

σαυτὸν κ. τ. λ. Pricæus cites Amm. Marcellin. Ad pinnas muri fune sublatus. Schol. on Aristoph. Av. Ὅτ' ἀνάγκη ἐχθρῶν συνωθούμενοι, μηχανάς τινας σοφωτάτας εἰς αὐτῶν φυλακὴν ἐπινοοῦσιν οἱ ἄνθρωποι.

Saul, thus delivered from the snares of the Jews, did not go immediately to Jerusalem, but repaired to Arabia. See the note on ver. 19. Gal. 1, 17. seqq. Kuinoel is of opinion that Luke either knew not of the journey, or had forgotten it. But it seems most reasonable to conclude that he *omitted* the mention of it from *some motive* which it were vain for us to attempt to conjecture. The most probable opinion is that of Haselaar, that Luke only meant to narrate such parts of St. Paul's history as especially illustrated the providential care of God, and the mode in which he was brought to apply himself to the conversion of the Gentiles. It is remarked by Chrysostom 728, 17. Εἰκότως· ἵνα ἀνύποπτον ἢ τὸ πρᾶγμα, τί οὖν; τοιοῦτον κίνδυνον διαφυγῶν, ἄρα ἴσταται; οὐδαμῶς· ἀλλ' ἀπέρχεται ἐνθα μειζόνως ἂν αὐτοὺς ἐξάψοι, where Saville conjectures φεύγει. But this is very wide of the mark, and is both tautological and inelegant. The learned Editor might have emended the passage by the insertion of one letter only, namely, by altering ἄρα ἴσταται to ἄρ' ἀφίσταται. The verb ἀφίσταται is used in that sense by the best writers, both Scriptural and Classical: but Chrysostom seems to have had in view the passage of Luke 8, 18. καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

26. παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, *when Saul was come to Jerusalem*. Not immediately after his conversion, through fear of the Sanhedrim, but when he thought the report of his conversion might have died away. Κολλᾶσθαι, to unite himself to, attach himself to the society of. Grotius, Rosenmuller, and Kuinoel, take it for συγχρᾶσθαι; as in Joh. 4, 9. See the note on 5, 13. Some MSS. have ἐν for εἰς: but that seems to have arisen from a misunderstanding of παραγενόμενος.

27. Βαρνάβας δὲ, ἐπιλαβόμενος αὐτόν, &c. Saul went

to Barnabas (of whom we read in the context, and to whom, as the Commentators say, Saul was before known), that he might be introduced by him to the Disciples. Ἐπιλαβόμενος, *taking him by the hand*: on which signification see Hemsterhus on Lucian 1, 313. It seems to be here used in a figurative sense, and not to be (as Kuin. thinks) a Hebrew redundancy.

27. πρὸς τοὺς ἀποστόλους, *to the Apostles*: namely, Peter and John. For Paul (Gal. 1, 18 & 19.), tells us that he only saw these: from which it may be inferred that the rest were not at Jerusalem. Διηγέσατο αὐτοῖς. These words are by some referred to *Saul*, but more rightly, by the Greek Commentators, as also Capellus, Lightfoot, and others, to *Barnabas*. For that is required by correctness of language, and the relation would come with greater propriety from Barnabas. Besides, at introducing him, Barnabas would be likely to say something of him.

Wetstein paraphrases thus: "If the Lord hath vouchsafed to speak to him, is it for us to shun him? If the Damascenes received him, why should not we too?"

28—30. καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορεύμενος. See the note on 1, 21., to which I add the following passages illustrative of the expression. *Soph.* Phil. 147. ὁπότεν δὲ μόλῃ δεινὸς ὀδίτης τῶνδ' ἐκ μελάθρων, where ὀδίτης ἐκ μελάθρων is rightly explained by Wakefield, victor, qui ex his ædibus egreditur, *incola*, scil. harum ædium. *Matt.* 15, 1. οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι. *Eurip.* Phæn. 534. (speaking of ambition) πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας ἐσῆλθε κάξῃθ' ἐπ' ὀλέθρῳ τῶν χρωμένων.

The period of Paul's residence was fifteen days. See Galat. 1, 18.

28. παρρησιαζόμενος, "he had freely spoken and taught." Ἐλάλει, *disputed with*. See 11, 20.

30. ἐπιγνόντες, scil. τοῦτο. This ellipsis is not unfrequently found in the best writers; as Thucydides

and Æschyl. Agam. 1588. ἐπιγινώσκοντες ἔργον. Κατήγαγον, brought him, viz. to the sea-coast. Spoken with a reference to the situation of Cæsarea (κατὰ), on the sea-coast, in comparison to that of Damascus ἄνω, in the interior. Of this Wets. adduces an example from Plutarch. Doddridge says he should have concluded this had been the celebrated city of that name on the Mediterranean Sea, so often mentioned afterwards, and from whence Paul might so easily have passed by ship to Tarsus, had he not himself told us he went through the regions of Syria and Cilicia (Gal. 1, 21.), which intimates (continues he) that he went *by land*, and makes it probable that it was *Cæsarea Philippi*, near the borders of Syria, which is here spoken of. There was no need, however, to have resorted to this conjecture, since εἰς, in the passage of Gal. 1, 21., to which Doddridge adverts, signifies not *through*, but *to*. Paul now went to Cæsarea, and took ship for Syria, visited Laodicea and Antioch, and passed from thence to Tarsus by land, through upper Syria, and what was called Cilicia Campestris to Tarsus. We may observe, that they sent him to Tarsus both for safety's sake, and to give him an opportunity of propagating the Gospel most effectually among the Hellenists of that great city.

31. The reading of this passage is approved by Mill, Bengel, and Griesbach, and probably the true one is, ἡ μὲν ἐκκλησία — εἶχεν εἰσέτην, οἰκοδομουμένη καὶ παρευομένη — ἐπληθύνετο. Now since various regions of Palestine are mentioned, the scribes changed the singular (which is put for the plural) into the plural. (Kuin.)

31. Οἰκοδομούμεναι καὶ πορευόμεναι κ. τ. λ. There is here, as in many passages of the New Testament, an architectural metaphor, which is well illustrated by Dr. Hammond; though as to the exact bearing which it has on the present point, Commentators are not agreed. Most of the earlier interpreters explain it of spiritual edification; and indeed it is frequently

so used in the New Testament; as in 1 Cor. 8, 10, 23. 14, 4. 1 Thess. 5, 11. The later ones, and, among others, Doddridge, take it to denote *increase* in *number*, as a house which, while it is building, increases in size. Either interpretation may be defended: but the former seems preferable.

Πορευέσθαι, like the Heb. הָלַךְ, signifies to *live*. The metaphor, therefore, seems to refer to *habitual action*. So Luke 1, 6. Ἐν must be understood before φόβω, like the Heb. בְּ Examples of this in the Old Testament are frequent; as in 2 Sam. 15, 11. Ps. 81, 14. 79, 31. Prov. 28, 26. So also the Targum on Gen. 5, 22. (cited by Wets.) “ Enoch walked in the fear of God;” & 6, 9.

32. From this verse up to 11, 18. St. Luke treats of the journeys which Peter (who had hitherto taught the Christian doctrines at Jerusalem, and for a short time at Samaria, 8, 14.) undertook, in order to visit the congregations founded in Palestine, and, by preaching the doctrine of Christ, increase the number of his followers.

At διὰ πάντων subaud χωρίων or τόπων, by a very common ellipsis. It seems to be an adverbial phrase equivalent to *every where*. On Lydda (situated near the Mediterranean) and called by Joseph. Ant. 20, 6, 2. a *town* not much inferior in size to a *city*. See Reland's Palestine, 878., Lightfoot, in his Chorogr. C. 16., Wets. in loc., and Horne's Introduction. Κατελθεῖν is used, with reference to the situation, as κατάγειν a little before. The opposite ἀνέρχεσθαι is always employed of those going to Jerusalem.

33. Αἰνέας. From the *name* (which is Greek) it is probable that he was an Hellenist; and that he was a *Christian* may (as Kuinoel thinks) be inferred from the turn of the whole passage. To me, however, this seems to amount to no more than a high degree of probability. Ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ο. η. π. By this we are not (I think) to suppose that he had been literally ten years laid on a bed, but had been for that time, as we say, bed-

ridden. On κράββατον see the note on Mark 2, 4. and Joh. 5, 8. Παραλελύμενος is for παραλυτικός.

34. ἰαταὶ σε Ἰησοῦς κ. τ. λ. Jesus is pleased to heal thee. Στρώσον σεαυτῷ. On this passage most Commentators trifle egregiously. Στρώσον must denote what we call *making* a bed (which, by the way, is not a mere Hebraism, since in Herodot. 7, 17. and in Vit. Hom. we have κόντον ποιεῖσθαι). It is therefore a stronger expression than *take up* thy bed, which Beza thinks is meant here. The truth is, that the expression *take up thy bed* had reference to those portable couches on which cripples were laid, in order to excite charity, and which were made portable for convenience of frequent removal. But the present expression στρώσον has reference to a *bed properly so called*, namely, of a large size, and suitable to persons of respectable situation in life: for (as Chrysostom tells us) Æneas was ἀνὴρ ἐπίσημος. The words are well paraphrased by Dr. Doddridge (from Grotius): “ Æneas, Jesus, the true Messiah, in whose name I preach and act, not at this instant healeth thee, and operates, while I speak, to strengthen and restore thy weakened frame. With a dependance, therefore, upon his Almighty agency, arise and make thy bed. And upon this the palsy left him, and the disabled man was, all at once, so strengthened, that he arose immediately and did it.”

Dr. Doddridge (after Clarius, and he from Chrysostom) points out the difference there is between the manner in which this miracle was wrought by Peter, and that in which Christ performed his works of Divine power and goodness. “ The different characters of the *servant* and the *Son*, the *creature* and the *God*, are every where apparent.”

35. καὶ εἶδον αὐτὸν—ἐπὶ τὸν Κύριον. Some modern Commentators, as Heinrichs and Kuinoel, take ἐπέστρεψαν in the sense of a pluperfect, *had* turned; and refer to Glass. Phil. S. 299. And I do not deny that many instances occur of aorists in a pluperfect signification; but here it would lead to a peculiarly

awkward sense ; as if no other had seen the healed person but the *Christian converts*. But surely *all* the inhabitants must have seen it ; and this is what St. Luke means to assert ; and not only that, but to narrate the *effect* which this most stupendous miracle had on those dwelling in that part of the country. I would therefore retain the common interpretation, which gives the best sense, and is not liable to any serious objection. Καὶ may be understood before ἐπέστησαν, and οἵτινες may be taken for the relative : than which nothing is more frequent. As to the πάντες, we need only understand the *greater* part ; and certainly *all* saw, or *might have seen* : which is an idiom very often found in the antient and modern languages. Kuinoel indeed objects that if Luke had meant this, he would have expressed himself otherwise. But this is begging the question, and is a mere matter of opinion. The learned Commentator might have more truly said, that a *Classical* author would perhaps have expressed himself otherwise : though I have occasionally met with some examples of this subaudition of καὶ after a relative pronoun, in the best Attic writers, as Thucydides. In such a case, however, it may be most advisable to resolve the relative into its component parts, namely, the copula and a pronoun personal. That, in fact, is the force of the relative pronoun ; though it may not be easy to prove this from the form which they now assume. Thus the Latin *qui* may come from *que* and *ille*, ille being melted down into *i* (whence our *he*), and *quis* comes from *qui* and *is*. And so the Italian *quello*.

36. Ἰόππη. See the writers on Sacred Geography, Ireland, and Wets., including Horne's Introduction. Μαθήτρια, an Hellenistic or vulgar Greek word for the Attic μαθητρίς. It is used, and in the same sense as here, by Diog. Laert. 4, 2. λέγοντο δὲ αὐτοῦ καὶ οἱ Πλάτωνος ἀκούειν μαθήτραι· and Pyth. 8, 42. μαθήτριαν δὲ Πυθαγόρου. On the name *Dorcās* I must refer my readers to the Commentators and Schl. Lexi-

con; who, however, come to no certainty. Indeed, there is not more egregious or unprofitable trifling, than that which is employed upon etymologizing proper names, antient or modern.

36. πλήρης ἀγαθῶν ἔργων, &c. is a popular expression for "she was highly studious of." Kuinoel observes that the term ἔργα ἀγαθὰ, in the New Testament, sometimes signifies *generally* actions agreeable to the precepts of the Christian Religion; as in Rom. 2, 7. 13, 3. and sometimes *specially* liberality and beneficence exercised towards the poor; as here, and in 2 Cor. 9, 8. 1 Tim. 5, 10. and elsewhere.

37, 38. λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. Kuinoel observes, that washing the dead was customary both among the Hebrews, Greeks, and Romans; and he refers to Geier de Luctu, Hebr. c. 5, 9. and Doughty's Anal. p. 2, 77. Some Commentators stumble at the sense which *seems* inculcated by λούσαντες, as if *men* had washed the body of Dorcas; which Bp. Pearce thinks not probable. And yet we read in Herodotus of men being professionally so employed; which, indeed, weakens the objection on the score of indelicacy. But Bp. Pearce, Markland, and Owen, are of opinion that it may be taken for λούσασαι, ἀνθρώποι being understood, which, as it is a general term, may *include* females. To me, however, this appears a far-fetched device. It is better to regard λούσαντες—ἔθηκαν as a popular mode of expression for "*she was washed and laid out*," "*they washed and laid her out*," i. e. they whose business it was, namely, the women. In such cases the masculine is used in a general sense for *either sex*, as being (if we may believe the Grammarians) the *worthier*. Now we learn, both from the Scriptures and the Classical writers, that women were employed upon such sad offices even towards *men*. So Ennius (cited by Wets.), Tarquinii corpus *bona femina* lavit, et unxit. And Socrates (as we learn from Plato in Phædon.) chose to take a bath just before he drank the fatal cup, thinking it better *not to trouble the wo-*

men, μὴ πράγματα ταῖς γυναῖξιν παρέχειν. Thus we cannot doubt that women performed the same offices *one to another*: and this is *proved* by a very pathetic passage of Apulejus 8. (cited by Pricæus and Wetstein): Familiares miseræ Charites accuratissimè corpus ablutum unita sepultura ibidem marito perpetuam conjugem reddidere. On ὑπερών see the note on 1, 13. Such rooms were, no doubt, selected for their privacy.

38. ἀπέστειλαν—ἕως αὐτῶν, “sent unto him two men, desiring him that he would not delay to come to them.” Not merely to *condole* with them (as some Commentators think): for that is inconsistent with ὀκνῆσαι, which hints that he should come *without delay*. So Joseph. Ant. 2, 7. τῶν δ’ ὀκνούντων ἀλλ’ ἱεμένων μετὰ σπουδῆς to which may be added the following passages cited by Wetstein: Thomas. ἀποκνῶ δοκιμώτερον ἢ ὀκνῶ. Galen. Anat. 4. μὴθ’ ὁδοῦ μήκος ὀκνήσας μήτε πλοῦν. Etymol. ὀκνῶ τὸ ῥαθυμῶ, οἰονεὶ αὐ κινῶ. Num. 22, 16. Plato sæpiss. ὀκνῶ. Diog. Laert. Periand. 1, 99. μὴ ὀκνεῖτε καὶ παρ’ ἐμέ φοιτῆν. So the Hebr. לָצַד in Judg. 18, 2. where the Sept. render μὴ ὀκνήσητε τοῦ πορευθῆναι. (Kuin.) This, indeed, seems to be the primitive sense of ὀκνεῖν, namely, to *delay*, *be slow*: and ὀκνος, *sloth*, which I am surprised the etymologists should not have seen comes from ἔχω, to *hold*, stop, detain; whence ὄχῃ and ὄχθος, a *bank*, also, ὄχ-λος, ὄχ-μα, ὄχ-μη, ὄχ-μος, ὄχ-υρος. Thus our *loath* comes from the old word lag-an, *lageth*. Valcknaer here remarks that ὀκνος properly denotes sitting on the ground, *complicatis manibus et pedibus*. This, however, does not make against the above derivation.

39. παρέστησαν αὐτῷ. It is well known that the women of antient times, even those of the higher ranks, used to manufacture garments for the use of the family. There are often allusions to this, both in Homer and Virgil, from the latter of whom Pricæus cites, “Vestes ostroque auroque rigente; Extulit Æneas, quas illi læta laborum ipsa suis manibus

quondam Sidonia Dido Fecerat: where Servius remarks, "Suis manibus, ut Heroides solebant." Kuinoel refers to Sueton. Vit. Aug. c. 73. and Frensheim on Curt. 5, 2, 19. seq.

These words are generally understood as if the widows exhibited to Peter stocks of clothes provided for the poor. Some recent Commentators, however, as Kuinoel, (and formerly Cyprian,) suppose that they shewed Peter their *own garments* such as they had then on, and which had been made and given them by Tabitha. This, indeed, seems the preferable mode of taking the words, and is more agreeable to what we should expect; though the common interpretation is more easily elicited from the words as they now stand, and in a *Classical author* no other could be thought of.

The expression μετ' αὐτῶν ὄσα has great simplicity and pathos, and is not unfrequently found in the Classical writers, from whom several examples are produced by Wetstein.

40, 41. ἐκβαλὼν δὲ ἔξω πάντας. On this *mild* sense of ἐκβάλλειν see the note on Matt. 9, 25. Peter seems to have imitated his blessed Master on this occasion, nor were his actions (on which see the Commentators) dissimilar. See 2 Kings 4, 33. There is great delicacy in the words ἰδουσα τὸν Πέτρον ἀνεκάθισε.

41. παρέστησεν αὐτὴν ζῶσαν, "and he exhibited her (to them) alive." There is great elegance in this use of παρίστημι, of which an example is given by Wetstein from Sext. Emp. 254. ὅτε Ἀδμήτω ὁ Ἡρακλῆς τὴν Ἀλκηστιν γῆθεν ἀναγαγὼν παρέστησε. The Sceptical Theologians of Germany, as usual, deny that there was any miracle. Their speculations are, however, so ludicrously absurd as to deserve no notice.

43. βυρσεῖ. Doddridge well observes (from Chrysostom) that the purpose for which St. Luke mentions Simon's business is, that it might appear the Apostle was not elevated, by the dignity of the late miracle, above mean persons and things. And so

Schoettgen, who observes that this circumstance is not mentioned in vain, since though this was a trade stigmatized by the Jews, yet Peter did not hesitate to tarry with him, nor did this injure him in the opinion of the others.

CHAP. X.

Hitherto the Apostles had received into the Christian society none but Jews and circumcised proselytes (see 11, 9. 13, 43.), since for them alone they thought the benefits of the Messiah were destined; and that the *Gentiles*, if *they* would participate therein, must first become Israelites, by circumcision. See Acts 16, 3. 5, 1 & 4. Divine Providence, however, ordered that they should communicate the doctrine of Christ to the *Gentiles* also, and bind them, too, by the solemn rite of baptism to the profession of the Christian religion. (See Matt. 28, 19.) This important office was undertaken by Peter, who (as it is related in this chapter) brought over Cornelius to the Christian Religion. It is the opinion of most Commentators that this Cornelius was not a mere Gentile, but a *proselyte of the gate*, i. e. one who, having abandoned idolatry, had embraced the Jewish religion; so, however, that he had not received circumcision, and therefore could not be numbered among the Jews. So Deyling, Obs. 2, 357., Fecht Diss. de Pietate Cornelii, Hammond, Wolf, Benson, Moschius, Ernesti, Ziegler, and others. Their arguments are as follows: 1. Cornelius is said to be φοβούμενος τὸν Θεόν. Now this is a name given to proselytes of the gate (see 13, 16. 26, 43.) For proselytes of justice, i. e. Gentiles who had embraced the Jewish faith, and undergone circumcision, were considered as having become part of the Jewish people, and were called *Jews*. 2. Cornelius offered up his prayers at the hours usual among the Jews (see 3, 30.), and that he had read the Old Testament, is plain from the circumstance that Peter, in

demonstrating Jesus to be the Messiah, appeals to the prophecies. He had too conferred many benefits on the *people* (ver. 2.), not the Gentiles only, but also the Jews. 3. Although the Jews did not refuse to mix with the proselytes of the gate (as we learn from Joseph. Bell. 6, 3, 3.), yet the more rigid ones despised them, since they had not undergone circumcision, nor used to observe the precepts of the Mosaic Law concerning clean and unclean meats.

But these reasons seem not very convincing. For, in the first place, the words φοβούμενος, or σεβόμενος τὸν Θεόν, or εὐλαβεῖς, are also used of *any* persons studious of piety, and filled with reverence towards God. See Acts 18, 11. 19, 27. 22, 12. Luke 1, 50. 2, 25. 2 Pet. 2, 9. Apoc. 11, 18. 2dly. Cornelius is called by Peter ἀλλόφυλος, with whom it was not lawful for Jews to associate. See 10, 28. But there was nothing in the whole Law which forbade the holding society with *proselytes of the gate*. Nay the Law of Moses permitted to foreigners a perpetual abode among Jews, on condition that they should renounce idolatry, and abstain from whatever had a reference thereto; as meats offered up to idols, food formed from blood. (See Lev. 17, 10, 11, 13.) The Law had moreover enjoined the Israelites to treat such proselytes as fellow-countrymen, and love them as themselves. (Lev. 19, 33 & 34.) See Michaelis on the Law of Moses, and Nitch de sensu Decret. Apost. Actt. 15, 29. Hence also to such was permitted free access to the Synagogues (see Acts 14, 1.) and familiar intercourse with Jews. (See Luke 7, 3. and the note on Matt. 8, 5.) Besides, had Cornelius been a proselyte of the gate, the news of his conversion would not have occasioned such astonishment to the Apostles and others (11, 1. seqq.) 3dly. Cornelius is, in 11, 1. expressly numbered with *Gentiles*. (See also 10, 34 & 35.) Now what is predicated of Cornelius is *transferred* to the *Gentiles*; and in the Council of Jerusalem

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muller and Heinrichs, the latter of whom maintains that it signifies no more than a mind joyful under the determination of embracing the Christian Religion, and sending for Peter. And to this opinion Kuinoel strongly inclines. It is unnecessary for me to point out the absurdity of this hypothesis, which scarcely merited the full refutation it has received from Storr. Opusc. 3, 181. There is nothing in the words that leads one to imagine a *dream*. The hour at which this happened was one of the hours of prayer, and that the most solemn of all. Cornelius was, doubtless, engaged in prayer when the angelic vision was presented to his view. It is well observed by Lightfoot, that *φανερώς* is added, in order to show that Cornelius was *awake*, and saw this with his corporeal eyes. On this subject the student may also, with advantage, consult Pricæus.

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4. *αἱ προσευχαὶ σου* — *ἐνώπιον τοῦ Θεοῦ*. The words *εἰς μενημόσυνον* must be pointed off from the rest of the sentence. Another example of the phrase *ἀναβαίνειν ἐνώπιον τοῦ Θεοῦ* occurs in Apoc. 8, 4. *ἀνέβη* — *ἐνώπιον τοῦ Θεοῦ*. Some Commentators think there is

reference to the Jewish opinion, that men's prayers are carried up by angels to God in Heaven. See Apoc. 8, 4. Tob. 12, 12. But there is here no occasion to entangle ourselves with *Jewish opinions*. If such a notion were really entertained, it must have been by the vulgar, and have arisen from interpreting figurative language in a literal sense. Most assuredly the words of the present passage have the same meaning as those further on in ver. 31. εἰσηκούσθη σου ἡ προσευχὴ καὶ ἀνέβη ἐνώπιον τοῦ Θεοῦ. Kuinoel, too, adduces examples of this use of ἀναβαίνειν from 1 Macc. 1, 31. ἡ κραυγὴ τῆς πόλεως ἀνέβη εἰς τὸν οὐρανόν, i. e. to God in heaven. Exod. 2, 23. καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν Ἰσραὴλ ἀπὸ τῶν ἔργων, καὶ ἀνεβόησαν καὶ ἀνέβη ἡ βοή αὐτῶν πρὸς τὸν Θεόν. The μνημόσυνον (continues Kuinoel) is equivalent to μνημεῖον and the Latin *monumentum*. So the Heb. זִכָּרוֹן denotes *monumentum* in Ex. 12, 14. 28, 12. 30, 16. and Josh. 4, 7. Now since *monuments* are set up for preserving and recording the memory of any person or thing, hence the Heb. זִכָּרוֹן in Exod. 17, 14. (where the Sept. render εἰς μνημόσυνον.) Neh. 2, 10., and Mal. 3, 16., also signified *remembrance*; and the Jewish writers so used μνημόσυνον. See Sir. 45, 1. 10, 18. 35, 6. 1 Macc. 3, 7., and 2 Macc. 6, 31.

5. καὶ νῦν, "now then." An hortatory formula, examples of which are produced by Elsner from Xenophon and Æschines. Μετάπεμψαι, *send for*. In this sense the word is used in the best Classical writers, especially Thucydides, and almost always in the middle voice, whose force we may here plainly discern. For ὃς ἐπικαλεῖται Πέτρος many MSS. have τὸν ἐπικαλούμενον Πέτρον, which reading is preferred by Matthiæ and Griesbach. To me it appears to be derived from the margin: and the less elegant reading seems here (as generally in the New Testament) the truer one.

- 6. ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ "is a guest," &c. Ξενίζεται is by Hesychius explained ξενοδοχεῖται.

See the valuable philological illustrations of this word brought forward by Valcknaer. Σίμωνι βυρσεῖ, *Simon a tanner*; who is supposed, from ver. 28., to have been one of the Christians. By βυρσεὺς* is not meant a *currier* (as some explain it), but a *tanner*, one who softens, and otherwise prepares βυρσαὶ (hides) for various uses; regarded by the ancients as a very mean occupation. See Schoettg. Hor. Hebr., Wets. in loc., and Walch's Diss. de Simone coriario.

6. παρὰ θάλασσαν. Amongst the ancients, tanners used to have their houses and workshops apart from towns (on account of the fetid odour arising from the dead animals), and *near rivers*, for convenience of water necessary to the preparation of the skins. So Artemid. 1, 53. νεκρῶν ἀπτεται σωμάτων ὁ βυρσοδέψης, καὶ τῆς πόλεως ἀπώκισται. Surenhus. Misch. T. 4, p. 64. Cadavera et sepulcra separant et coriarium l. cubitos a civitate. Nor is it (as Walch observes) certain, because St. Luke says that Simon's house was at Joppa, that it was situated in the city itself, since *suburbs*, especially within so short a distance as fifty cubits, are reckoned as forming part of a city. (Kuin.)

6. οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. These words are wanting in some very good MSS. and Versions, and in others we have another *similar sentence*. So difficult, indeed, is it to account for their omission, and so easy for their insertion, that I assent to Wets., Griesbach, Matthiæ, and others, that they are derived from the margin, where they were noted from 9, 6. 10, 32. 22, 10. 11, 14.

7. ὡς δὲ ἀπῆλθεν ὁ ἄγγελος. Heinrichs and Kuinoel, most unwarrantably, take these words to be equivalent to "finita ecstasi." Δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ. 'Ευσεβῆς must here be taken in the same sense as just before, where it was applied to Cornelius, namely, a virtuous person, a wor-

* The Attica used, not βυρσεὺς, *skinner*, but βυρσοδέψης, i. e. a skin softener, coriarius, leather maker, tanner (which word comes from *tain*, cognate with the French *teindre*, to stain).

quondam Sidonia Dido Fecerat: where Servius remarks, "Suis manibus, ut Heroides solebant." Kuinoel refers to Sueton. Vit. Aug. c. 73. and Frensheim on Curt. 5, 2, 19. seq.

These words are generally understood as if the widows exhibited to Peter stocks of clothes provided for the poor. Some recent Commentators, however, as Kuinoel, (and formerly Cyprian,) suppose that they shewed Peter their *own garments* such as they had then on, and which had been made and given them by Tabitha. This, indeed, seems the preferable mode of taking the words, and is more agreeable to what we should expect; though the common interpretation is more easily elicited from the words as they now stand, and in a *Classical author* no other could be thought of.

The expression μετ' αὐτῶν ὄσα has great simplicity and pathos, and is not unfrequently found in the Classical writers, from whom several examples are produced by Wetstein.

40, 41. ἐκβαλὼν δὲ ἔξω πάντας. On this *mild* sense of ἐκβάλλειν see the note on Matt. 9, 25. Peter seems to have imitated his blessed Master on this occasion, nor were his actions (on which see the Commentators) dissimilar. See 2 Kings 4, 33. There is great delicacy in the words ἴδουσα τὸν Πέτρον ἀνέκαθισε.

41. παρέστησεν αὐτὴν ζῶσαν, "and he exhibited her (to them) alive." There is great elegance in this use of παρίστημι, of which an example is given by Wetstein from Sext. Emp. 254. ὅτε Ἀδμήτωρ ὁ Ἡρακλῆς τὴν Ἀλκιστιν γῆθεν ἀναγαγὼν παρέστησε. The Sceptical Theologians of Germany, as usual, deny that there was any miracle. Their speculations are, however, so ludicrously absurd as to deserve no notice.

43. βυρσεῖ. Doddridge well observes (from Chrysostom) that the purpose for which St. Luke mentions Simon's business is, that it might appear the Apostle was not elevated, by the dignity of the late miracle, above mean persons and things. And so

Schoettgen, who observes that this circumstance is not mentioned in vain, since though this was a trade stigmatized by the Jews, yet Peter did not hesitate to tarry with him, nor did this injure him in the opinion of the others.

CHAP. X.

Hitherto the Apostles had received into the Christian society none but Jews and circumcised proselytes (see 11, 9. 13, 43.), since for them alone they thought the benefits of the Messiah were destined; and that the *Gentiles*, if *they* would participate therein, must first become Israelites, by circumcision. See Acts 16, 3. 5, 1 & 4. Divine Providence, however, ordered that they should communicate the doctrine of Christ to the *Gentiles* also, and bind them, too, by the solemn rite of baptism to the profession of the Christian religion. (See Matt. 28, 19.) This important office was undertaken by Peter, who (as it is related in this chapter) brought over Cornelius to the Christian Religion. It is the opinion of most Commentators that this Cornelius was not a mere Gentile, but a *proselyte of the gate*, i. e. one who, having abandoned idolatry, had embraced the Jewish religion; so, however, that he had not received circumcision, and therefore could not be numbered among the Jews. So Deyling, Obs. 2, 357., Fecht Diss. de Pietate Cornelii, Hammond, Wolf, Benson, Moschius, Ernesti, Ziegler, and others. Their arguments are as follows: 1. Cornelius is said to be φοβούμενος τὸν Θεόν. Now this is a name given to proselytes of the gate (see 13, 16. 26, 43.) For proselytes of justice, i. e. Gentiles who had embraced the Jewish faith, and undergone circumcision, were considered as having become part of the Jewish people, and were called *Jews*. 2. Cornelius offered up his prayers at the hours usual among the Jews (see 3, 30.), and that he had read the Old Testament, is plain from the circumstance that Peter, in

demonstrating Jesus to be the Messiah, appeals to the prophecies. He had too conferred many benefits on the *people* (ver. 2.), not the Gentiles only, but also the Jews. 3. Although the Jews did not refuse to mix with the proselytes of the gate (as we learn from Joseph. Bell. 6, 3, 3.), yet the more rigid ones despised them, since they had not undergone circumcision, nor used to observe the precepts of the Mosaic Law concerning clean and unclean meats.

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4. *ἀπενίσας*. See the note on Luke 22, 56. *Τί ἐστι κύριε*; I am surprised that Dr. Doddridge should have recognized no more in these words than a sudden exclamation and prayer to God to preserve him, such as "good God." This, surely, is as objectionable as the Socinian interpretation of Thomas's words, "My Lord, and my God." It is moreover destitute of any *authority*. The true one is that adopted by Beza, "quid me vis." In fact, it is a popular form of respectful answer to the call of a superior, though sometimes to that of an inferior, varying according to the tone of voice with which it is pronounced. Kuinoel aptly cites Esth. 5, 1. *τί ἐστὶν Ἐσθῆρ*; So also Esth. 5, 6 & 7. 7, 2. *τί ἐστὶν Ἐσθῆρ βασίλισσα*; καὶ τί τὸ αἶτημα σου; there is therefore an ellipsis of some such word as *αἶτημα* or *βούλησις*. It may be Englished thus: "what is your will, or business with me."

4. *αἱ προσευχαὶ σου* — *ἐνώπιον τοῦ Θεοῦ*. The words *εἰς μνημόσυνον* must be pointed off from the rest of the sentence. Another example of the phrase *ἀναβαίνειν ἐνώπιον τοῦ Θεοῦ* occurs in Apoc. 8, 4. *ἀνέβη* — *ἐνώπιον τοῦ Θεοῦ*. Some Commentators think there is

reference to the Jewish opinion, that men's prayers are carried up by angels to God in Heaven. See Apoc. 8, 4. Tob. 12, 12. But there is here no occasion to entangle ourselves with *Jewish opinions*. If such a notion were really entertained, it must have been by the vulgar, and have arisen from interpreting figurative language in a literal sense. Most assuredly the words of the present passage have the same meaning as those further on in ver. 31. εἰσηκούσθῃ σου ἡ προσευχή καὶ ἀνέβη ἐνώπιον τοῦ Θεοῦ. Kuinoel, too, adduces examples of this use of ἀναβαίνειν from 1 Macc. 1, 31. ἡ κραυγὴ τῆς πόλεως ἀνέβη εἰς τὸν οὐρανόν, i. e. to God in heaven. Exod. 2, 23. καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν Ἰσραὴλ ἀπὸ τῶν ἔργων, καὶ ἀνεβόησαν καὶ ἀνέβη ἡ βοή αὐτῶν πρὸς τὸν Θεόν. The μνημόσυνον (continues Kuinoel) is equivalent to μνημεῖον and the Latin *monumentum*. So the Heb. זִכָּרוֹן denotes *monumentum* in Ex. 12, 14. 28, 12. 30, 16. and Josh. 4, 7. Now since *monuments* are set up for preserving and recording the memory of any person or thing, hence the Heb. זִכָּרוֹן in Exod. 17, 14. (where the Sept. render εἰς μνημόσυνον.) Neh. 2, 10., and Mal. 3, 16., also signified *remembrance*; and the Jewish writers so used μνημόσυνον. See Sir. 45, 1. 10, 18. 35, 6. 1 Macc. 3, 7., and 2 Macc. 6, 31.

5. καὶ νῦν, "now then." An hortatory formula, examples of which are produced by Elsner from Xenophon and Æschines. Μετάπεμψαι, *send for*. In this sense the word is used in the best Classical writers, especially Thucydides, and almost always in the middle voice, whose force we may here plainly discern. For ὃς ἐπικαλεῖται Πέτρος many MSS. have τὸν ἐπικαλούμενον Πέτρον, which reading is preferred by Matthiæ and Griesbach. To me it appears to be derived from the margin: and the less elegant reading seems here (as generally in the New Testament) the truer one.

- 6. ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ "is a guest," &c. Ξενίζεται is by Hesychius explained ξενοδοχεῖται.

See the valuable philological illustrations of this word brought forward by Valcknaer. Σίμωνι βυρσεῖ, *Simon a tanner*; who is supposed, from ver. 28., to have been one of the Christians. By βυρσεὺς* is not meant a *currier* (as some explain it), but a *tanner*, one who softens, and otherwise prepares βυρσαὶ (hides) for various uses; regarded by the ancients as a very mean occupation. See Schoettg. Hor. Hebr., Wets. in loc., and Walch's Diss. de Simone coriario.

6. παρὰ θάλασσαν. Amongst the ancients, tanners used to have their houses and workshops apart from towns (on account of the fetid odour arising from the dead animals), and *near rivers*, for convenience of water necessary to the preparation of the skins. So Artemid. 1, 53. νεκρῶν ἀπτεται σωματῶν ὁ βυρσοδέψης, καὶ τῆς πόλεως ἀπώκισται. Surenhus. Misch. T. 4, p. 64. Cadavera et sepulcra separant et coriarium L. cubitos a civitate. Nor is it (as Walch observes) certain, because St. Luke says that Simon's house was at Joppa, that it was situated in the city itself, since *suburbs*, especially within so short a distance as fifty cubits, are reckoned as forming part of a city. (Kuin.)

6. οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. These words are wanting in some very good MSS. and Versions, and in others we have another *similar sentence*. So difficult, indeed, is it to account for their omission, and so easy for their insertion, that I assent to Wets., Griesbach, Matthiæ, and others, that they are derived from the margin, where they were noted from 9, 6. 10, 32. 22, 10. 11, 14.

7. ὡς δὲ ἀπῆλθεν ὁ ἄγγελος. Heinrichs and Kuinoel, most unwarrantably, take these words to be equivalent to "finita ecstasi." Δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὖσεβῆ. 'Ευσεβῆς must here be taken in the same sense as just before, where it was applied to Cornelius, namely, a virtuous person, a wor-

* The Attics used, not βυρσεὺς, *skinner*, but βυρσοδέψης, i. e. a skin softener, coriarius, leather maker, tanner (which word comes from *tain*, cognate with the French *teindre*, to stain).

shipper of the Supreme Being; "a very rare epithet of a soldier," says Grotius.

7. Τῶν προσκατερούντων αὐτῷ, "who attended upon him." Pricæus here recognizes a parallelism: but without cause. He rightly, however, takes the word (as does Kuinoel) in the sense of "standing guard, or sentry;" and aptly cites the Ovidian line, where, speaking of the lover and the soldier, the Poet sings: *Ille fores dominæ servat, et ille Ducis.*

8. καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, "having related all that happened, and told them what to do and say in the execution of their errand." At προσεῦξασθαι subaud εἰς τὸ οὐ ἴσαστε. By the δῶμα many Commentators, as Jerome, Erasmus, Pricæus, and Heinrichs, understand an upper room next the roof, such as those to which the Jews used to resort for prayer. But it was also the custom to ascend to the flat roof of the house for such a purpose: and certainly δῶμα suggests the idea of the latter more than the former: for in the Sept. and the New Testament it is perpetually used in the sense of *roof*; and so also in the later Greek Historians. That the Jews were accustomed to offer up their prayers on the roofs of their houses, is plain from 2 Kings, 23, 12. Jer. 19, 13. 32, 15. Zeph. 1, 5. Neh. 8, 16. Tob. 3, 11 & 17. Dan. 6, 10. Ps. 55, 17. So also Taanith, fol. 23. (cited by Wets.) *Adscendamus in tectum, et imploremus misericordiam—adscenderunt in tectum, et stetit ille ab uno angulo, et illa ab altero—cùm descendisset, dixit.*

9. περὶ ὥραν ἔκτην. A usual time for prayer among the Jews. So Schabboth (cited by Wets.), comedunt omnes homines, h. V. operarii, VI. vero discipuli sapientum.

10. πρόσπεινος, very hungry. The πρὸς has an intensive force, like κατὰ, i. e. *worn down* with famine. The word is very rare, and is said to occur no where else. One may, however, compare with it κατάπεινος ἔκπεινος, ὀξύπεινος, all which forms (and one in ης) have the force of our old English word *an hungry*

(from the participle hungered). At γεύσασθαι subaud τῆς τροφῆς or βρωμάτων, — a common ellipsis. Τεύξασθαι answers to the Heb. צָעַן, to which is sometimes added לֶכֶת. I am surprised that Dr. Doddridge should have fallen into the common error of understanding this expression as denoting to take a *slight refreshment*. It is perpetually used of taking a *meal*, without reference to any precise quantity; of which examples in abundance are produced by Limborch, Elsner, Raphel, and Valcknaer. Now γεύεσθαι, by the force of the middle voice, signifies to *oneself*, to take, eat, &c. Ἦθελε γεύσασθαι must be rendered, “he was desirous of eating.” After παρασκευαζόντων we must again subaud τροφήν from the context. This verb is perpetually used (as here) to denote *cooking*.

10. ἐπέπεσεν ἐπ’ αὐτὸν ἔκστασις. The word ἔκστασις properly signifies a removal of *any thing* from any former state: but it is especially applied to that alienation, or (as we call it) *absence*, of mind, by which, even though awake, our senses are so far from conveying to us the impressions of external objects, that the mind seems, as it were, to have retired from the body, and to be wholly absorbed in the contemplation of internal and spiritual images or objects. So Doddridge, who observes that the word ἔκστασις properly signifies such a rapture of mind as gives the person who falls into it a look of astonishment, and renders him insensible of the external objects round him, while in the mean time his imagination is agitated in an extraordinary manner with some striking scenes which pass before it and take up the attention. The reader may see some extraordinary instances of this kind mentioned by Gualterius, in his long note on this text.

So ἐν ἔκστασει εἶναι infr. 11, 5. 22, 7. Chrysostom explains the expression thus: πνευματικὴ θεωρία γέγονεν αὐτῷ; and adds, τοῦ σώματος, ὡς αὐ εἶπη τις, ἐξέστη ἡ ψυχή.

We may render: “there fell upon him an ecstasy

or trance." Ἐπιπίπτει, it must be observed, is a strong term, not ill rendered by Heinrichs "vis numinis ingruit." It is strange that Bolten and Eichhorn should have considered this ἐκστάσις as a deep sleep or deliquium animi: for (as Kuinoel observes) had that been the case, the mental impressions could not have been so vivid as they were. See Dr. Hammond. Lightfoot observes that there were seven ways in which God formerly revealed himself to men; 1. by dreams: 2. by apparitions while they were awake: 3. by visions while they slept: 4. by a voice from heaven: 5. by the Urim: 6. by inspiration, or auricular revelation: 7. by a sort of rapture or ecstasis; of all the other modes the most excellent, by which a man *was snatched into Heaven* (2 Cor. 12, 2.), and *was in the Spirit* (Rev. 1, 10.): and which is the one here meant, as in Gen. 2, 21.

11. θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, i. e. "Heaven seemed to him to open." He saw with the mind, or in a vision. (Pisc., Hamm., & Kuin.) Σκεῦος, which comes from σκέω, κέω, *tego*, signifies any vessel, utensil, or furniture. It seems properly to denote *basket*.

11. Ὀθόνην. In tracing the origin of this word the Etymologists are much puzzled. Perhaps it comes from ὄδω, cognate with ὄω, to *bear, carry*, and signified a *sheet* (from the Ang. Sax. shet-an to *cast, throw*,) or *coverlid*. Valcknaer, however, thinks it in vain to search for a Greek etymon, since the use of sheets came, together with the coverlid, from Syria. This may be very true; but still, as much of the Greek language can be traced to an Oriental origin, the above derivation may be thought not improbable. Dr. Doddridge regards it as equivalent to a *wrapper*, or piece of linen, which things (says he) are *wrapped*. But I cannot find that the ὀθονή was ever used for such a purpose. The only significations it had were *sheet, coverlid, shawl*, and sometimes *vest*.

Doddridge thinks the *ὅθεν* was meant to be emblematical of the Gospel, as extending to *all men*. This is, too, the opinion of Wetstein, who considers the four corners of the sheet as typical of the four quarters of the world, North, South, East, and West. But this seems very fanciful and precarious; though it had the countenance of Chrysostom. Other Fathers, with as little probability, take it of the Church.

11. τέσσαρσιν ἀρχαῖς δεδεμένον. There is no occasion (with Bowyer) to read ἄκροις; for ἀρχή signifies the extremity of any thing of oblong form, since each end may be considered either as beginning or end. The word was especially used of ropes, bonds. (See the numerous examples produced by philological illustrators.) Sometimes, however, it was applied to other things of an oblong form; as, for instance, in Exod. 28, 23., to the High Priests' breastplate; and is therefore very applicable to an ὅθεν, which was a square or oblong web of cloth. But as a quadrangular figure may be said to have four ἀρχαί, beginnings, or ends, namely, the four angles, hence the word is here rendered by some interpreters angles or corners. This use, however, I have nowhere found in the Classical writers. See Michaelis, and especially Commentators on Eurip. Hipp. 772. and on Herodot. 4, 60. Our learned Commentators seem not to have recollected the following interesting passage, cited by Wets. Galen. de Chirurg. 2. καὶ τίσιν ἔδοξεν ἀρχὰς ἐπιδέσμων ἀκοῦειν ἀντὶ τοῦ πέρατα· καίτοι γενικώτερον ὄνομα τὸ πέρας ἐστὶ τῆς ἀρχῆς, ὥς καὶ Πλάτων ἡμᾶς ἐδίδαξε, πέρατα λέγων εἶναι καὶ τὴν τελευτὴν· εἶπερ οὖν ἐγχαρεῖ γενικώτεραν προσηγορίαν ἀντὶ τῆς εἰδικῆς ἐπιφέρειν τῷ πράγματι, τὴν μὲν ἀρχὴν ἔξεστι λέγειν ἡμῖν πέρας, ὥσπερ καὶ τελευτὴν, οὐ μὲν τελευτὴν ἀρχὴν.

12. ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς. The πάντα is by Vatablus, Camerarius, and Piscator, rendered omnigena. So Kuin. *omnius generis*: and he refers to Matt. 4, 23. Acts 13, 10. We may compare the Hebr. כָּל, in Gen. 40, 16. The addition of

τῆς γῆς after τετράποδα Vorstius and Kuinoel account a Hebraism. It may rather be regarded as characteristic of the copiousness of inartificial and popular diction. Besides, it better corresponds to the πετεινὰ τοῦ οὐρανοῦ. I had forgotten to remark that καθιέμενον is especially used of what is let down by ropes. With the whole of this passage I would compare a very curious one in Herodot. 3, 18. where he is describing the table of the Sun: Ἡ δὲ τράπεζα τοῦ ἡλίου τοιῆδε τις λέγεται εἶναι· λειμὼν ἐστὶ ἐν τῷ προαστείῳ ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων· ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλει ἐκάστους ἐόντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαίνυσθαι προσίοντα τὸν βουλούμενον· φάνει δὲ τοὺς ἐπιχωρίους ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἐκάστοτε· ἡ μὲν δὴ τράπεζα τοῦ ἡλίου καλεομένη, λέγεται εἶναι τοιῆδε. Also an elegant passage of Æschyl. Choeph. 576—584. πολλὰ μὲν γὰρ τρέφει Καὶ δεινὰ δειμάτων ἄγῃ, Πόντιαί τ' ἀγκάλαι κνωδάλων· Ἀνταίων βροτοῖς Πλάθουσι· βλάστουσι καὶ πεδαίχμιοι Λαμπάδες πεδάοροι· Πτανά τε καὶ πεδοβάμονα, κανεμόεντ' ἂν Αἰγίδων φράσαις κότον. Where see the remarks of the learned Bishop Blomfield. So Pseudo-Orpheus Argon. 73. κηλαῖσω δὲ τε θῆρας, ἥδ' ἐρπετὰ καὶ πετεεινὰ.

The Apostles, while they thought that the distinction of clean and unclean animals and meats was to continue, had forgotten, or never understood, the contrary declaration of Christ, in Matt. 15, 17 & 18. for otherwise they would readily have conceived that the Gentiles were not to be accounted *unclean*, but that an access was afforded them to salvation by Christ. Nay even our Lord's precept, "Go proselyte all nations, baptizing them," &c. (Matt. 28, 19.) they had misunderstood, thinking that the command only applied to those who had previously embraced the Jewish religion: for which reason they had hitherto avoided the society of Gentiles, and had not communicated to them the doctrines of Christ.

As to the removal of the distinction of meats, typified by the symbolical representation, *that need*

not have seemed strange to the Apostles, since we find from the Rabbinical writings that the Jewish Masters maintained that this would take place in the time of the Messiah. So, among the Rabbinical citations found in Wetstein, Midras Tillin on Ps. 146, 7. *Temporibus Messię Deus omnia licita pronunciat, quę fuere prohibita. — Sunt qui dicant, omnia animantia immunda in hoc mundo Deum S. B. munda pronunciaturum tempore futuro.*

. It is well observed by Doddridge, that this seems a general intimation, that the Jewish Christians were by the Gospel absolved from the ceremonial law, in which the distinction between clean and unclean formed so considerable a part.

14. *κοινὸν* signifies properly what belongs to all ; as in Sap. 7. 3. *κοινὸς ἄνθρωπος*. But the Jews applied the term (like the Hebr. כָּדָר) to what was profane, *not holy*, and therefore of common and promiscuous use. So Ez. 42, 20. where it is opposed to ἅγιον. And Joseph. Ant. 12, 12 & 13. τὰ θεία ἐκφέρειν ἐπὶ κοινούς ἀνθρώπους. They also applied the term to what was *impure*, both naturally and legally ; as in Mark 7, 2. compared with 1 Macc. 1, 47 & 62. Finally, it was used of meats forbidden, or such as had been partaken of by idolaters, and which, as they rendered the eaters thereof impure, were themselves called *κοινὸι* and ἀκάθαρτοι ; terms indeed synonymous, though the latter seems added by way of explication, (Kuin.)

14. *Μηδαμῶς*. Οὐδαμῶς and μηδαμῶς, *nequaquam minime gentium*, an usual form of denial and repugnance, are relics of the old word ἀμὺς, which in the antient language signified *aliquis*. In the place of this formula is sometimes used μὴ γένοιτο *Absit!* So St. Paul and the best Greek writers. In this sense the Tragedians often use μὴ δῆτα. (Valcknaer.)

15, 16. ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου, “*hath declared pure,*” or made so, by removing the law which forbade their use. By κοίνου is meant, “*do not account or pronounce impure.*” So Hesych. (doubt-

less from an antient Scholium): *μὴ ἀκάθαρτον νομίζει*. * Kuinoel well observes, that in both the Hebrew, Greek, and Latin writers, any one is said to do a thing, who declares and maintains it to be done: and thus (continues he) those are said to do any thing who say it is done, or think it done. Thus in Levit. 13, 8. 13, 17. (where the subject is leprous persons,) he pronounces a person to be impure, is said *μαιαίνειν*, and, if he declares him pure, *καθαρίζειν*. So Theoph. 8, 4. *πελομαχία καὶ ναυμαχία νικῶντες*, i. e. relates victories. So also Plut. 2, 891. *τὸν ἥλιον ἴστησι, τὴν δὲ γῆν κίνει*. Philo, 946 D. *καὶ οἱ ἀρθεύοντες αὐτὸν (τὸν κόσμον) λογικὸν εἶναι ὑπονοῦσιν*. Eustath. on Il. a. p. 18, 28. *ὁ μῦθος τοὺς ἐξ ἀρχῆς ἀνθρώπους ἐκ δρυῶν καὶ πετρῶν ἔγεννα*. Hor. Sat. 1, 10, 36. Turgidus Alpinus *jugulat dum Memnonæ*. (Glass. Phil. 216. Alberti, Loesner, Valcknaer, and Kuin.) See more in the learned note of Kuinoel.

15. *πάλιν ἐκ δευτέρου*, scil. *ἐγένετο*. There is an appearance of pleonasm in *πάλιν ἐκ δευτέρου*: but such redundancies, (if indeed they be such,) as are found both in the Hebrew, Greek, and Latin languages, are not unfrequent in the purest Attic writers, and those least addicted to pleonasm, as, for instance, Thucydides. Among these redundancies are found *πάλιν αὖ* and *αὖθις, αὖ πάλιν*.

16. *ἐπὶ τῇς*. I cannot assent to Kypke and Kuinoel, that there is here a redundancy of *ἐπὶ*. The preposition signifies *unto, as far as*; must always be *understood*, and tends to invigorate the *τῇς*: which idiom is frequent in the Classical writers, from whom examples are adduced by Wetstein. There is however this difference, that in *them* the expression is almost always *εἰς* (though the *ἐπὶ* occurs in Polybius). We may observe that the vision was *re-*

* This sense is moreover confirmed by a passage of Schemath Rabba, sect. 19. fol. 118, 3. On the words of Job 31, 3. "The stranger did not lodge in the street." "Non enim Deus *κοινοῖ*, profanum judicat quenquam hominem, sed omnes recipit."

peated, in order to infix it the more strongly in Peter's mind, and indicate certainty. Hence oracles and visions are generally *repeated*. The number *three* was indeed a favourite one with the Christians. See Acts 11, 10. 2 Cor. 12, 8. And not the Christians only, but the Pagans: in illustration of which Bishop Pearce aptly cites Virg. *Æn.* 2, 174. (speaking of Minerva's image): *terque ipsa solo* (mirabile dictu) *Emicuit*. And he refers to 2 Cor. 12, 8. "thrice I besought the Lord." The learned Prelate might also have compared Hor. *Od.* 3, 22. 3. where of Diana it is said: *Virgo quæ laborantes in utero puellas Ter vocata audis*. On the force of the repetition, as indicating *certainty*, Kuin. aptly cites Gen. 41, 32. where we read that Pharaoh's dreams were *repeated*, in order to shew that the Lord would certainly and shortly bring the things to pass.

17. αἰς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ δράμα ὃ εἶδε. The Commentators aptly compare Joh. 6, 61. εἰδὼς ἐν ἑαυτῷ. And 11, 38. ἐμβριμάμενος ἐν ἑαυτῷ. Luke 16, 3. εἶπε δὲ ἐν ἑαυτῷ. Ὁν διαπόρειν see the note on 2, 12. Τί ἂν εἴη τὸ δράμα, i. e. what it might mean. This idiom Kypke has illustrated by the following examples. Xen. *Cyr.* ἐν φροντίδι ἦν ὅτι πότε εἴη ταῦτα. Joseph. *Ant.* 2, 3. τεταραγμένος καὶ τί πότε εἴη τὸ φάντασμα παρ' ἑμαυτῷ σκοπῶν. Tab. Cebet. διήγησαι ἡμῖν — τί πότε ἐστὶν ὁ μῦθος. Palæph. *de Incred.* C. 32. p. 43. ἐθαύμαζον τί ἂν εἴη τὸ γεγονός.

It is well observed by Kuinoel, that Peter was in doubt whether by this vision God meant only to indicate that every distinction of meats was abolished by the Christian religion; or whether something of yet greater importance was concealed under it; namely, that the Gentiles, who did not observe the distinction of meats, and had been hitherto accounted impure, were no longer to be considered as such, and thus their society was no longer to be avoided; and that the doctrines of the Gospel were

to be preached to them. That this latter interpretation was the true one, Peter was soon convinced by the arrival of the messengers from the Centurion.

17. *Καὶ ἰδοῦ*. We may observe that the circumstances are narrated with that genuine (and as it seems Oriental) simplicity, which we admire in the Old Testament and the very antient Greek Historians, as Herodotus: *Ἐπέστησαν ἐπὶ τὸν πυλῶνα*, "stood at the porch." See the note on Matth. 26, 71.

18. *Φωνήσαντος*, i. e. (as Wets. and Rosenm. think) the Porter. But as it is not very likely that the tanner kept a porter, we must understand some pronoun; as *τίνα*, namely those in the House. "The messengers (observes Kuinoel) did not choose to enter the house, as being that of a Jew." And he refers to ver. 28.

19. *ἐνθυμουμένου—τὸ Πνεῦμα*. Heinrichs and Kuinoel unite in excluding the influence of the Holy Spirit. "For (say they) when Peter saw three men standing at the gate, he rightly judged that they were sent by God to resolve his doubts, and he determined to go with them wheresoever they should require. Now when he saw that his conjecture was well founded, he thought, and said, that he was Divinely admonished of this. And when he heard from them that Cornelius, a Gentile was desirous of embracing the Christian doctrine, he thence inferred that God had meant, by that vision, to declare that the Gentiles were no longer to be accounted impure, but to have the Gospel preached to them."

The laxity of this interpretation I cannot too severely censure; and indeed there is the less excuse for it, as the sense had been correctly pointed out by Grotius: *Dixit Deus non per visum, sed per afflatum, sive internam inspirationem*.

For *ἐνθυμουμένου* some very good MSS. and Versions, as also some of the Fathers, read *διενθυμουμένου*, which is preferred by Kuinoel, and received into the text by Griesbach. The verb is occasionally found in the Greek Fathers, from whom examples

are produced by Boissonade ap. St. Thes. edit. Valpy. And indeed all these examples prove that those writers read διενθυμούμενου in the present passage: but when I consider how few are the MSS. in which it is found, I cannot help suspecting it to be an emendation, or perhaps a mere mistake made by the scribe of some very antient archetype, in whose mind the δι in διηρωτήσαντες, just before, still remained. It is well known to critics how frequently similar mistakes arise from the very same cause, by which the Lexicons (and especially the recent new edition of Steph. Thesaurus) have been *enriched* with more compound words than ever were received by the Classical writers; which should put a Lexicographer on his guard.

20. ἀλλὰ ἀναστὰς κατέβηθι. Wolf and Elsner render the ἀλλὰ *igitur, quare*. But I assent to Loesner and Kuinoel, that it is a *particula hortativa*, signifying *age, agedum*, of which they give several examples. Kuinoel refers to Devar. de Part. p. 3. Kuster on Aristoph. Eg. 202. and Warton on Theocr. 2, 18.

20. Μὴδὲν διακρινόμενος, *doubting not*. The phrase is, from its brevity, somewhat obscure. Kuinoel supplies, "because they are not Jews, but Gentiles." On the sense of διακρινέσθαι see the note on Mark 11, 23. Διότι ἐγὼ ἀπέσταλκα, "I have caused them to be sent." A sort of Hebraism.

21—23. The words τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνελίου πρὸς αὐτὸν are omitted in so many MSS., and one may account so much more easily for their addition than their omission, that they are with reason suspected by Mill and Grotius, and have been rightly expunged by Griesbach.

22. Μαρτυρούμενος ὑπὸ ὄλου τοῦ ἔθνους, *well spoken of*. See the note on 6, 3. Ἐχρηματίσθη, "was admonished in a Divine vision." See the note on Matt. 2, 12. Τὰ ῥήματα here signifies mandates, orders. So ver. 33. πάντα τὰ προστεταγμένα σοὶ ὑπὸ τοῦ Θεοῦ. See the note on Luke 3, 2.

23. Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς. Now

Joppa was nine miles from Cæsarea. On the day that the Angel had appeared to Cornelius, when fasting and praying, he sent messengers to Peter. (3—7.) The messengers, on the second day, are received with hospitality (ver. 23.); and, on the third day, they return with Peter to Cæsarea. On the fourth day they approach to Cæsarea (ver. 24, 30.) Kuin. So that the *τῇ ἐπαύριον* in ver. 24. must mean the *morrow (after)*. When Kuinoel speaks of *nine miles*, he must be understood to mean nine *German miles*, or above forty English. It is reckoned fifteen *hours* distance from Cæsarea to Joppa, which would require more than one day: though Peter and his companions would arrive probably by mid-day of the second day. Thus the messengers had travelled the distance in a day and a half.

23. καὶ τίνες τῶν ἀδελφῶν, *and some Christians*: in number *six*, as we learn from 11, 12. These Christians, who had been Jews, Peter took with him for very wise and prudent reasons, namely, (as Chrysostom suggests,) ὥστε εἶναι μάρτυρας μετὰ ταῦτα, ἐκ ἀπολογεῖσθαι δέοι Πέτρον. See also Doddridge.

24, 26. προσδοκῶν, anxiously expecting. See Luke 1, 21. and 8, 40. Τοὺς ἀναγκαίους φίλους. Kypke has here a very learned annotation on this sense of ἀναγκαῖος, and the Latin *necessarius*, of which I shall give the heads.

The sense here is *intimate friends*. Now the terms ἀναγκαῖοι and *necessarius* denote, 1. relations by blood; 2. by affinity; 3. those connected by the bands of friendship. Sometimes the word comprehends all these three senses. Thus Demosth. p. 570. says an invitation to a marriage is given to οἱ ἀναγκαιοτάτοι. See also 673. Lys. 478 & 310. 2. Ἀναγκαῖοι are *affines*; as in Eurip. Andron. 671. where Menalaus says to Peleus: τοιαῦτα λάσκεις τοὺς ἀναγκαίους φίλους. By ἀναγκαῖοι are however frequently denoted relations, both by consanguinity, and by affinity; as in Lys. 535. Hence Dionys.

Hal. p. 85. speaks of συγγενικαὶ ἀναγκαίωτης, which may be understood equally of consanguinity and affinity. And so Polyb. 5, 71. and Isocr. 577. 3. It very frequently happens that by ἀναγκαῖοι φίλοι are meant *intimate friends*, conjoined only by the bands of love. Thus in Joseph. Ant. 7, 11. David's ἀναγκαῖοι φίλοι are said not to have invited Adoniah to the feast. And in 10, 1. Hezekiah sends to Rabshah τρεῖς τοὺς ἀναγκαιοτάτους φίλους. See also 5, 334, 350, 375, 378, 379, 447, & 1015. Dionys. Hal. A. L. p. 161 & 482. Plutarch de Discr. Adul. et. Am. p. 51. gives a reason for the use of this epithet: καθὼ δὲ καὶ λέγεται πυρὸς καὶ ὕδατος ὁ φίλος ἀναγκαίωτερος εἶναι. (Kuini.) The learned Commentator might have adverted to the expressive *gnome* of Solomon, Prov. 18, 24. "There is a friend that sticketh closer than a brother." To this may be subjoined the following passages cited by Wetstein. Xenoph. Hell. 5. ἀναγκαῖόν μοι ὄντος καὶ ἐπιτηδεῖου. Isocrates: ὅσοι μὴδ' ὄνομα συγγενείας ἔχοντες, οἰκειοτέρους σφὰς αὐτοὺς ἐν ταῖς συμφοραῖς τῶν ἀναγκαίων παρέσχον. Berosus 2. μετὰ τῶν συγγενῶν καὶ ἀναγκαίων φίλων. Athen. 4. p. 154. τοῖς ἀναγκαίοις φίλοις διαδωρησάμενος. Demosth. in Evag. οἰκεῖοι, ἢ συγγενεῖς, ἢ ἀναγκαῖοι. I would also compare Eurip. Orest. 804, 794. τοῦτ' ἐκεῖνο κτάσθ' ἐταίρους μὴ τὸ συγγενὲς μόνον Ὡς ἀνὴρ, ὅστις τράποισι συντακῇ, θυραῖος ὦν, Μυρίων κρείσσω ὁμαίμων ἀνδρὶ κεκτῆσθαι φίλος.

25. ὡς δὲ ἐγένετο εἰσελθεῖν. Subaud τοῦ as depending upon ἕνεκα, which is added in several MSS.; but probably from the margin. Πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Προσκυνεῖν denotes a total and reverential prostration of the body to the earth: a mark of profound respect which the Jews, and other Oriental nations, rendered not to kings only, but also to persons of high dignity. But the Romans yielded this homage to the Deity only; and therefore Peter declines it, by saying καὶ γὰρ αὐτὸς ἄνθρωπος εἰμὶ. Yet it does not follow that Cornelius meant to have transferred the honour due to the Deity to Peter;

for he was εὐσεβὴς καὶ φοβούμενος τὸν Θεόν (ver. 2.), but, struck with reverential awe at the sight of a Divine legate, he could not preserve the due distinction between the honour to be rendered to the Ambassador and the Principal. (Kuīn.) The same view of the subject is also taken by Chrysostom. There is no reason to suppose, with Grotius, that Cornelius took him for an angel, whatever the inhabitants of Lystria might do (14, 11 & 13). Moreover, if Peter was justified in declining this mark of profound respect, knowing that among the Romans it was reserved for Divinities only, yet the Centurion may be held, in some degree, excused for offering it; knowing, as he did, that the *custom* of the East allowed of such reverential homage being shewn from man to man; though Peter, most judiciously, discourages it, as leading to evil. Συνομιλῶν, *conversing with him*. See the note on Luke 21, 14.

28 seqq. ἀθέμιτόν ἐστιν, *unlawful*. This use of the word is copiously illustrated by Wetstein; ex. gr. from Herodot. 3, 57. ἐσῆλθε δὲ καὶ εἰς τῶν καθεύδων τὸν ἱρὸν, εἰς τὸ οὐ θέμιτόν ἐστι ἐσιέναι ἄλλον γὰρ ἢ τὸν ἱρέα. And 5, 72. πάλιν χῶρει μὴδ' ἔσιθ' εἰς τὸ ἱρὸν, οὐ γὰρ θεμιτόν Δωριεῖσι παρίεναι. Aristoph. Thesm. 1162. ἀνδράσιν οὐ θεμιτόν εἰσορᾶν ὄργια σεμνὰ θεᾶιν. Dionys. Hal. 57. αἷς οὐ θεμιτόν αὐτοῖς ἐφ' ἱερὸν παρῆναι — πρὶν ἀφοσιώσασθαι τὸ μίasma. It not unfrequently occurs in the Apocryphal Books of the Old Testament. Κολλᾶσθαι signifies to use familiar intercourse with, as in 5, 13., and προσέρχεσθαι, to enter any one's house. There is a sort of *climax*; so that we may insert, "*or even*." And so Wetstein, who aptly compares Plut. 2, 94 D. διὸ δεῖ μὴ ῥαδίως προσδέχεσθαι μὴδὲ κολλᾶσθαι τοῖς ἐντυγχάνουσι. I am not aware that κολλᾶσθαι occurs in the *antient* Greek writers in this sense: but I have remarked some not dissimilar metaphors used by them: ex. gr. Eurip. Orest. 804, 794. ὅστις τρόποισι συντακῇ. So Hesychius explains ἐντέτηκεν by ἐγνεκόλληται.

Ἀλλόφυλος must here, from its being opposed to

Ἰουδαίῳ signify a Gentile. But in the Sept., Philo, and Josephus, (as Kuinoel observes from Krebs, Wolf, and Loesner,) the word occurs in a double sense, so as to denote not only such as are distinguished from *Jews*, but from all others, neither Jews by birth nor by religion (as in Joseph. 9, 5, 3. Philo 909 c. Judg. 3, 3.), and elsewhere styled ξένοι, and ἀλλότριαι. See Joseph. Ant. 9, 5, 3. Philo 714 b. Is. 2, 6. Schoettgen and Michaelis observe that there is no command found in the Law of Moses forbidding familiar intercourse with the Gentiles,* but that this was an interdict of the Jewish Doctors, who had burthened the Mosaic Law with many added injunctions. Bp. Pearce here cites Joseph. c. App. 2, 28. τοὺς (scil. ἀλλοφύλους) ἐκ παρέργου προσίοντας ἀναμίγνυσθαι ταῖς συνηθείαις οὐκ ἐθέλησε, qui verò (scil. alienigenæ), non nisi obiter ad nos, atque aliud agentes accederent, eos in consuetudinem penitus admitti noluit: *those strangers, who came to us on any other account but that of religion, he (Moses) permitted not to be mixed with us in any familiarities.* And 36. Ant. 16, 1, 1. Tacit. Hist. 5, 5. (speaking of the Jews): Apud ipsos fides obstinata, misericordia in promptu, adversus omnes alios hostile odium.

Καὶ is for καίτοι, and (yet). Kuinoel refers to

* It is remarked by Schoettgen, that even the Jews acknowledged that God would not wholly reject the Gentiles. And he cites Schemoth Rabba on the words of Job 31, 32. "The stranger did not lodge in the street." "For God doth not account any one profane, but receiveth all. The gates are open at all hours (compare Actor. 14, 27.), and he that will, may enter."

"Now (says Schoettgen) considering that the above tradition was not unknown among the Jews, it may justly be thought strange that Peter should have been censured by the rest of the Jewish converts for having associated with Gentiles (11, 3.) But to this it may be answered: that the truth in question, though, beyond all doubt, known to the more antient Jews, was afterwards choaked by the pride and arrogance of the Pharisees, of which our Lord so often complains. This pernicious prejudice, therefore, the Jewish converts having first contracted from the Pharisees, still retained." (Schoettgen)

Joh. 6, 7. 7, 4. Matt. 7, 26. where see the notes, Gataker on Marc. Ant. 2, 7., and Elsner on Joh. 6, 70.

28. ἐμοὶ ὁ Θεὸς ἔδειξε, *God hath shown unto me*: namely, by the heavenly vision sent from God. Μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον, “to call (i. e. to account) none common, or unclean; and consequently hath permitted me to hold society and intercourse with them.”

29, τίνι λόγῳ, on what account? Subaud ἐπὶ. Now λόγος, like the Heb. דבר in Gen. 19, 8. and Jer. 38, 14. denotes *thing* and *cause*; as in 1 Cor. 15, 2. τίνι λόγῳ εὐγγελισάμην ὑμῖν. (Kuīn.) Kypke, however, stiffly maintains that this is not a Hebraism. But he only succeeds in proving it to be a *Grecism*; as Raphel had done before him. So Iph. Taur. 358. τίνι λόγῳ πορβιεύετε. Yet as the idiom (like many others) is common to both languages, so it is not difficult to conceive from what quarter the New Testament writers derived it. As to the quibbling query proposed by some, namely, “why did Peter *ask* the reason of his being sent for, since he had been informed of it by the Divine communication?” we may answer (with Chrysostom), that he did so because he wished them to make confession, and become engaged to the faith. Kuinoel, too, observes that this was done for the information of his *companions*. And so Doddridge, who, with his accustomed good taste, observes that the repetition of the circumstance gives a dignity and spirit to Peter’s succeeding discourse beyond what we could otherwise so sensibly perceive.

30, 31. ἀπὸ τετάρτης — ἤμην νηστεύων. Some Commentators, as De Dieu, Morus, and Heinrichs, take these words to express that Cornelius had fasted from the time of his vision to the present hour. But I entirely assent to Grotius, Beza, Pearce, Kuinoel, and Doddridge, that it must signify: “four days ago, when I had been fasting, up to this very hour;” i. e. about the ninth hour, at which time

Peter probably arrived. The other interpretation is refuted at large by Kuinoel; but it is so manifestly false as scarcely to deserve dwelling upon.

33. *καλῶς ἐποίησας*. A common form of expression denoting approbation and praise, frequent both in the Scriptural and Classical writers, of which examples, in superfluous abundance, are produced by Raphel and Wetstein.

33. *Ἐνώπιον τοῦ Θεοῦ*. I am surprised that Grotius, Bengel, Morus, Rosenmuller, and Griesbach should adopt the reading of *one* MS. and some ancient versions *σου*, the origin of which is manifest, namely, from the abbreviation of Θεοῦ. Besides (as Kuinoel observes) the common reading, which is defended by almost all the MSS., has the greater appearance of genuineness, as being the more *difficult* one.

34. *ἀνοίξας δὲ Πέτρος τὸ στόμα, εἶπεν*. The discourse of Peter consists of two parts; namely, a twofold proposition: the *first* declaring that the Gentiles are no longer to be accounted unclean (ver. 34 & 35.): the *second* containing an annunciation of the Gospel. (ver. 36—43.) (Schoettg.)

34. *Ἐπ' ἀληθείας καταλαμβάνομαι*, i. e. "I fully comprehend, and am thoroughly persuaded." By *προσωπολήπτῃς* is meant one who is partial in his attentions, and shews his favours with preference to rank, dignity, or other grounds of external superiority, to the neglect of those who are destitute of these advantages. See Jam. 2, 1. and the note on Luke 20, 21.

35. *ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος, &c.* *Φοβούμενος τὸν Θεόν* is a periphrasis for a *pious person*. Peter has reference to the prayers, alms, and other works of righteousness, by which Cornelius had become acceptable to God. *Ἐργάζεσθαι δικαιοσύνην* is by the Sept. used to express the Heb. *יָצַד*, as in Ruth 1, 8. *ποιῆσαι ἔλεος*. Sir. 27, 9. *ἐργάζεσθαι ἀλήθειαν* & 51, 3. *ἐργάζεσθαι ψεῦδος*, and as by *יָרַד* the Hebrews expressed virtue in general, so they join it with *יָצַד*;

as in Is. 56, 1 & 2. This the Greek interpreters translate sometimes by ἐργάζεσθαι δικαιοσύνην (as in Ps. 14, 2.), sometimes by ποιεῖν δικαιοσύνην, as in Ps. 105, 5. And so the writers of the New Testament; as Joh. 3, 7. where it is in ver. 8. opposed to ποιεῖν τὴν ἁμαρτίαν, and Matt. 7, 23. ἐργάζεσθαι ἀνομίαν. (Kuin.) There seems an idea of *habit* involved in the terms ἔργον and ποιεῖν. With the phrase ποιεῖν δικαιοσύνην we may compare the more elegant one of Herodot. 1, 96. ἀσκεῖν δικαιοσύνην. So Ps. 15, 2. Is. 64, 12. Nor is this use of ἐργάζεσθαι unknown to the Classical writers: we have something similar in Lycoph. 128. ἐργάτης δίκης. See Doddridge and others, cited in Mant's Family Bible.

36, 37. τὸν λόγον ὃν ἀπέπειλε — Ἰωάννης. With the construction and (as depending thereupon) the interpretation of this passage, Commentators have been much perplexed. They generally unite in supplying κατὰ before τὸν λόγον: but in determining the sense thence arising they are by no means agreed. Now an ellipsis of κατὰ is usually filled up by *quod attinet ad*: but that is not suitable *here*. Others, as Thaleman and Rosenmuller, therefore explain "*according to*." It might, however, be better rendered, "*in accordance with*." Doddridge wanders too far when he renders: "And this I apprehend to be the meaning of," &c. Indeed, to ascribe any such extensive signification to elliptical words is precarious and uncritical. This method is, however, adopted by Beza, Grotius, De Dieu, and L'Enfant; and is somewhat sanctioned by Chrysostom and other ancients. Thus ῥήμα will denote the *words* of Christ, including both miracles and doctrine. Those Commentators, too, are of opinion that Peter has reference to the saying of Christ in Matt. 8, 11. Joh. 10, 16. Matt. 28, 19., and declares that he now recognizes their *fuller* sense, namely, that the doctrine of Christ was not only to be announced to the *Jews*, but that *Gentiles* were to be received into the Christian communion. See Doddridge's para-

phrase, which indeed yields a very plausible sense ; but loose paraphrases are little to be trusted. I therefore agree with Kuinoel, that the above interpretation is to be rejected, from the harshness of the ellipsis, the consequent obscurity of the sentence, and the want of connection between verses 36 & 37. Kypke and Wetstein take κύριος adjectively ; and so indeed it is used by the best Attic writers, as Thucydides : but I see not how this helps the interpretation. Passing over rash emendations, and unauthorized critical conjectures, I must confess that I accede to the interpretation of Erasmus, adopted by the authors of our English Version, Schmid, Heumann, Bolten, Beck, Heinrichs, and Kuinoel, who refer τὸν λόγον to ὑμεῖς οἴδατε, and put a stop after οἴδατε, by which τὸ γινόμενον may be said to be in apposition with τὸν λόγον, and the words οὗτος ἐστὶ πάντων κύριος are to be put in a parenthesis. The sense thus arising will be as follows : “ The doctrine which God caused to be delivered to the Israelites, announcing salvation by Jesus Christ (he is the Lord of all) you yourselves know ; the doctrine, I say, which was promulgated through all Judea,” &c. Λόγος (observes Kuinoel) is the *doctrine* of Christ ; as infr. 13, 26. ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀποστάλη. At ἀπέστειλε we must repeat from the context Θεός. Now ἀποστέλλειν here signifies to *deliver*, *give* ; and in the Sept. corresponds to שָׁלַח in Jer. 37, 14. and שָׁלַח in Ps. 107. 20. See Æl. V. H. 1, 15 & 21. and the remarks of Perizonius on that passage ; as also Alberti on Acts 27, 30. Compare, too, Sir. 15, 9.

In the place of ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ — ἀπέστειλε πρὸς τοὺς υἱοὺς Ἰσραὴλ would have been better Greek. But we have a kind of Hebraism. For the Hebrews add ל to verbs of motion. See Nold. Concord. Partier.

36. Εὐαγγελιζόμενος εἰρήνην. Some explain this of peace between Jews and Gentiles. But the context shows that this word has here a more extensive and

figurative signification. Compare ver. 43. and Is. 40, 9., which passage Peter seems to have had in mind.

36. Οὗτός ἐστι πάντων κύριος, i. e. all, both Jews and Gentiles. These parenthetical words are of great weight; and were meant to prove that what Christ preached to the *Jews* was equally applicable to the *Gentiles*. For, as *Lord* of ALL he must alike intend the salvation of ALL. See Rom. 10, 12. St. Peter seems to have urged the argument in this concise and covert manner, that he might give no offence to the *Christian Jews*, his companions. (Dr. Owen ap. Bowyer.) See Joh. 17, 2. Kuinoel takes οὗτος for ὅς; as in 8, 26. Luke 2, 36. 36, 37. 7, 12. and refers to Storrs's Obs. ad Analog. et Syntax. Heb. 119. But this seems inconsistent with the parenthesis which Kuinoel himself supposes.

37. ὑμεῖς οἴδατε. The interpretation of Erasmus and others is most vulnerable in this quarter: and Doddridge has attacked it with some effect. "I do not see (says he) how Peter could reasonably take it for granted that Cornelius and his friends were acquainted with the message of peace and pardon sent to Israel by Jesus Christ, that is, with the Gospel, which if they had known, there would have been no necessity for his own embassy to them." But this objection is rather plausible than solid, and proceeds (like many such) upon a too minute *pressing on* the sense of a single term; which, in interpreting popular phraseology, is highly injudicious. Οἴδατε is (as Kuinoel suggests) to be here taken in a circumscribed sense, not as denoting full and accurate knowledge, but, in a popular way, signifying "*hear and know*;" as in 2, 22. 5, 7. 9, 13. Now at Cæsarea (continues Kuinoel) where there lived many Jews, the Gospel had already been preached by Philip (8. 42). Cornelius, therefore, together with his family and friends, had undoubtedly heard and known of Jesus and his doctrine; though they now required a fuller instruction and confirmation in the faith.

37. ῥῆμα is here for λόγος, *doctrine*; as in Rom. 10, 8. Eph. 5, 26. Heb. 6, 5. Joh. 3, 34. Ἀρξάμενον ἀπὸ, commencing from.

38. Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ Θεός. This is put for (οἶδατε) ὡς ὁ Θεὸς τὸν Ἰησοῦν ἔχρισε. There is a similar transposition of ὡς in Rom. 12, 3. 1 Cor. 3, 5. 7, 17.; and αὐτὸν is, by a Hebraism, redundant; as often. (Kuinen.) I do not quite accede to this view of the subject. Ὡς has here the *narrative force*, and (as Pearce observes) is put for ὅτι. See his note on Mark 6, 15. to which he here adds examples from Longin. de subl. § 32. ἀπόρρητα τὰ δεδηλωμένα, ὡς μεγάλαί τῇ φύσιν εἰσὶν αἱ τροπικαί, καὶ ὡς ὑψηλοποιδὸν αἱ μεταφοραί, καὶ ὅτι οἱ παθητικοὶ καὶ φραστικοὶ κατὰ τὸ πλεῖστον χαίρουσι τόποι *these instances are sufficient to shew that figurative expressions are naturally great, and that metaphors contribute to the sublime, and that they are best employed where the subject is either the making descriptions or raising the passions.* Sect. 30. ὅτι ἡ τῶν κυρίων καὶ μεγαλοπρέπων ὀνομάτων ἐκλογὴ θαυμαστῶς ἄγει καὶ κατακτηλεῖ τοὺς ἀκούοντας, καὶ ὡς πᾶσι ῥήτοσι, &c. *that the choice of proper and grand words wonderfully takes and pleases the reader, and that among orators, &c.*

38. Χρίειν properly signifies to sprinkle, anoint with oil, or unguents: and since anointing formed a solemn rite of inaugurating and appointing *kings*, so it came to denote *generally, create, appoint, &c.*: and as the unction was supposed to confer certain powers, so the word came to mean, as here, *invest, endue with power.* In πνεύματι ἁγίῳ, καὶ δυνάμει, we have an *hendiadis* for “the powers and endowments of the Holy Spirit.”

38. Ὡς διήλθεν εὐεργετῶν, who *traversed* Judea, &c. A very expressive term. Ἐυεργετῶν. What is here meant by this general expression *do good* is unfolded in the following words. Thus the noun εὐεργεσία is used of the healing of the sick in 4, 9. We are, however, to understand it as referring

to *soul* as well as *body*. See Tillots. ap. Mant. Καταδυναστεύειν signifies to press down (κατά), overpower, tyrannize over. The word often occurs in the Sept., Josephus, and Philo, and is used by the later Greek Classical writers. Examples are adduced by Krebs, Loesner, and Wetstein. The persons here described as καταδυναστευόμενοι ὑπὸ τοῦ διαβόλου are the same with the δαιμονιζόμενοι, *demoniacs*. Ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ, for God enabled him to work such miracles.

39, 40. πάντων ὧν ἐποίησεν, for πάντων ἃ ἐποίησεν. The verb is here to be understood emphatically of what Christ effected; *including* (as some think) the *doctrines* which he preached.

39. ὃν ἀνείλον. The best MSS. have ὃν καὶ ἀνείλον, and the καὶ is rendered by some *tamen* or *denique*. It may be expressed by *also* or *even*. On ξύλον, *cross*, see the note on 5, 30. Ἔδωκε is a *vox prægnans* for "gave him (power), appointed," &c., which Vorstius, Leusden, and Kuinoel think is derived from a similar use of ἵημι.

41. οὐ παντὶ τῷ λαῷ. This is not a place for indicating the wisdom and righteousness of that dispensation of providence which ordered that Christ should not appear publicly after his resurrection. Many valuable writers have done it at large, See Mr. Ditton on the Resur. Part 3, § 60—70; Bishop Burnet's Four Disc. p. 52—56; Dr. Sykes, of Christianity, chap. 10. p. 164. et seqq.; Mr. Fleming's Christol. vol. 3. p. 494—498.; Bp. Blackwall at Boyle's Lect. Sermon. 4. p. 25, 26.; Sermons de M. Superville, tom. 4. p. 9—12.; Bishop Atterbury's Posthum. Sermon. vol. 1. p. 182—190.; and Miscell. Sacra, Essay 2. p. 77, 78. I shall only observe, in one word, that as God was by no means obliged to give that perverse people, the Jews, the highest and most striking degree of evidence that could be imagined, (supposing this would have been such,) so it is certain that the evidence which he gave of this fact, by the miraculous gifts conferred on the

chosen witnesses in general, in a much more convincing manner than Christ's appearance in the temple for several succeeding days could have been. (Doddridge.)

41. *προχειροτονεῖν* is by Kuinoel regarded as the same with the simple *χειροτονεῖν*. But I cannot agree with him in this. It denotes not only *appointment*, but *previous destination*. *Χειροτονεῖν* signifies properly to extend, or raise the hand, and then to chuse, appoint by suffrage; as in Acts 14, 23.; and finally to appoint, &c. *generally*; as here and in Herodot. 2, 10 & 16. 3, 6. 5, 7. 10, 3, Philo 1028., besides other passages cited by Loesner and Kuinoel.

"This was (says Doddridge) declaring, in the strongest terms, how entirely their happiness depended upon an humble subjection of soul to him who was to be their final Judge."

41. *Ἡμῖν — ἐκ νεκρῶν*. The last words *μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν* Cameron and Bengel think are to be joined with the words of ver. 40. and those of 41., namely *οὐ παντὶ τῷ λαῷ — συνεπίομεν αὐτῷ* to be included in a parenthesis. They moreover deny that Jesus drank with his Disciples after his resurrection, since that is no where mentioned, and Jesus, at the conclusion of his last Paschal supper, declared to his Disciples that he would no longer drink with them the fruit of the vine. See Matt. 26, 29. Luke 22, 18. On the contrary, it is urged by others, that Jesus, after his resurrection, *did eat* with his Disciples (Joh. 21, 12.); and (say they) that he also *drank* there can surely be no doubt; though both actions were done in order to satisfy his Disciples of his being really a body." (See Chrysostom in loc.) But with these far-fetched modes of explanation we may very well dispense, if we take *συνεφάγομεν καὶ συνεπίομεν* as a popular phrase denoting *familiar intercourse*. See the note on Luke 13, 26. (Kuinoel.) The same mode is also adopted by Camerarius. I cannot, however, but consider it as involving great uncertainty.

42, 43. καὶ παρήγγειλεν ἡμῖν — διαμαρτύρασθαι. I cannot agree with Kuinoel that διαμαρτύρασθαι simply signifies to *teach*. The δια communicates an intensive force. It is well observed by Chrysostom : Ἐνταῦθα καὶ φοβερῶς εἶπεν, ἵνα μὴ ἔχασιν εἰς ἄγνοιαν καταφυγεῖν, καὶ οὐκ εἶπεν, ὅτι αὐτὸς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ἀλλ' ὁ μάλιστα αὐτοὺς ἐφόβει, ὅτι αὐτὸς ἐστὶν ὁ ὀρισμένος ὑπὸ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν.

Λαῶ, i. e. openly and without restriction to both Jews and Gentiles.

43. τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν. On these words Schoettgen offers the following remarks. “Sæpe numero miratus sum, quod quidem ex scriptoribus homileticis tam valde desudant, ut ex scriptis Prophetarum, quæ exstant, comprobent, Jesum esse Messiam, et quod per ipsum omnibus credentibus peccata remittantur. Certe ex Obadiâ et Jonâ nemo id comprobavit, nisi verba Spiritus S. fidiculis eo torquere cupiet. An enim hi, quorum vaticinia habemus, sunt *omnes Prophetæ*? An vero illi, qui nihil scripserunt, Samuel, Iddo, et reliqui, de Christo muti fuerunt? Imo omnes de Christo vaticinati sunt, quam vis non omnia ipsorum verba litteris mandata sunt.” This, however, seems too fanciful a device to be satisfactory. It is better, with most modern Commentators, to take πάντες in a restricted and popular sense for *very many*.* The Jewish

* The same view of the subject was also taken by the pious and learned Dr. Doddridge. “It is observable (says he) that in this discourse to an audience of the Gentiles, the Apostle Peter first mentions Christ's persons, miracles, and resurrection, and contents himself with telling them in the general, that there were many Prophets in former ages who bore witness to him, without entering into a particular enumeration of their predictions. And Limborch recommends this as the best way of beginning the controversy with the Jews themselves, as being liable to least cavil.—It would, however, have been easy to have proved the truth of what the Apostle here asserts, from several testimonies of the Prophets, (had it been proper for that audience,) as will appear by comparing Isa. 53, 11. Jer. 31, 34. Dan. 9, 24. Mic. 17, 19. Lech. 13, 1. Mal. 4, 2. The latter part of the above remark seems to have been derived from Chrysostom, whose words are these: Διὰ τί δὲ μηδὲν ἀναστὰς ἐποίησε σημεῖον, ἀλλ' ἔφαγε καὶ ἐπαιεν; ὅτι καὶ αὐτὴ ἡ ἀνάστασις

Karaites, indeed, maintained that all the Prophets testified of Christ. (See Trigland de Karæis, p. 121.) But *these* deserve no more attention than our modern fanatics.

In μαρτυρεῖν τινι there is a *dativus commodi*, and the expression signifies to bear testimony in any one's favour, or to his honour; and is therefore aptly employed of the testimonies of historians or of prophets.

44—46. ἔτι λαλοῦντος τοῦ Πέτρου τ. ῥ. τ. ἐπέπεσε τὸ Πνεῦμα, &c. Here I cannot but severely censure the latitudinarian spirit evinced in commenting on these verses by many continental Commentators, as Noesselt, Heinrichs, and Kuinoel, who seem to labour to bring down the extraordinary and preternatural circumstance here recorded to the level of common occurrences. They interpret the illapse of the Holy Spirit (as usual) of the being seized with a religious fervour. “ Thus (says Noesselt) they could not refrain from expressing their pious feelings in their own phraseology, and in their own language, namely, the Roman. Therefore the Jews present, struck with amazement at so unusual and unheard of a thing, never expecting to hear the praises of God and Jesus expressed in foreign languages, attributed it to the *afflatus Dei*; as also did the Apostles and St. Luke.” But can any thing be more far-fetched and absurd than this interpretation? To omit many other obvious objections, I must observe that the *manner* in which the narration of the illapse of the Holy Spirit is introduced, is manifestly such as conveys, and was meant to convey,

καθ' αὐτήν μέγα σημεῖον ἦν· ταύτης δὲ οὐδὲν οὕτως εἰς ἀπόδειξιν μεῖζον, ὥς τὸ φαγεῖν καὶ πίνειν. I can only refer my readers to the masterly observations of Dr. Paley on this subject, as they are found in Bp. Mant's Family Bible. It is further remarked by Chrysostom: Εἴτα ἡ κυρία (read *καιρία* ἢ) κατασκευὴ καὶ ἀπὸ τῶν προφήτων (μεγαλήν γὰρ εἶχον δόξαν ἐκεῖνοι) τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν· ὅτε τῷ φόβῳ κατέσεισε, τότε ἐπάγει τὴν συγχώρησιν, οὐ παρ' αὐτοῦ λεγομένην, ἀλλὰ παρὰ τῶν προφήτων· καὶ τὸ μὲν φοβερόν, παρ' αὐτοῦ· τὸ ἡμέτερον δὲ ἀπὸ τῶν προφήτων. See the note of Bp. Sherlock ap. Mant.

something preternatural, and the same with that previously vouchsafed to the Apostles on the day of Pentecost. 2. What room would there have been for the extreme amazement felt by the Jewish Christians at hearing the praises of God and Christ expressed in foreign languages. That was no more than they had witnessed in the Hellenists. 3. How can we be justified in interpreting *γλώσσαις* "in *their own languages*." That is surely an unwarrantable license. The scope of the context, and a comparison of the exactly parallel phraseology at C. 2. *fixes* the meaning of this otherwise undeterminate expression to "various languages, and *foreign* to them." Indeed, it was to be *expected* that some *miraculous interposition* of the Deity would be exerted, to remove the deep-rooted prejudices of the Jewish Christians, when the partition wall was to be broken down between Jews and Gentiles.* Besides, Peter just after says: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And in 11, 16. "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit." Now as to the *mode* in which the Apostles received it there can be no doubt. Peter must therefore be understood as meaning that they had received the miraculous effusion of the Holy Spirit, as had he himself and the rest of the Apostles.

47. *μήτι τὸ ὕδωρ κωλύσαι — τούτους.* There is here a remarkable brachylogia (not, however, unexampled in the Classical writers). *Κωλύειν* is a *vox prægnans*, signifying to hinder any one from taking or using any thing. So Luke 6, 29. *ἐὰν κωλύσῃ τὸ ὕδωρ.* Ovid Met. 6, 349. *Quid prohibetis aquas?* The idiom is, however, not confined to ὕδωρ, but applies, *mutatis mutandis*, whenever *κωλύω* takes an accusative of

* It is well observed by Chrysostom that this œconomy was adopted for the sake of the Jews. See Doddridge, Pearce, and Lightfoot ap. Mant. On the *astonishment* of the Jews see Schoettgen.

the thing ; as in Gen. 23, 6, Sir. 4, 6. Xen. An. 4, 2, 15. ἐκώλυον τὰς παροδούς, and other passages, which I forbear to notice. Chrysostom points out the energy imparted to the language by the interrogative here employed. The student, too, must notice this pleonastic use of the negative, which is not unfrequent in the Greek language after verbs of forbidding ; though, in the Classical writers, it is more usual in the nominative than the genitive. So Thucyd. 3, 1. εἶργον, τὸ μὴ προεξιόντας τῶν ὀπλῶν τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, where Haack compares Eurip. Phœn. 5, 1185. ἐργάθειν — τὸ μὴ οὐ κατ' ἄκρων περγάμων ἐλεῖν πόλιν.

48. προσεταξέ τέ αὐτοὺς βαπτισθῆναι, &c. Dr. Whithy here raises a difficulty very needlessly, by enquiring whether it was the *Gentiles* that Peter commanded to do this, or his *companions* only permitted to baptize in case of necessity. He therefore concludes that we must understand the words of St. Luke to mean that Peter commanded water to be brought him, and himself baptized them. Dr. Doddridge manifestly adopts this view of the subject, since he thinks we may conclude from hence that *affusion*, not *immersion*, was employed. But the foundation is insecure, and consequently the superstructure must fall. There is no good reason for supposing it was *not* his Jewish companions. The ancient Greek Commentators seem to have been generally of that opinion ; as also Lightfoot, Erasmus, and Grotius. To suppose, however, with Lightfoot, that they were *ministers*, is too arbitrary, and proceeds on the mistake of confounding this with the later periods of the primitive Church. It is truly remarked by Grotius, that the Apostles rarely themselves baptized. (See the note on Joh. 4, 2. and 1 Cor. 1, 14.) Besides, as Dr. Doddridge sensibly observes in his paraphrase, he chose to make use of the ministry of his brethren in performing that rite, rather than do it with his own hands, that by

this means the expression of their consent might be the more explicit.

48. τότε ἤρωτήσαν, &c., "*then prayed they him to tarry certain days:*" which, as we find from what follows, he did; though St. Luke does not positively say so. This, however, seems to be, in some measure, *included* in ἤρωτήσαν, by a sort of idiom not unknown in our language. "Thus (observes Grot.) he emphatically shewed that he held himself loosed from the ritual precepts. He seems, however, not to have used forbidden meats; for of that there is not a word in the charge made against him in the following Chapter; nor does it appear that any converted Jews did so until their final dispersion."

CHAP. XI.

1. κατὰ τὴν Ἰουδαίαν, *in Judea*. This use of the preposition is found also in the Classical writers; though not (I think) with proper names, and, if common ones, only such as πόλις and ἄγρος. See the examples produced by Munthe and Kuin.

2. διακρίνοντο πρὸς αὐτόν. The word διακρίνεσθαι answers to the Heb. בִּיר in Aquila and Theodotian's Version of Jer. 15, 10., and signifies to dispute, litigate, to *be at difference* with, expostulate with. (See Schl. Lex. Vet. Test. the note on Judg. v. 9.) So Eurip. Hipp. 767, 33. ἐστε Λούκουλλον καὶ Τιγρᾶνιν ἐπ' ἀλλήλοισι διακραιβήναι, where I would read ἀλλήλους, which will suggest the true interpretation of that passage.

2. Οἱ ἐκ περιτομῆς, *scil. ὄντες*, i. e. "the Jewish Christians." These Kuinoel thinks are to be distinguished from the Apostles. But I see not how any such distinction can be founded on the words of St. Luke. Whether the Apostles were among the number of expostulators is uncertain. Most probably they were *not*; nor need we understand by οἱ ἐκ περιτομῆς *all* the Jewish Christians, but only

a certain number, and those perhaps of more zeal than knowledge.

Kuinoel here adopts a notion too common among recent foreign Theologians, namely, that the Apostles often omit much of what is said or done, which must be supplied from the nature of the circumstances. Now this is a very precarious, and indeed dangerous principle, little reverent towards the sacred writers, and unsafe in application. *Here* there can be no need to resort to it. For though Peter, in his reply, does advert to more than is expressed in the accusation, yet the expostulators seem to have spoken after the popular manner, in which much is left to be understood.

In εἰσῆλθες καὶ συνέφαγες αὐτοῖς is meant to be included what followed from this intimacy and eating with them, namely, familiar intercourse, and a reception of them into the Christian society. Besides, we may suppose an *aposiopesis* after αὐτοῖς, caused by Peter's cutting short their expostulation, and proceeding to an explanation.

4. ἀρξάμενος—ἐξετίθετο, *expounded, explained, narrated*: a signification found in the Classical writers, from whom examples are produced by Wetstein. Ἀρξάμενος is here said to be redundant. It is, however, not without elegance. The rest of the explanation or apology is thus stated by Œcumenius. "Peter shows that *he* has no where been the *cause* of any thing that has been done; but every where *God*. For (says the Apostle) it was He who threw me into the *ecstasis*: it was He who showed me the vessel. But I contradicted, and did not render prompt obedience. God sent me, but I did not go: God told me to baptize, but I did not even then baptize. It is *God* that hath baptized them all, and not I. For as I was yet speaking, the Holy Spirit fell on them, and they spake with tongues," &c. On the rest of the verses to 15. see the notes on 10, 30. seqq.

12. τοῦ ἀνδρος. Though this may not sound well

to our ears, yet the ancients applied ἀνὴρ and *vir* to persons of the greatest consequence: in illustration of which Wets. cites Virg. *Æn.* 4, 3.

17. εἰ *but if (as he did)*. See the note on 4, 9. Τοῖς πιστεύουσιν must not be referred to ἡμῖν (us, the followers of Christ), but to αὐτοῖς, namely, Cornelius and his family. (Kuin.) Ἐγὼ δὲ τίς ἤμην δυνατός κωλύσαι τὸν Θεόν, “*who then was I that,*” &c. This is a spirited, and, at the same time, popular expression for “How could I oppose,” &c., or “I could not continue to oppose,” &c. Wetstein aptly compares Lucian Dem. 12. ἡρώτα τὸν Δημαίνακτα, τίς ὦν χλευάζει τὰ αὐτοῦ; and so Plaut. Pers. 1, 1. (cited by Pricæus) Diisne adversor? quasi Titani cum Diis belligerem, quibus sat esse non queam? Ἡμην is a form of the common dialect for ἦν, and occurs not unfrequently in the Sept. So Mœris: ἦν Ἀπτικῶς ἤμην Ἑλληνικῶς. Δὲ is not (with Beza and Simon) to be thrown out, on the authority of some MSS., since it is not unfrequently thus employed in interrogative sentences. See Raphel and Sturz. Lex. Xen. in l. v. § 18. (Wolf, Valcknaer, & Kuin.)

18. ἡσύχασαν, *they silently acquiesced*; i. e. (says Doddridge) till the controversy was renewed by some fiercer zealots (C. 5, 1—5). Schleusner compares 21, 14. μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν; and observes that ἡσυχίαν ἔχειν occurs in this sense in Demosth. Philipp. 1.

Μετάνοια properly signifies change of mind, and may very well denote (thought not, in the theological sense) the abandonment of one religion and the embracing of another. We have also δίδοναι μετάνοιαν in 5, 31. Wetstein here compares Appian. Hisp. p. 458. μάχης δὲ οὐκ ἦρχε, διδούς τοῖς Καστακαίοις μεταγνῶναι. Bulkley cites Plutarch de Ethic. Virt. καὶ γὰρ ἡ νοουθεσία καὶ ὁ ψόγος ἐμποίει μετάνοιαν καὶ αἰσχυνὴν — καὶ τούτοις μάλιστα χρώνται πρὸς τὰς ἐπανορθώσεις.

18. Εἰς ζῆσιν, i. e. “in order that they might thus be put into the way of salvation.”

19. There now follows a narrative of the propaga-

tion of the Christian Religion beyond Palestine among the Gentiles, and first of all at Antioch.

19. αἱ μὲν οὖν διασπαρέντες. In the particle μὲν οὖν we have an *epanalepsis*, or resumption of what had been before said in 8, 4. Ἀπὸ is for ὑπὸ, and denotes *cause*. An idiom sometimes found in Herodotus, Thucydides, and Xenophon. Wetstein cites Thucyd. 1, 24. ἀπὸ πολέμου — ἐφθάρησαν. Hermogen. Method. c. 35. on the passage of Thucydides: οὐδεὶς γὰρ λέγει ἀπὸ πολέμου ἐφθάρησαν. Liv. 1, 1. Æneas ab simili clade domo profugus. And he refers to Apoc. 9, 18.

19. Ἐπὶ Στεφάνῳ. Some would render the ἐπὶ *propter* (as it is done by the authors of our English Version, and Doddridge): others *contra*. But both these modes of interpretation Kuinoel rightly accounts harsh. Others, (with the Vulgate) render it *sub*, “at the time of.” But to this it is objected by De Dieu and Alberti, that that sense would require Στεφάνου, which, indeed, is found in some MSS., and is agreeable to the usage of the writers of the New Testament. And so *infra* 28 & 29. Mark 2, 26. Luke 4, 27. But the dative might be taken for the genitive. Many modern Commentators, however, as Drusius, Vatablus, Wolf, Alberti, and Rosenmuller render it *post*. And this mode of interpretation Kuinoel approves of. “For (says he) the persecution which arose after Stephen’s death, cannot well be referred to his time; and therefore ἐπὶ, with a genitive, may denote *time*. Yet (as it is observed by Valckn.) the noun must be one of *office*, (such as *King*, *Magistrate*,) according to which periods are reckoned.

This signification *post* is frequent in the Classical writers. On Ἀντιόχεια see the Geographical writers, and Mr. Horne’s Introduction.

20. ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, “spoke (the word of the Lord) to the Hellenists.” This passage involves no little difficulty. By Ἑλληνισταὶ some interpreters, both ancient and modern, have under-

stood *Jews speaking Greek* : but, as it should seem, erroneously. For the Hellenists are, at ver. 19., opposed to the Jews ; and if Jews speaking Greek had been meant, the Cyprians and Cyreneans mentioned at ver. 20. would have done nothing else than what those Jerusalemite Christians had done, who were *dispersed* after the death of Stephen (among whom were many *Hellenists*, (ver. 6, 1, 5.), and who, passing over to Phenicia, Cyprus, and Antioch, had taught the Jews only, i. e. the *foreign Jews* speaking Greek, namely, the Hellenists.

Other interpreters, however, observing this objection to the above explication of 'Ελληνισταί, adopt the opinion either that 'Ελληνισταί must be taken in another signification, or the reading be changed. And Drusius and Wetstein maintain that by 'Ελληνισταί are to be understood Gentiles. But this signification cannot be established on good grounds. (See the note on 6, 1.) Schmid and others understand *proselytes of the gate*. But they adduce no proofs to confirm this signification. According to the opinion of Wolf and others, by 'Ελληνισταί are meant " Gentiles by birth, but proselytes of the Jews," who had received circumcision. This interpretation, however, is also at variance with the *usus loquendi*; for such proselytes were always reckoned with Jews. Abandoning this opinion, Grotius, Bengel, Rosenmuller, Heinrichs, and others, maintain that 'Ελληνας, which is found in some very ancient MSS. Versions and Fathers, is to be adopted, as being confirmed by the whole context ; since Luke, after having narrated the conversion of Cornelius (ver. 19. seqq.), goes on to say that, from this time, the Christian doctrine was more widely propagated among the Gentiles, and first at Antioch. Thither, after the martyrdom of Stephen, certain Jerusalemite Christians had come (8, 1.) ; but preached the doctrine of Christ to the Jews only. Afterwards, however, when the conversion of Cornelius had been noised abroad, some Cyprians and Cyreneans, con-

verted to Christianity by these Jerusalemite Christians, came to Antioch, and, as being Hellenists dwelling among Gentiles, and thus so much the more disposed to tolerate and admit pagans, they communicated the doctrine of Christ to the Gentiles dwelling at Antioch.

How the reading Ἑλληνιστὰς arose, is obvious. (See Kuin., from whom the substance of the above annotation is derived.) Dr. Doddridge observes that the common sense would induce us to adopt Ἕλληνας. See Chrysostom and Œcumenius.

It must be observed that αὐτῶν is not to be referred to the διασπαρέντες, but to the Ἰουδαίους in ver. 19.

21—23. καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν. An Oriental expression, denoting *help, assistance*. It may be rendered thus: "the power of the Lord co-operated with them." Chrysostom understands this of *miracles*: and so does Archbishop Newcome. Πολὺς is put for μέγας. See the note on Luke 16, 10.

22. ἠκουσθη—εἰς τὰ ᾠτα τῆς ἐκκλησίας. Λόγος here signifies *rumour, report*. Εἰς τὰ ᾠτα is considered as an Oriental redundancy. But perhaps the sentence is more significant with than without it; and the idiom is also found in the Classical writers.

23. ἰδὼν τὴν χάριν τοῦ Θεοῦ. Grotius and others understand by this the increase of the Church; (as in Eph. 2, 8.) the cause (says Kuin.) being put for the effect."

23. παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. Πρόθεσις signifies *purpose or intention*; as in Acts 28, 13. and frequently in St. Paul's Epistles. Now the addition of τῆς καρδίας has (by a Hebrew idiom) the force of an adjective. The phrase therefore denotes "a hearty purpose;" and Grotius, Schleusner, and Kuinoel refer to 2 Tim. 3, 10., but (I think) without reason. (See the note on that passage.) So Alberti Gloss. Gr. N. T. p. 87. τῆς προθέσεως τῆς σπουδῆς. Wolf compares Herodian 1, 7. ποθεῖν τινα ἀληθεῖ ψυχῆς διαθέσει.

Προσμένειν properly signifies to *wait for*; as in

Thucyd. 6, 44. ; but here, and in Joseph. Ant. 14, 2, 1. (cited by Rosenm.) “to wait, stay by, adhere to, remain attached to.”

24. ὅτι ἦν ἀνὴρ ἀγαθός, Heinrichs and Kuinoel think that these words assign a *reason why* the Christians at Jerusalem chose Barnabas for the mission to Antioch. And certainly the ὅτι may have a *causal* force ; and thus the words ὃς παραγενόμενος — τῷ κυρίῳ, may be regarded as parenthetical ; and the ὅτι be referred to ἐξαπέστειλαν. The sense of ἀνὴρ ἀγαθός is best to be understood by a reference to the usage of our own language, in which we have a very similar idiom, whereby the notions of integrity, benignity, and gentleness are *united*. Heinrichs is the only foreign Commentator who has discerned the true sense. Wetstein adduces some examples ; as Joseph. Ant. 12, 9, 1. ὃς ἀγαθὸς ὦν ἀνὴρ. and 18, 5, 2. ; and Hor. Epist. 1, 9, 13. Scribe tui gregis hunc, et fortem crede bonumque. But this last is scarcely apposite ; and still less Thucyd. 5, 9. ἀνὴρ ἀγαθὸς γίγνου, where nothing more is meant than, “act the part of a *brave man* :” a signification of ἀγαθός not unfrequent in that author.

24. πλήρης Πνεύματος ἁγίου. This phrase is, as usual, explained away by many recent Theologians, so as to mean no more than a man well affected to religion. But surely, as applied to so eminent an Apostle, it must have its *full force*, including all the Divine helps necessary for so arduous a work as he had to accomplish.

We may observe that Barnabas took Saul as his colleague, both as being known to him, and from his being an Hellenist peculiarly fitted to assist him ; as also in consideration of his eminent abilities, his high mental acquirements, his eminent piety and zeal ; and, above all, his *extraordinary conversion*, which seemed to point him out as an instrument in the hands of God, fitted to accomplish the most important purposes, in bringing over the Gentiles to the profession of the faith. (See, however, Dr. S. Clarke

ap. Mant and D'Oyley.) Συναχθῆναι were united together in the bonds of fellowship.

26. χρηματίζειν τε πρῶτον—Χριστιανούς. Χρηματίζειν is here used in a sense quite unusual in the Classical writers, among the earlier of whom (as Valcknaer observes) it signifies to dispatch business; but among the more recent ones, to *so* dispatch business as to thence obtain a name; and hence it at length simply denoted to be called, or named. Of this signification many examples from Josephus, Philo, and other writers are adduced by Valcknaer, Raphel, Kypke, and Loesner; as also by Wets. on Romans, which establish the sense in question; after all, however, there is a sort of catachresis in the expression.

Χριστιανούς. It has been matter of enquiry whether the followers of Christ gave this name to themselves, or received it from others? That they first applied it to themselves, is not only devoid of authority, but may be disproved by many weighty arguments. For, in the first place, if they had appropriated the name to themselves, they would have thereby excited a *greater enmity* against themselves. Again, if the Antiochian Christians had done so, Luke, in recording this origin of the appellation, would undoubtedly, in the rest of his work, have so employed it; which he has not done. On the contrary, he calls them the believers, the disciples, the brethren, &c.; the very same names by which he had, in the former part of his book, designated them. Furthermore, if at the time when Paul was teaching at Antioch, Christ's followers had voluntarily taken this name, he would have used it in his Epistles; whereas he always employs other terms.

Finally, whenever, in the New Testament, the name *Christians* occurs, it is applied by persons *not professing the Religion*; as in Acts 26, 28. and 1 Pet. 4, 14. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil

spoken of, but on your part he is glorified ;" and 16. " Yet if any man suffer as a Christain, let him not be ashamed," &c. The name, therefore, seems to have been then meant for a reproachful appellation. Was it, then, given them by the Jews? Certainly not. By them they were called *Nazarenes* (Acts 24, 51.): and, indeed, they would have called them by any name rather than that which would seem to admit the pretensions of Jesus to the Messiahship.

Beyond all controversy, the name was given them by *Gentiles*, and, very probably, the Romans dwelling at Antioch; as indeed the very Latin form suggests: for by that were characterised the *partizans* of any great man; as *Cæsariani*, *Pompeiani*, &c. Now by the Antiochians (who, as we learn from Zosimus, p. 258, and Ammian. Marc. 22, 14., and other writers cited by Wets., were not a little prone to scoffs and coarse jokes) they were called *Christiani* in derision of the pretensions of Jesus to be King of the Jews. Tacitus, Annal. 15, 44. says: Nero—*quæsitissimis pœnis affecit, quos, per flagitia invisos, vulgus Christianos appellabant. Auctor nominis ejus Christus (i. e. a ducis sui nomine traxerunt hoc nomen), Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat.* The Christians, however, felt no aversion to the name, but rather reckoned it an honour, and therefore retained it. (Kuin. & Wets.)

In this view of the subject I must, upon the whole, acquiesce. The common opinion however is, that they applied the name to themselves, or had it given them by Barnabas or Saul, or Euodius, the first Bishop of Antioch. But this is destitute of *authority*. I must not omit to notice a strange mistake into which Doddridge has fallen, misled by Benson, who explains *χρηματισται* "was done by Divine direction;" conformably to which mode of interpretation he translates: "were, by *Divine appointment*, first named Christians at Antioch." Into such errors do those Commentators run, who, without attending to

the *usus loquendi*, dwell on some fancied etymological sense.

I must conclude with observing, that from Philostr. Vit. Ap. 8, 21. it appears the Greeks called the disciples of Apollonius Ἀπολλωνίοι.

27. προφήται. Commentators are not quite agreed on the exact sense to be here attached to προφήται. The term seems to denote teachers, who, with more or less of the *afflatus Divinus* applied themselves to both public preaching and teaching, and appear to have occasionally foretold future events. Kuinoel refers to Koppe's third Excursus on the Epistle to the Eph. p. 152 seqq. Now these were in dignity inferior to the Apostles, but superior to other teachers. See Ephes. 2, 20. 3, 5.

28. ἐσήμανε, he (fore) showed, predicted. This term seems to have been applied of prophecies and auguries, both by the sacred and profane writers. So Joseph. Ant. 7, 8. (speaking of Nathan): σημαίνων τὴν ἐκ τοῦ παιδὸς ἐσομένην ἐπίθεσιν. It occurs also in Euripides and Xenophon. See Sturzii Lex. Xen.

28. μέλλειν ἔσεσθαι. The student will observe this use of μέλλειν with the future, which is found in the best writers, especially Herodotus, Thucydides, and Lysias.

By ἡ ὅλη ἡ οἰκουμένη most modern Commentators unite in understanding, not the *whole world*, but *Judea only*; as in Luke 2, 1. where see the note. Bishop Pearce here observes, that in proof of this dearth being in Judea only, it appears from ver. 39, 40. that it was not expected, and probably was not found in Syria, where Antioch was: for, if it had, the Christians there would scarcely have been able to relieve those of Judea. "Besides (continues he) when Joseph. in Antiq. 3, 15, 3. and 20, 2, 6. and 4, 2. speaks of this dearth in Claudius's reign, as having happened in Judea, he not only says nothing of its being elsewhere, but he tells us that large quantities of corn were sent up to Jerusalem from other countries, for the purpose of *the feast of unleavened*

bread."* See also Dr. Lardner's *Credibility*, and Dodd. in loc.

* Kuinoel, in order to prove that the words must be understood of Palestine only, adduces descriptions of the *four* famines which happened in the reign of Claudius, from the original Historians.

I. The *first* was that which afflicted *Rome*, and fell on the first and second year of Claudius. So Dio Cass. p. 949. edit. *Reimar.* λιμοῦ ἰσχυροῦ γενομένου, οὐ μόνον τῆς ἐν τῷ τόπῳ παρόντι ἀφθονίας τῶν τροφῶν, ἀλλὰ καὶ τῆς ἐς πάντα τὸν μετὰ ταῦτα αἰῶνα πρόνοιαν ἐποιήσατο. Aurel. Vict. Cæs. c. 4. Annonæ egestas sub Claudio nimirum composita, quam Caligula induxerat, dum, adactis toto orbe navigiis, pervium mare theatris curribusque damno publico efficere studuit.

The principal cause of this famine was the difficulty of importing provisions to Rome by sea, during the winter season. (See Dio, *ibidem*); which induced Claudius to form, at a great expense, the port of Ostia.

II. The *second* famine came on towards the end of the fourth year of Claudius, and especially afflicted Judea. It was alleviated by Helena Queen of Adiabene, who had embraced the Jewish religion. (See Scaliger, *Anim.* on Euseb. 192. and Wesseling, *Obs.* 1, 9. p. 28.) Of this mention is thus made in Jus. Ant. 20, 2, 6. λιμοῦ αὐτῶν τὴν πόλιν κατὰ τὸν καιρὸν ἐκείνον πιεζοῦντος καὶ πολλῶν ὑπ' ἐνδείας ἀναλωμάτων φθειρομένων, ἡ βασίλισσα Ἑλένη πέμπει τινὰς τῶν ἑαυτῆς, τοὺς μὲν εἰς τὴν Ἀλεξάνδρειαν, πολὺν σίτον ὠνησομένους χρημάτων, τοὺς δὲ εἰς Κύπρον ἰσχύδων φόρτον οἰσοντας.

III. The *third* famine afflicted *Greece*, in the ninth year of Claudius. So Euseb. Chron. 1. p. 79. (edit. Scaliger): λιμοῦ κατὰ τὴν Ἑλλάδα γεγονότος μεγάλου, ὁ τοῦ σίτου μόδιος ἐξ διδράχμων ἐπράθη.

IV. The *fourth* took place in the eleventh year of Claudius, and afflicted *Rome*. So Sueton. Vit. Claud. C. 18. Arciore annonâ ob assiduas sterilitates detentus, quondam medio foro a turba conviciis, ac simul fragminibus panis ita instratus, ut ægre, nec nisi postico evadere in palatium valuerit. Tacit. An. 12, 43. Frugum egestas et orta ex eo fames in prodigium accipiebatur.

From what has been said, it is sufficiently plain that we must suppose the words of St. Luke to denote that famine which, in the fourth year of Claudius, overspread Palestine; and that we must understand, not the Roman Empire, but Judæa only; for whose relief the money was gathered at Antioch. (Walch, Krebs, Michaelis, and Kuin.)

Archbishop Usher has endeavoured to prove that the famine in the fourth year of Claudius was universal: and Mr. Biscoe ap. Boyle's Lect. p. 60—66. thinks that there may be a reference to *all* the famines. But all put together would not make up half the Roman Empire, much less the whole world: not to say that the singular λιμόν cannot apply to all those different famines. Besides (as Dr. Doddridge remarks) the persons with regard to whom it is

29. καθὼς ἡυπορεῖτό τις, &c. I entirely accede to the mode of interpretation adopted by Grotius, the authors of our English Version, and many other Commentators, namely, "pro modo facultatum," "in proportion to the respective ability or wealth of each." Nor need any one object that this would lead us to suppose all the Antiochian Christians were rich, or that the rich only were contributors; for εὐπορεῖσθαι, like many such words in all languages (ex. gr. our *wealth*), is a comparative term, and we must here subaud χρημάτων. It is an elliptical expression for "in proportion as any were wealthy, (or not)." Now this is all that needs be borne in mind by the reader, who may consult the long annotation of Kypke; in which, however, the sense is rather *obscured* than *illustrated* by the numerous Classical citations adduced. Among these there is a curious one from Musonius: ἀλλ' εὐποροὶ χρημάτων ὄντες· τινὲς δὲ καὶ πλούσιοι. But this is not to our present purpose. The rest have the ellipsis of χρημάτων filled up. He might more aptly have cited Thucyd. 6, 44. καὶ ὡς ἕκαστοι εὐπόρησαν where there is the *first mentioned* ellipsis. The sense is, "just as any had power to make the coast (or not)." The student will bear in mind that εὐπορος does not of itself signify πλούσιος (as is plain from the passage of Munonius just cited), but rather, according to its etymology, one (as we say) "*well to do*, in good circumstances." So Ammonius (cited by Wets.) πλούσιος, ὁ πολυούσιος, ὁ πολλὰν ἔχων οὐσίαν· Εὐπορος δὲ, ὁ πρὸς τὰς ἐπὶ βαλλούσας τύχας ἀνευδεής — εὐποροὶ, καὶ μὴ πλουτῶσιν, αὖν δέονται, ἔχουσιν.

To pass, however, from *words* to *things*, I conclude by adducing a passage of Dionysius Corinthius ap.

here mentioned were so much more concerned in the first of these, which appears to have been the most extreme, that the prediction seems chiefly to refer to that which was the dearth in which Helena, Queen of Adiabene, so generously relieved the Jews with corn and other provisions from Egypt and Cyprus, which by the way proves that the famine was not universal at that time.

Euseb. H. E. 4, 23. (cited by Wets.) ἐξ ἀρχῆς γὰρ ἡμῖν ἔθος ἐστὶ τοῦτο, πάντας μὲν ἀδελφοὺς ποικίλως εὐεργετεῖν, ἐκκλησίαις τε πολλαῖς ταῖς κατὰ πᾶσαν πόλιν ἐφόδια πέμπειν, αὐτοὶ μὲν τὴν τῶν δεομένων πενίαν ἀναψύχοντας, ἐν μετάλλοις δὲ ἀδελφοῖς ὑπάρχουσιν ἐπιχορηγούντας.

29. ὥρισαν, *determined, resolved*. The word properly signifies *terminare, determinare, to determine limits*. 2dly, it denotes *determine generally, decree*, in which sense it is frequently used in the New Testament; especially in the writings of St. Luke; as Luke 22, 22. Acts 2, 23. 10, 42. 11, 29. 17, 26. 16, 29. So also Prov. 16, 30. ὀρίζει πάντα τὰ κακὰ. Heb. 4, 7. Schleusner refers to a passage of Diodor. Siculus; but he might have cited a more apposite one from Thucyd. 3, 82. ἐς δὲ τὰ ἐκατέροις τοῦ αἰήδονην ἔχον ὀρίζονται, *determining and appointing (punishments), just according to our own pleasure*.

29. Εἰς διακονίαν, *in subsidium*. So Theophylact: ἡ διακονία ἐστὶν ἡ τῶν χρημάτων ἐπιχορηγία. In the same sense διακονεῖν is used in Heb. 6, 10. διακονήσαντες τοῖς ἀγίοις. Vitranga has shown at large (de Synag. Vet. 809—11.), that it was common for the Jews living in foreign parts to send relief in times of distress to their poor brethren at Jerusalem. And it is observed by Grotius, that the Jerusalemite Christians were, for the most part, poor, and for that reason they were commended to the benevolence of the Achæans and Macedonians.

30. ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους. This is the first time that there has been any mention made of *elders* in the Christian Church, which was (as Vitranga and Casaubon observe) formed almost wholly on the model of the Synagogue. Dr. Hammond has here a profoundly learned, curious, and instructive annotation on the origin and various uses of this important word, in which he proves that these elders were the same *in office* with those called ἐπισκόποι: and he thinks there is no certain evidence from Scripture that the name of *elders* or *presbyters*

was given so easily to another order between them and deacons.

The extreme length of his annotation forbids its insertion here ; and therefore I can only *refer* my readers to it, whose trouble it will abundantly repay.

CHAP. XII.

1. κατ' ἐκεῖνον δὲ τὸν καιρὸν. Valcknaer observes that κατ' ἐκεῖνο τοῦ καιροῦ (as in Thucydides) would have been better Greek. Yet very pure Greek writers use the *common* form, examples of which Wetstein produces from Joseph. Ant. 6, 44, 1. & 7, 2. It is further remarked by Valcknaer, that instead of ἐπέβαλε τὰς χεῖρας the Classical authors would have written ἐπέχειρῃσε (as in Luke 1, 1. Acts 9, 29). Those writers, however, sometimes use ἐπιβάλεσθαι in this sense without χεῖρας. And so Diog. Laert. 6, 2, 4. ἐπέβαλε τερετίζειν. (See Kypke on Mark 14, 72.) It appears to be Hellenistic Greek. Thus we have in Deut. 12, 7. εὐφρανθήσεσθε ἐπὶ πᾶσιν οἷα εἰάν ἐπιβάλητε τὰς χεῖρας. See also 15, 10. The Classical writers also use ἐπιβολή in the sense of *enterprise*; as Thucyd. 3, 45. καὶ ὁ μὲν τὴν ἐπιβολὴν ἐκφροντίζων where the Scholiast explains ἐπιχείρησιν.

1. Ἡρώδης ὁ βασιλεὺς, i. e. the Herod who is by authors styled *Agrippa*, and also *major*. This Herod was the grandson of Herod the Great, son of Aristobolus, who was destroyed by his father (as we learn from Jos. Ant. 18, 5). See more in Deyling's Obs., Fisch. Prolus., and Krebs. Κακῶσαι to *afflict, ill treat*; as in Acts 7, 6. 18, 10. 14, 2. and often in the Sept. and Josephus. (See the note on 7, 6.) The δὲ just after may be rendered *imo etiam*: and we may observe a sort of climax. It is neatly remarked by Wetstein, that " this persecution was commenced by the Priests, continued by the people, and completed by the Prince."

2. ἀνείλε, i. e. "*beheaded him.*" For he had the power of life and death, as had the Roman procurators before him. Wetstein here cites *Sanhedrim* 52, 2. *Decollatio ignominiosissimum apud Judæos mortis genus habebatur.* "The accuracy of the sacred writer (says Dr. Paley ap. Mant) in the expressions which he uses, is in this instance remarkable. There was no portion of time for thirty years before, or ever afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the three last years of this Herod's life, within which period the transaction here recorded took place." See also Walch's Dissert. on the captivity of Peter, p. 6. Doddridge here notices, with approbation, a remark of Clarius (derived, however, from Œcumenius, and by him from Chrysostom), namely, that this early execution of one of the Apostles after our Lord's death, would illustrate the courage of the rest in going on with their ministry, as it would evidently show, that even all their miraculous powers did not secure them from dying by the sword of their enemies.

3. καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, "when he saw it was acceptable to the Jews." Some confine Ἰουδαίοις to the *Sanhedrim*; and in that sense the word is often used by St. John; but it here seems to have a general signification, including both the Rulers and people.

3. προσέθετο συλλαβεῖν, "and he proceeded to take." A Hebraism, on which see the note on Luke 20, 12. Ἦσαν δὲ ἡμέραι τῶν ἀζύμων, i. e. the paschal week, during which they were to have no leaven in their houses. See Deut. 16, 6. Ex. 12, 18. Matt. 26, 17. These words (as A. Lapide Menochius, and Lightfoot observe) are added in order to show *how* it happened that Peter was not immediately put to death; and 2dly, to place in a strong light the obstinate malice of the Jews at a holy season, when

they ought to have given themselves unto religious duties, and purged away the *leaven of malice* and wickedness.

4, 5. *πιάσας ἔθετο εἰς φυλακὴν· παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν.* Herod had his own soldiers in the city (see Joseph. 19, 7, 1.), and they guarded Peter in the mode usual with the Romans, whose customs (except in matters of religion) Agrippa, who had been educated at Rome, studiously imitated. See Joseph. Ant. 19, 7, 4 & 5. 19, 8, 2. Amongst the Romans the night watch was distributed among quaternions, or detachments of four soldiers, each of whom watched three hours; and since Herod chose that Peter should be watched by four soldiers, of whom two should be in the prison, and two be stationed at the gates, it was necessary that *four* quaternions of soldiers should be appointed for that purpose. See Veget. R. M. 3, 8., and Fisch. Prol. de Vit. Lex. N. T. 452.

Τετραδίων, a *quaternion*, the regular number for a guard, as a *file* is with us. So Polyb. 6, 33. *διδόασι φυλάκεια δύο, τὸ δὲ φυλάκειον ἐστὶν ἐκ τεττάρων ἀνδρῶν.* Philo in Flacc. 981. *στρατιώτην δὲ τινα τῶν ἐν τοῖς τετραδίοις φυλάκων, &c.*

4. *βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.* *Βουλόμενος*, meaning. 'Αναγαγεῖν, for *προαγαγεῖν*, bring him forth for trial and punishment, as we say, "bring any one up for trial."

5, *προσευχὴ δὲ ἦν ἑκτενής.* Ἐκτενής is properly used of a rope at full tension, and signifies, 1st, *extensus*, then *intensus*, continual, fervent. So 1 Pet. 4, 8. *ἀγάπην ἑκτενῇ.* Acts 26, 7. *ἐν ἑκτενεῖα λατρεῖον.* Luke 22, 44. *ἐκτενέστερον προσήχετο.* This metaphor is also to be found in the Sept.; ex. gr. Judith 4, 7. *ἀνεβόησαν πρὸς τὸν Θεὸν ἐν ἑκτενεῖα μεγάλῃ.* See 2 Macc. 14, 38. Jon. 3, 8. Joel 1, 14. *κεκράξατε πρὸς κύριον ἑκτενῶς.* See Dr. Hammond's note.

6. *ἔμελλεν αὐτὸν προάγειν.* Subaud *εἰς ἐκκλησίαν* or *εἰς δίκην*, which words are supplied in Joseph. Ant.

16, 11, 6., Vit. §. 11., and Bell. 1, 27, 2. And so the Latin *prodo*; as in Cic. Ep. ad Fam. 12, 4. *productus* in concionem, and in ver. 5, 6. *ad necem producere*. (Krebs.) Kuinoel refers to Valckn. on Eurip. Phœn. 219.

6. *κοιμαίμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος αλυσεσι δυσί*. It was the custom of the Romans to fasten the prisoner with a small and light chain to some soldier, who was appointed to guard him; one end of which chain was fastened to the right hand of the prisoner, and the other end of it to the left hand of the soldier. To this custom Seneca alludes, when he says, in Epist. V. *Eadem catena et custodiam et militem copulat; et De Tranquill. C. 10. Eadem custodia universos circumdedit, alligatiq; sunt etiam, qui alligaverunt; nisi tu fortè leviozem in sinistrâ catenam putas*. I find, too, in Plin. Epist. 10, 30. *Rogo, domine, consilio me regas hæsitantem, utrum per publicos civitatum servos, quod usq; adhuc factum, an per milites asservare custodias debeam*: the latter was the custom of the Romans, the former that of the province where he then governed. It seems to have been for the better securing of Peter from any escape, that they bound him, as here described, with *two chains* to *two soldiers*. (Pearce.) To these passages may be added Lucian Tox. (cited by Pricæus): *Τῆς ἡμέρας ὁ κλοιὸς ἦρκει, καὶ ἡ ἑτέρα χεὶρ πεπεδημένη· εἰς δὲ τὴν νυκτὰ ἔδει ὅλον καταδεδέσθαι*.

It is interesting to notice how entirely this faithful servant of God resigned himself to the Divine care, and slept soundly on the night before that day which was probably to terminate his life. With this Wetstein aptly compares the sound and composed sleep enjoyed by Socrates on the night before his execution.

6. *ἐτήρουν τὴν φυλακὴν*. Raphael would render *φυλακὴ watch*: but the word signifies prison, both here and in ver. 4., as also in Matt. 26, 10.

7. καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη.* Many recent German Commentators, as Eichhorn, Hezel, and Heinrichs, entirely deny the reality of this angelic appearance, and account for Peter's release from natural causes.

Hezel thinks that the light here mentioned was lightning, which melted Peter's chains, and caused the doors to open, &c.!! Heinrichs suspects that the gaoler was a favourer of Christianity, and so *somehow* contrived to let Peter escape.

It is unnecessary for me to point out the extreme absurdity of these conjectures, which (as Kuin. acknowledges) are inconsistent with the manifest intent of St. Luke. Heinrichs, indeed, observes, that *in whatever way* this escape took place, it must be ascribed to a Divine providence guarding Peter's life for important purposes: but in *the way* in which he supposes it to have been effected, it could hardly appear, either to the Apostles or to his followers, that there was the hand of God in his deliverance.

7. Οἶκημα is for δισμωτήριον, by an euphemism frequent with the Athenians, who (as Helladius Christ. 22. and Pollux 9, 45. observe,) call bad things by good names. (Kuin., from Alberti and Kypke.) In addition to this, I must observe that Thucydides seems to refer to this in a very fine passage of 3, 82. 1, 496. edit. Bekker. καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαιοῦσαι· τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθὴς δειλία εὐπρεπής, τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν. On this principle we may account for εὐώνυμος and many such words among the examples of this signification adduced by Kypke, in Thucyd. 4, 47. παραλαβόντες δὲ

* Ἐπίσθημι is frequently used of sudden appearances; as here and in Luke 2, 9. ἄγγελος Κυρίου ἐπέστη αὐτοῖς. Ibid. 24, 4. Acts 23, 11. ἐπιστὰς αὐτῷ ὁ κύριος. And so it is employed in the Classical writers; ex. gr. Herodot. 3. c. 141. οἱ δόξαι ἐν τῇ ὄψει ἐπιστάντα τὸν θεὸν θαρσύνειν. Ibid. 5, 56. Achill. Tat. 1, 4. p. 219. Dion. Hal. 7, 67. Anacr. Od. 3, 31. (Schleusner.)

αὐτοὶ οἱ κερκυραῖοι ἐς οἶκημα μέγα καθεῖρξαν. The learned Commentator, however, was deceived by the Latin translator, Portus; for οἶκημα there signifies no more than *ædificium*; as appears from the want of the article, and the addition of μέγα. So Thucyd. L. 2, 4. ἐσπίπτουσιν ἐς οἶκημα μέγα where it is *rightly* rendered *ædificium*, and Diodor. Siculus, too, paraphrases it by οἰκίαν. It is strange, however, that Pollux should have taken it to mean *prison*. But, besides that the *article* is required (which is found in all the examples produced by Wetstein), the door could not have been open; nor could the οἶκημα have been *large* in such a small place as Platæa. Indeed, I am not aware that the word ever has in Thucydides the sense of *prison*.

Kuinoel remarks that on the *situation* of this prison there has been much discussion among the Commentators; though nothing can with certainty be determined, since St. Luke has not very particularly described it. "That it was not (continues he) the *public* prison, is clear from the expression ἐν τηρήσει δημοσία." Lightfoot thinks it was *without* the city; which, however, Wolf has shewn to have been contrary to custom. He conjectures that it was *in* the city, and near to the Judgment hall; and that by the *iron gate*, mentioned at ver. 10., is to be understood the outer gate of the prison. De Dieu and Fessel suppose (on the authority of Adrichomius) that this prison was in the court of Herod's palace, and that it was his private prison. From this area and prison (as Fessel thinks) extended a street, through which was the outlet from the palace to the city, and, as it seems, closed by an iron gate.

Walch observes, that from the Jewish writers, we find Jerusalem was surrounded by three walls, of which the interior and most ancient had sixty towers; the exterior one ninety; and the intermediate one fourteen. In one of *these towers*, namely, of those belonging to the intermediate wall, he supposes Peter to have been confined: and the iron gate (he thinks) was at the entrance of the tower. An opinion (as

Kuin. thinks) not improbable ; since it is ascertained that jails were formerly in *towers*, which seems to account for our old word *gate-house*. See the Scholiast on Juvenal 6, 57.

By *prison* must be understood that part of it in which Peter was *confined*.

7. *πατάξας τὴν πλευρὰν τοῦ Πέτρου*, *smote Peter on the side* : as is usual (observes Grotius) in rousing persons from sleep. See the examples adduced by Pricæus and Wetstein.

7. *ἐξέπεσον*—*αἱ ἀλύσεις*. With the whole of this passage may be compared Eurip. Bacch. 443. seq. (cited by Wets.) *ἄς δ' αὖ σὺ Βάκχας εἰρξας, ἄς συνήρπασας, κἀδηςας ἐν δεσμοῖσι πανδήμου στέγης, φρουρὰν γ' ἐκείναι, λελυμένοι πρὸς ὀργάδας Σκιρτώσι, βρόμιον ἀνακαλούμεναι θεὸν, αὐτόματα, δ' αὐταῖς δέσμα διελῶν ποδῶν, κλῆδες τ' ἀνῆκαν θυρετρ' ἄνευ θνητῆς χερὸς*. He also quotes Ovid. Met. 3, 696. *Solidis Tyrrenus Acœtes clauditur in tectis, et dum crudelia jussæ instrumenta necis, ferrumque ignesque parantur, sponte sua patuisse fores, lapsasque lacertis sponte sua, fama est, nullo solvente, catenas*. Philostr. Vit. Apollon. Tyan. p. 817. *ἐξέγαγε τὸ σκέλος τοῦ δέσμου—τότε πρῶτον ὁ Δάμις φησὶν ἀκριβῶς ξυνεῖναι τῆς Ἀπολλωνίου φύσεως, ὅτι θεία τε εἴη καὶ κρείττων ἀνθρώπου· μὴ γὰρ θύσαντα, (πῶς γὰρ ἐν δεσμοτηρίῳ;) μὴδ' εὐξαμένον τι, μήτε εἰπόντα καταγελασαι τοῦ δεσμοῦ*.

8. *σανδάλιά*. See the note on Matt. 10, 10. and Pricæus in loc. It is a beautiful circumstance (as is noticed by Chrysostom and Pricæus,) that the angel bids Peter fasten his sandals ; which, in a hasty flight, would be usually neglected ; and this in order to hint to him, that his deliverance is certain, and no danger will attend the attempt to procure it.

On *περίζωσαι* see the note on Luke 12, 35. and on *ἱματίον*, *cloak*, see the note on Matt. 9, 20.

9. *ἐδόκει δὲ ὄραμα βλέπειν*, i. e. “he thought he was in a dream.” Wetstein refers to Ps. 126, 1, 2 & 3., and compares Curtius 4, 1, 23. *Somnio similis res Abdolomino videbatur*.

10. Διελθόντες δὲ πρώτην φυλακὴν. By the φυλακὴ are here to be understood the *two soldiers*, of whom one guarded the entrance to the prison; the other stood guard at the iron gate.

10. πύλιν τὴν σιδηραῖν. Wetstein compares Hom. Il. θ. 15. ἔνθα σιδηρεῖαι τε πύλαι, καὶ χάλκεος οὗδος and Pricæus cites a beautiful passage from Calpurnius, Declam. 4. Video carcerem publicum saxis ingentibus structum, angustis foraminibus tenuem lucis umbram recipientem: in hunc conjecti robur Tullianum prospiciunt, et quoties ferrati postis stridor excitat, exanimantur; et alienum supplicium exspectando (read aspectando) suum discunt.

We need not suppose the gate to have been of *solid* iron, but only cased over with iron.

10. αὐτομάτη ἡνοίχθη. Αὐτομάτος properly signifies *self-moved*; and is used both of persons and things. When applied to the *former*, it may be rendered *of his own accord*; but not so in the *latter* case (as is done by the authors of our English Version), in which it should be translated *self-moved*. Numerous examples are adduced by Raphel, Kypke, Munthe, Loesner, and Wetstein, on Mark 4, 28. and by Pricæus and Wetstein on the present passage.*

The circumstance of the gate being caused to open of itself, without the intervention of the angel, was meant to impress the mind of Peter still more

* Of these the following are the most apposite. Hom. Il. ε. 749. αὐτομάται δὲ πύλαι μύκον οὐρανοῦ. And Θ. 393. Xen. Hell. 6. ὡς οἱ τε νεῶ πάντες αὐτόματον ἀνεώγοντο. Virg. Æn. 6, 81. Julius Obsequens. Nocte, cum valvæ cubilis clausæ essent, *sud sponte* apertæ sunt. Petron. 16. Sera, *sud sponte* delapsa, cecidit, reclusæque subito fores. Dio (speaking of Nero) 63. Αἱ θύραι ἀμφότεραι, αἱ τε τοῦ μνημείου τοῦ Ἀυγουστοῦ, καὶ αἱ τοῦ κοιτῶνος τοῦ ἐκείνου, αὐτόμαται ἐν τῇ αὐτῇ νυκτὶ ἀνεώχθησαν. Artapanus ap. Euseb. p. 9, 27. εἰς φυλακὴν αὐτὸν καθεῖρξαι, νυκτὸς δὲ ἐπιγινομένης τὰς τε θύρας πᾶσας αὐτομάτως ἀνοιχθῆναι τοῦ δεσμοτηρίου — ἐξεληθόντα δὲ τὸν Μωϋσῆν ἐπὶ τὰ βασίλεια ἐλθεῖν. Apollonius Rhod. 4, 41. (speaking of Medea): τῇ δὲ καὶ αὐτομάτοι θυρῶν ὑπόειξαν ὅχθες ὡκείαις ἀψάφροι ἀναθρώσκοντες αἰδαῖς. Besides many other passages, from which it appears this was a frequent phrase with the Classical writers.

strongly with a sense of Divine interference. For it appears to have been both by the Jews and Gentiles regarded as a prodigy indicating the presence of the Deity. So Callimachus Hymn. Apoll. 6. (cited by Wets.) αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθε πυλάων, αὐταὶ δὲ κληίδες· ὁ γὰρ θεὸς οὐκέτι μακρὰν. Nonnus Dionys. 7, 313. (speaking of Jupiter,) αὐτομάτοι πυλεῶνος ἀφ᾽ ἤσαν ὀχῆς. Targum on Ps. 86. Quo tempore Salomo filius meus introducet arcam in domum Sanctuarii, *aperient sese portæ*; ideo videbunt adversarii mei, te mihi condonasse.

11. καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ, i. e. having come to himself, (for he had thought it was only a dream, and that he was not really liberated,) and, shaking off the stupor and astonishment, having recollected himself. The phrase ἐν ἑαυτῷ γένεσθαι occurs in Xen. Œcon. 1, 5, 17. Polyb. 1, 49. Liban. Ep. 319. See other examples in Wetstein and Kypke.

11. νῦν οἶδα ἀληθῶς. Now, and not before, he felt (says Grot.) that there was fulfilled in him the saying of Is. 21, 14.

11. Ἐξείλετό. On this word see Alciphron. ap. Schl. Lex. Πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων, *of the Jews*; a great number of whom were assembled at the feast. In προσδοκίας Vatablus and Kuinoel suppose a metonymy for the *thing expected*, and πάσης (as Priæus observes), by a sort of Hellenistic hypallage, properly belongs to λαοῦ; by which the sense of the words will be this: "hath delivered me from the punishment expected by all the people of the Jews." Or πάσης may be taken for πάντως. The Syriac Translator, who renders, "de omni machinatione," seems to have read προλοχίας, a word not to be found in the Lexicons, but which probably was formerly in use, since the cognate προλοχίζω occurs in Thucydides and other writers.

12. καὶ συνιδῶν. Casaubon renders it, "et sciens;" and Kuinoel, "conscious of himself, having returned to himself." But this, after the preceding γενόμενος ἐν ἑαυτῷ, would be unnecessary; and leads, indeed, to an

unauthorized sense. I prefer, with Erasmus, Vatablus, Beza, Piscator, Grotius, Wetstein, and Doddridge, "after reflecting upon his situation, and other circumstances;" numerous examples of which signification are adduced by Wetstein.

12. ἐπὶ τὴν οἰκίαν Μαρίας, &c. *came to the house of Mary, the mother of John, whose surname was Mark.* That this was Mark the Evangelist, is a general, and indeed highly probable opinion of the Commentators. Προσευχόμενοι, *praying*, i. e. (as we may suppose) for the deliverance of Peter.

13. κρούσαντος * δὲ τοῦ Πέτρου—Ῥῶδη. By θύρα τοῦ πυλῶνος is meant the *porch door*. (See 10, 17.) Dr. Doddridge (from Dr. Shaw) takes it to be the *gateway* of a large house, by which, if there be an area surrounded with buildings, any one may enter it: and he thinks it could not be a small house, from the *many* assembled. But the poverty of the Jerusalemite Christians forbids us to suppose any thing like a *portal*. Παιδίσκη is by the Commentators taken to mean *portress*: and such an office was often performed by females. (See the note on Matt. 26, 69. Mark 13, 34.) But, considering the narrow circumstances of these persons, it may be more rational to understand by παιδίσκη a *young woman*, or maid-servant. Thus Pollux, 3, 76. (cited by Wets.) notices this Attic idiom, and seems to censure its *uncertainty*, as not determining whether it is to be understood of *sex* or, *condition*; and he cites from Lysias, καὶ ἐξελθοῦσα ἡ παιδίσκη, τὴν θύραν ἀνοίγνυσι. But there the article sufficiently determines the sense to be maid-servant; whereas in the present passage, as there is none, it should seem to mean simply *young woman*.

13. Ὑπακούσαι, listen to, attend on the sound of the knocker, to enquire who was there. Now this is a *vox solennis de hac re*; as appears from the examples cited by Alberti, Elsner, and Kypke; ex. gr. Xen. Sympos. 690. κρούσας τὴν θύραν, εἶπε τῷ ὑπακούσαντι εἰσαγ-

* In the antient authors κόπτειν is used in preference to κρούειν; but in the later ones *vice versa*. These two terms exactly correspond to our *knock* and *rap*.

γείλαι, ὅστις τε εἴη. Lucian. Icaromen. p. 292. ἔκοπτον προσελθὼν τὴν θύραν, ὑπακούσας δέ οἱ Ἑρμῆς, καὶ τοῦ νομα ἐκπυθόμενος. Plaut. Trucul. 1, 2, 2. where a maid servant says to the porter, “ad foras auscultato, atque serva has ædes.”

Bp. Pearce was therefore under a mistake in here fancying *extraordinary caution*. I suspect that ὑπακούω came at length to mean little more than to *mind the door*, attend to the door; as in Theophr. Char. Eth. 4. καὶ κόψαντος τὴν θύραν ὑπακούσαι αὐτὸς where see Needham. So *serva has ædes*, in Plaut. just cited.

The Grecian name of this girl seems to denote that she was an Hellenist.

14. καὶ ἐπιγνώσκα τὴν φωνὴν τοῦ Πέτρου, *and having recognised the voice of Peter*; which, as is apparent from the joy she felt, was well known to her. Ἐπιγινώσκω is in this sense used with an accusative both of person and thing. See Mark 6, 54. Matt. 14, 35. Luke 24, 16. Acts 3, 10. 4, 13. 27, 39.

14. ἀπὸ τῆς χαρᾶς οὐκ ᾔνοιξε τ. π. i. e. not knowing what she did, out of joy, she neglected to open the door, but went to tell the news to the assembled Christians; *both* circumstances being (as Bp. Pearce observes) the effect of her joy.

15. μαίνη, “thou art beside thyself.” A popular idiom, used of any one who utters what is absurd, or incredible. Price compares the ἀφραίνεις Μενέλαε of Homer, and refers to Joh. 10, 20. and Acts 26, 24. Beza, Mill, Bengel, and Griesbach, take it interrogatively, but (as Price and Kuinoel observe) without any necessity.

15. διίσχυρίζετο, “solemnly, positively asserted it.” The διὰ is intensive. Wetstein cites Synes. ισχυρίζομαι δὲ, ὡς ἐστίν, οὐ τῶν ἱερῶν βιβλίων θεὸς ταῦτα λέγει. See Kypke and Wets. on Luke 22, 59.

15. ὁ ἄγγελος αὐτοῦ ἐστίν. By ἄγγελος Cameron, Hammond, Clarius, Sir Thomas Browne, Basnage, Amelius, and others, understand a messenger sent by Peter from the prison to inform those assembled

of his condition, and who, in order to be admitted, had used the name of Peter. But (as Kuinoel observes) it is by no means credible that the collected Christians would be inclined to believe that Peter, who was so closely confined and watched in prison, had sent a messenger at midnight. Besides it is scarcely possible to suppose but that the girl must have known Peter's voice. To say more would, however, be a waste of words, since the common interpretation, (which supposes that they either thought it was an angel who had assumed the form of Peter, or that it was his *tutelary angel*,) is sufficiently well founded, for the Jews believed that such were appointed to all men.* See the note on Matt. 18, 10. "The assembled Christians (says Kuinoel) knowing that Peter was most closely confined by a bitter enemy of Christianity, in order to his immediate execution, and not being able to persuade themselves that he had escaped out of prison, thought that his guardian angel had appeared, and had pronounced the name and imitated the voice of Peter,

* This was an opinion held by the *Gentiles* also. To this purpose Kuinoel cites (from Lightfoot, Wets., and others) Censorin. *dedie Natal.* c. 3. *Genius est deus, cujus in tutela ut quisque est, vivit.* And a little after he says: *Genius ita nobis assiduus observator appositus est, ut ne puncto quidem temporis longius abscedat; sed ab utero matris exceptos ad extremum vitæ diem comitetur.* Martian. *Cap. L. 2. p. 39.* *Genius—tutelator fidissimusque germanus animos omnium mentesque custodit.* See also Macrobius. *Saturn.* 1, 19. It was moreover (continues Kuinoel) a received opinion among the *Gentiles*, that the Gods assumed the figure of this or that man, and also borrowed his voice. So Hom. *Il. v. 43.* (speaking of Neptune): *Ἀλλὰ Ποσειδάων γαίηχος, ἐννοσιγαιός, Ἀργείους ὤρνευε βαθείας ἐξ ἁλὸς ἐλθὼν, Ἐισάμενος Κάλχαντι δέμας καὶ ἀρείρεα φωνήν.* See also *φ. 600.* and *Odyss. a. 105.* And the Jews had the same persuasion respecting Angels. Thus *Debbarim Rabba*, fol. 290, 4. *Scriptum est: liberavit me a gladio Pharaonis.* Bar Kaphra dicit. *Angelus descendit in similitudine Mosis, et fugere fecit eum, illi autem qui venerunt, ut apprehenderent Mosen, putarunt angelum esse Mosen.* *Midras Coheleth*, fol. 87, 4. dicit Sanctus Benedictus: *lætitiæ dixi, quidnam hæc agit? quidnam agit hæc corona in manu tuâ? descendit angelus in specie Salomonis atque insedit in throno ejus,*

for the purpose of presignifying that he would die, and of forewarning them of it, in order that they might pray that he should meet death with firmness." It is, however, very uncritical to suppose all this; since it is merely founded on conjecture, and therefore cannot but be considered as extremely precarious.

16. *κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν.* *Κατασεῖω* denotes to shake *down*, move down; and was especially applied to making a motion with the hand by *waving it down*, an usual mode of enjoining silence. (See Acts 12, 19, 13, 16, 22, 40.) In this sense the word occurs in the best writers. Among other examples, Wetstein produces the following. Persius 4, 6. Ergo ubi commota fervet plebecula bile, Fert animus calidæ fecisse silentia turbæ Majestate manûs. Lucan 1, 298. Dextrâque silentia jussit. Herodian 1, 9, 8. τῷ τῆς χειρὸς νεύματι τὸν δῆμον κατασιγάσας. Ovid. Met. 1, 206. Postquam voce manumque murmura compressit, tenuere silentia cuncti. Joseph. Bell. 2, 3, 2. ἐπὶ πύργον ἀναβὰς κατέσειε τοῖς ἐν τῷ τάγματι στρατιώταις. Virg. Æn. 12, 692. Significatque manu, et magno simul incipit ore.

17. *ἐπορεύθη εἰς ἕτερον τόπον.* *What* place this was Luke does not tell us. Some imagine *Cæsarea*; which however is not agreeable to the context. Others, with much less probability, conjecture *Rome*. The most probable opinion is that it was Antioch. (Kuin.) It was convenient that he should withdraw from Jerusalem; but it is utterly incredible that he now went to Rome, and made that abode of twenty-five years there which the Popish writers pretend. The absurdity of which pretence has been abundantly demonstrated by many Protestant writers, and by none more pertinently, in a few words, than by Beza on this place. (Doddridge.)

18. *ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις.* So Sext. Emp. (cited by Wets.) οὐκ ἐν ὀλίγῳ κειμένων ταραχῶ τῶν Γεωμετρῶν.

18. *τί ἄρα ὁ Πέτρος ἐγένετο.* This is a somewhat ex-

traordinary idiom, of which no very satisfactory account has yet been given. One thing seems certain, that it cannot have the sense ascribed to it by Erasmus, which implies that they supposed Peter to be a magician. The context seems to confirm the interpretation adopted in the E. V. "what was become of Peter." So the Vulg. "quid Petro factum esset," "what had been done with Peter." This mode is indeed followed by most recent Commentators; but the passages which they cite in proof are not all to the purpose; 2s, for instance, Joh. 21, 21. (where see the note), and Xen. Cyr. 2, 3, 12. The most apposite are the following. Thucyd. L. 11. (cited by Kypke): οἱ ἄνθρωποι οὐκ ἔχοντες ὁ, τί γένωνται. Jos. Vit. p. 1021. οἱ δὲ εἴκοσιν εἶπεν χρυσοῖ — τί γεγόνασιν; and Ant. 17, 14. ἐξήταξε περὶ Ἀριστοβούλου τί καὶ γεγόνει. Theocrit. Id. 15, 51. Ἀδίστα Γοργοῖ, τι γενοίμεθα. Longus Pastor. 4. p. 186. τί γεγόνας μοι, θυγάτριον; ἄρα καὶ σὺ ζεῆς; *what has become of thee? what has happened to thee?*

19. ἐκέλευσεν ἀπαχθῆναι. Ἀπάγειν is a *vox solennis de hac re*, or word peculiarly used of those who are led away to prison, or to execution. *Eis εἰρκτὴν* and *εἰς θάνατον*, or *ἐπὶ θανάτῳ*, are usually expressed; but sometimes (as here) left to be understood. And so Esth. 12, 3. καὶ ἐξήγαγε τὸν βασιλεὺς τοὺς δύο εὐνούχους, καὶ ὁμολογήσαντες ἀπήχθησαν. Philo de Josepho, p. 558 II. μηδέποτε τοῦτο εἰργασαίμην ὡς τοσούτους ἀπάγειν ἑνὸς ἀμαρτάντος. See Theophr. Char. 6, 2.

Thus the Latin *abducere* is used either with *ad supplicium*, or *ad mortem*, or without. (Kypke and Loesner.) See Wakef. Silv. Crit. 2, 131. It has been debated whether the punishment inflicted was *death*, or something short of it. The former seems the most probable opinion; 1st, from the cruel disposition of Herod; 2dly, from the greatness of the crime thought to have been committed, which, in ancient times, was usually accounted a capital offence; 3dly, because the term ἀπαχθῆναι is almost always used of capital punishment.

After διέτριβεν subaud ἐκεῖ. (See 14, 3.) It is,

however, supplied in Joh. 3, 22, 11, 54. Acts 14, 28. 25, 14.; insomuch that Markland thinks it has here slipped out. But he does not enough allow for the variety and elliptical nature of Hellenistic phraseology.

20. ἦν δὲ Ἡρώδης θυμομαχῶν Τυρίοις. Commentators are not agreed on the sense of the word θυμομαχεῖν, which properly signifies "to be ill inclined towards, to be at variance with," and also "to be at war with." Some, as Markland, adopt the latter signification, and maintain that Herod was *at war* with the Tyrians, or at least meditated hostilities. This they endeavour to prove from the expression ἠτοῦντο εἰρήνην, which occurs just after. But this position cannot be established on sure grounds; for the Tyrians and Sidonians were allies of Rome, and therefore that power would not have suffered war to be carried on against them by Agrippa. Nor is there any thing here said of their having been conquered in battle, but only of their seeking peace, because their country was supported by the king's. And moreover there exists no vestige of any such war, either in Luke, Josephus, or any other writer: Θυμομαχῶν is therefore to be explained "was at variance with, ill affected towards." And in this sense the verb is used in several passages of Polybius, Diodor. Siculus, and Plutarch, cited by Grotius and Kypke, the latter of whom observes that *peace* is opposed not only to *war*, but to ἀκαταστασία in 1 Cor. 14, 33., to μάχεσθαι *private quarrels*, and ἀδικεῖν in Acts 7, 26.: and εἰρήνην ἔχουσι is, in Acts 9, 3., said of those who live in quiet and tranquillity. (See Heinsius Exerc. S. p. 290.)

Now there seems to have been between Herod and those cities a *misunderstanding* arising from commercial jealousies. A port had been formed at Cæsarea by Herod the Great, adapted to the reception of a large fleet, and therefore well fitted for commercial purposes. Hence it might very easily happen that Herod, at the complaints of the Cæse-

reans and of his other subjects, should take offence at the Tyrians and Sidonians, whose interests interfered with theirs. (See Ranisch Comment. de Lucæ et Josephi in morte Herodis Agrippæ consensu on Acts 12, 19., and Joseph. Ant. 19, 7. p. 7.) Now, since the territory subject to these cities was far too limited to be able to supply such a population with food, they were necessitated to import a considerable quantity from Judæa, Galilee, and other provinces of Herod. See 1 Kings 5, 9. Ez. 27, 17. and Michaelis on this passage. Agrippa was, it seems, highly offended from some cause or other, and having it in his power to straiten and vex these cities, had, perhaps, threatened to do so. In order, therefore, to conciliate this king, they send ambassadors to him while he was, opportunely, sojourning in their neighbourhood.

Of this embassy Josephus says nothing, but only relates that Herod celebrated solemn games at Cæsarea. Nor does he make mention of this misunderstanding with the Tyrians, since it did not seem of consequence enough to deserve recording; especially as the celebration of the games formed the principal object of his journey; whereas Luke, whose intention it was to show how signal a punishment God inflicted on Agrippa, and what was the cause of it, relates only the oration, because it was that which brought on the punishment, and therefore premised a reference to this affair of the Tyrians. (See Ranisch. p. 9.) (Kuin.) Nearly the same view of the subject is taken by almost all the recent Commentators, to whose opinion I must accede.* At the same time I would compare Luke 14, 32. *πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην*. Wetstein,

* Markland, however, thinks the expression *ἡτοῦντο εἰρήνην* seems to imply something *more*, and that they had been at *war*: and he cites Plutarch in Demetr. p. 898 D. οὐδὲν ἄξιον λόγου πράττων ὁ Δημήτριος, ὅμως ἐθυμομαχεῖ πρὸς αὐτοὺς, ὅτι, &c. He would therefore translate *ἦν θυμομαχῶν Τυρίοις*, &c. "was at war with the Tyrians and Sidonians out of some pique."

too, aptly cites Servius on Virg. *Æn.* 1, 39. *Moris erat, ut de publicâ pecuniâ Phœnices, misso a rege auro de peregrinis frumenta coëmerent. Dido autem a Pygmalione ad hunc usum paratas naves abstulerat. Urbs erat magna, regio exigua.* See also Bp Pearce in loc.

20. ἰμοθυμαδὸν, *conjointly*, i. e. both Tyrians and Sidonians. Καὶ πείσαντες βλάστον, &c. Πείθω is here a *vox prœgnans*, and signifies "having persuaded Blastus to be their friend in the business." It often, as here, denotes to attach to one's interest, either by entreaties or gifts. See the note on Matt. 28, 14. and Elsner on Gal. 1, 10. On βλάστος the reader may consult Wetstein and Schl. Lex.

20. τὸν ἐπὶ τοῦ κοιτῶνος. Subaud ὧν οἱ τεταγμένοι; as in 8, 27. ὁ ἐπὶ τῆς γάξης. It stands for κοιτωνίστης, *cubicularius*, chamberlain. See Wessel on Diodor. Sic. 1, 457.

20. Ἀπὸ τῆς βασιλικῆς. Subaud χώρας, which had just preceded. So Thucyd. 8, 46. ἐν τῇ βασιλείᾳ. The complete phrase occurs in 8, 58. ἡ χώρα ἡ βασιλείᾳ. See Raphel in loc.

21, ταυτῇ δὲ ἡμέρᾳ, i. e. "on the day appointed for the formally giving audience to the ambassadors." Οὗτος, it must be observed, is often used with words of *time*. (See Wets.)

It was the second day of the games which were then celebrating in honour of Claudius Cæsar. So Joseph. Ant. 19, 7, 2. δευτέρα δὲ τῶν θεωριῶν ἡμέρα στολὴν ἐνδυσάμενος ἐξ ἀργυρίου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὕφην εἶναι, παρήλθεν εἰς θέατρον ἀρχομένης ἡμέρας· ἔνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἀργυρος καταωγασθεὶς θαυμασίως ἀπέστειλε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικῶδες.

The *stole* was a robe reaching to the heels, worn by Oriental Kings. See the note on Mark 12, 38. (Kuin.)

21. καὶ καθίσας ἐπὶ τοῦ βήματος. By βῆμα is here meant, not *tribunal* (as in Matt. 27, 19.), but a raised *suggestus*, presenting the appearance of a throne, in

the theatre at Cæsarea, from which Herod both viewed the games, and delivered the oration. Indeed, *βῆμα* often, as here, denotes a *suggestus oratorius* for Kings, magistrates, or orators. See Isocr. de Pace 1, 366. (Batt.), and Xen. Mem. 3, 6, 1. It may be observed, too, that the custom of holding orations in the theatre was a Greek one. See Cic. de Flacco. C. 7., Demosth. pro Coron. C. 53., and Acts 19, 29. (Kuin.)

21. *ἐδημηγόρει πρὸς αὐτοῦς*. Glass, Ranisch, and Markland would refer *πρὸς αὐτοὺς* to the *people*, because they are just afterwards mentioned. But this is a harsh, and, indeed, inadmissible mode of interpretation, being neither permitted by propriety of language, nor by the context. *Δημηγορεῖν* has here, as often in the later Greek writers, not the original sense, "address a speech to the *people*," but simply to harangue, "deliver an oration." See Munthe, who cites Diodor. Sic. 332 D., 289 C., and Herodian 6, 3, 5. 2, 8, 2.

22. *ὁ δὲ δῆμος ἐπεφώνει*, "the people made acclamation." By the *people* Grotius would understand the *courtiers* and other flatterers, set on for the purpose. And, indeed, some of the numerous citations brought forward by Wetstein seem to countenance this; especially a passage of Josephus. Elsner, however, is of opinion that by *δῆμος* are meant the ambassadors and their companions, including other Gentiles, of whom great multitudes inhabited Cæsarea.

21. *Θεοῦ φωνῇ, καὶ οὐκ ἀνθρώπου*. It was the evil customs of those times for kings and emperors to be called *Dii*, not only *after death*, but while yet alive.*

* In illustration of this Wetstein produces numerous passages, of which the following are the most apposite. Virg. *Æn.* 1, 331. *Namque haud tibi vultus mortalis, nec vox hominem sonat, o Dea certe*: and 5, 647. Tacit. *An.* 14, 15. *Hi dies et noctes plausibus personare, formam principis, vocemque Deum vocabulis appellantes*. Hom. *Od.* δ. 160. *τοῦ νῶϊ, θεοῦ ὥς, τερπομεθ' αὐδῇ*. Aristid. *Plat.* 1. p. 25. *ὥς δὲ ἡμῶν ἐκ τῆς Πύλου πρὸς τὸν ἕτερον ῥήτορα καὶ βασιλέα τὸν Μενέλαον, ὁ μὲν Τελέμαχος ὥς θεοῦ φησὶν ἀκούων*

It is plain, from Josephus, that these persons (who were probably of both the classes above mentioned, but certainly not *Jews*,) did here profess to regard Herod as a god. So Joseph. 1, 1. (cited by Kuin.) εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ, ἄλλος ἄλλοθεν φωνὰς ἀνεβόων, Θεὸν προσαγορεύοντες, εὐμενῆς τε εἶης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἄνθρωπον ἐφοβήθημεν, ἀλλὰ τούντεῦθεν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν. Krebs, Ranisch, and Kuinoel observe that, though Josephus seems to attribute their hyperbolic expressions of admiration to the sight of the splendid robe, and Luke to the eloquence of the orator, yet there is, in fact, no discrepancy, since both causes doubtless operated, and in such cases historians select and dwell upon whatever is most suitable to their purpose.

23. παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου. By *struck* is here meant "struck him with a mortal disease." The word is often, in the New Testament, used of striking with *death*, or a violent malady. See Schl. Lex. Josephus (ubi supra) makes no mention of the *angel*, but proceeds thus: ἀνακύψας δ' οὖν μετ' ὀλίγον, τὸν βουβῶνα τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινίου τινὸς· ἄγγελόν τε τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, τὸν καὶ πότε τῶν ἀγαθῶν γεγόμενον καὶ διακάρδιον ἔσχεν οὐδύνῃ· ἄηρουν δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἀλγῆμα μετὰ σφοδρότητος ἀρξάμενον. "An owl, it seems (says Kuin.), was observed upon the

τέρπεσθαι τοῦ Μενελάου. Dio Cass. p. 174 & 158. Plin. Paneg. Trajan. 2. Plut. 2, 45 f. Eunap. Proæx. p. 146. τὰ στέρνα τοῦ σοφιστοῦ περιλιχισσάμενοι καθάπερ ἀγάλματος ἐνθέου πάντες οἱ παρόντες, οἱ μὲν πόδας, οἱ δὲ καὶ χεῖρας προσεκύνουν· οἱ δὲ θεὸν ἔφασαν, οἱ δὲ Ἑρμοῦ λογίο ντύπον. I add, Pseudo-Euripides in Rheso, 297. ὁρῶ δὲ Ῥήσον, ὥστε δαίμονα, ἔστω, &c. Eunap. Proæres. p. 120. καὶ τὸ θέατρον βοῶν τε ἀρρήγγυντο. καὶ οὐδεὶς ἦν ὃς οὐχὶ Θεὸν ὑπελάμβανε. See also Eunap. p. 163. sub init. Appian. I. 635, 77. speaks of Antiochus as having given him by the Milesians the surname of *The God*. And that he commonly received this appellation we may infer from the commencement of an Epistle to him from the Samaritans, preserved in Josephus, Ant. p. 533. Βασιλεῖ Ἀντιόχῃ, Θεῷ Ἐπιφανεῖ. See also Athen. 213 c.

rope* above the suggestus, which soon settled on the king's head. Now the prodigy mentioned by Josephus in l. c. corresponds to what is related in Ant. 18, 18. All this is, with reason, thought by Heumann, Michaelis, Morus, and others, to savour of fable; yet there are no grounds for thinking it *fabricated* by Josephus, who is a favourer of Agrippa, but rather by the *Jews*, who were incensed with Herod for receiving the adulatory acclamation.† Josephus has, however, brought it forward (together with some other facts of this kind), in order to court the favour of the superstitious‡ [which, however, seems doing injustice to the motives of the illustrious historian. Edit.], and because the fable was in the mouths of all. It is therefore useless labour to endeavour to reconcile the narration of Luke with that of Josephus, by supposing, as some do (from Euseb. H. E. 2, 10.), that Josephus indicated the angel of death as sent under the form of an owl, or (as others) that the owl, as the angel of God, was the author of the death (see Wolf), or (with others) that Josephus has narrated what fell under the view of men, but that Luke has followed the mode of thinking and speaking usual among the Jews. Nay, indeed, the historical faith of Luke is exceedingly confirmed by his making no mention of this fable. (Kuin.)

As to the *cause* of Herod's death, many recent Commentators, as Eichhorn, Heinrichs, and Kui-

* This rope (as Ranisch remarks) was one of those by which the *vela* were stretched out over the heads of the spectators, during the heat of the day. See Lucret. 4, 73. and Plin. H. N. 19, 1.

† That the Jews thought his disease was brought on by his impiety in receiving Divine honours, is plain from Joseph. 766, 10. (edit. Hudson): *καὶ γὰρ δὴ διὰ τὴν τόλμαν αὐτῶν, παρ' ἧ διηγόρευεν ὁ νόμος, τῆς ποιήσεως, τὰ τε ἄλλα αὐτῷ συντυχεῖν οἱ παρὰ τὸ εἰωθὸς τοῦ ἀνθρώπου διετρίβη, καὶ δὴ καὶ τὴν νόσον.* And 768, 17. *ἐλέγετο οὖν ὑπὸ τῶν θειαζόντων, καὶ οἷς ταῦτα προαποφθέγγεσθαι σοφία προύκειτο, ποιήν τὸ πολλοῦ δυσσεβῶς ταύτην ὁ Θεὸς εἰσπάσσεσθαι παρὰ τοῦ βασιλέως.*

‡ So Ovid. Met. 5, 549. (speaking of the owl): *Volucrum venturi nuntium luctus, dirum mortalibus omen.*

noel, are of opinion that what is here said is all to be understood by a reference to Jewish opinions; that, in fact, Herod died of a *dysentery* brought on by cold taken through incautious exposure to the piercing air of the early morning, and that mention is made of the angel, according to the Jewish mode of thinking, and in order to shew that Herod's death might be attributed to Divine interposition.

Yet, with glaring inconsistency, they maintain that the very words following, *καὶ γενόμενος σκωληκόβρωτος, ἠξέψυξεν*, clearly show that the death was *not* brought on by Divine interposition. "The last words of the verse (says Kuin.) were meant to more exactly define the nature of the disease." And he adds, that the Hebrews were accustomed to refer all things, whose causes lay concealed, to invisible agency, to name even the sudden and unusual affections of nature *angels of God*, and to maintain that all grievous diseases were produced by an angel." He then refers to 2 Sam. 21, 16. seq. and his note *supra*, on ver. 7. ; and he compares a similar passage of 1 Macc. 9, 55 & 56. *ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἄλκαιος, καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον, καὶ ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ· καὶ ἀπέθανεν Ἄλκιμος ἐν τῷ καιρῷ μετὰ βασανοῦ μεγάλης.*

But this hypothesis can by no means be admitted, without sacrificing the credit, and impeaching the veracity of St. Luke; nay, without convicting him of ignorance, superstition, and even inconsistency. For my part, I see not what we have here to do with Jewish opinions, or with *Josephus* (though the account of St. Luke is, by no means, at variance with his). The historian narrates the *secondary* cause of Herod's death; the Sacred writer considers the *primary* one, even the immediate interposition of Heaven. And this will hold good, whether we take the *ἄγγελος* literally, or metaphorically: though it seems safer to take it (as does Dr. Doddridge) of the real, yet *invisible agency, of a celestial spirit*. He refers to

2 Sam. 24, 16. 2 Kings 19, 35. It is plain, by the words οὐδὲ ἐκείνω πρὸς ἀγαθοῦ, and others, that Josephus himself (notwithstanding that he was favourably inclined to Herod, and speaks respectfully of his memory,) regarded his death as the effect of supernatural interposition.

23. *γενόμενος σκωληκόβρωτος, consumed by worms.* Of the same disease died Antiochus Epiphanes, who had endeavoured to abolish the worship of God; as we learn from 2 Macc. 9, 5. ἔλαβεν αὐτὸν ἀνήκεστος τῶν σπλάγχων ἀλγηδῶν, καὶ πικραὶ τῶν ἐνδον βάσανοι. On this disease consult Bartholin de Morbis Biblicis, c. 23. and Mede de Morbis Biblicis, c. 15. Many critics of great name, as Beza, Camerarius, Erasmus, Elsner, Kuhn, and Morus, are of opinion that by σκωληκόβρωτος is denoted the *morbus pedicularis*, or the being consumed with vermin, of which many tyrants are said to have died. * Josephus, indeed, makes no mention of *worms*, but seems to refer all to a dysentery. That however (as is well observed by Lightfoot, Heuman, Lardner, and Doddridge,) may be attributed to the delicacy of the

* On this Wetstein produces numerous examples: as Herodot. 4, 205. οὐ μὴν οὐδὲ ἡ φερεσίμη εὖ τὴν ζοὴν κατέπελεξε—ζῶσα γὰρ εὐλέων ἐξέζεσε· ὡς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι πρὸς θεῶν ἐπιφθοροὶ γίνονται. Suidas, of Pheretina: ἀνθ' ᾧν ἔδρασε, δίκας ἔτισε, ζῶσα γὰρ ἐξεζεσεν εὐλαίων, ὃ ἐστὶ σκωλήκων. Aristot. H. A. 5, 31. ἐνίοις δὲ συμβαίνει τῶν ἀνθρώπων νόσημα, ὅταν ὑγρασία πολλὴ ἐν τῇ σώματι ᾗ, καὶ διεφθάρησαν τινες ἥδη τοῦτον τὸν τρόπον, ὥσπερ Ἀλκμᾶνα δὲ φασὶ τὸν ποιετὴν, καὶ Φερεκύδην τὸν Σύριον. Καὶ ἐν νόσοις δὲ τισὶ γίνεται πλῆθος φθειρῶν. Pausan. Boeot. 7. (speaking of Cassander): οὐ μὴν οὐδὲ αὐτὸς χαίρων τὸν βίον κατέστρεψε· ἐπλήσθη γὰρ ὑδέρῳ, καὶ ἀπ' αὐτοῦ ζῶντι ἐγένοντο εὐλαίαι. Theophr. H. P. 3, 12. Lucian. Pseud. 59. (speaking of Alexander the Impostor): ἀπέθανεν, ὡς Ποδαλερίου υἱός, διασάπεις τὸν πόδα μέχρι τοῦ βουβῶνος, καὶ σκωλήκων ζέσας. Euseb. H. E. 8, 16. (speaking of Valerius Maximus): ἀθρόα μὲν γὰρ περὶ τὰ μέσα τῶν ἀποβρῆτων τοῦ σώματος ἀπόστασις γίγνεται αὐτῷ· εἰθ' ἕλκος ἐν βάθει σύριγγῳδες. . . Καὶ τούτων ἀνίστατο νομὴ κατὰ τῶν ἐνδοράτω σπλάγχγων· ἀπ' ᾧν ἕλκεθόν τι πλῆθος σκωλήκων βρύνει, θανατώδῃ δὲ ὁδμῇ ἀποπνέειν. Lactant. de Mort. Persecut. 33. Repercussis medullis malum recidit introrsus, et interna comprehendit, vermes intus creantur. I add Athen. 289.

historian, who wished to conceal the odious truth, out of regard to Herod and his family.

23. ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ, i. e. because he took to himself, or permitted to be given to him, the honour due to God alone. Ἐξέπνευσεν, *expired*. Though it appears from Josephus, that Herod died after five days illness, yet this is not inconsistent with the account of St. Luke, who only says that he died of the disorder, but not *how soon*.

24, 25. St. Luke now goes on to narrate the further propagation of Christianity. What we read at ver. 25. has reference to 11, 29. seq.; and ver. 25. exactly coheres with c. 3.

24. Ὁ δὲ λόγος τοῦ Θεοῦ ἡύξανε καὶ ἐπληθύνετο. Now the deliverance of Peter and the death of Herod would both tend to promote the increase of the Christian Religion. Nor would the miseries of the severe famine, which succeeded, be unfavourable thereto; since such awful visitations draw men to religion. In ἡύξανε καὶ ἐπληθύνετο Kuinoel recognises a metaphor derived from fruits; and he takes ὑπέστρεψαν, which occurs just after, in a pluperfect sense, understanding, *to Antioch*. Compare 11, 27 & 29 seq. 13, 1. "For (says he) they had returned to Antioch before Peter's imprisonment and the death of Herod." But see Doddridge.

25. πληρώσαντες τὴν διακονίαν, "having fulfilled their office of ministering to the distresses of the poor." Πληρώω is not unfrequently used of accomplishing any *work*. See Schl. Lex.

CHAP. XXI.

From this Chapter, to the end of the Book, St. Luke narrates the journies of Paul among the Gentiles.

The following is a summary of what is recorded in this chapter.

Paul proceeding with Barnabas through Seleucia, and from thence to Cyprus, directs his way to Sala-

mis and Paphos, and there chastises a certain magician, who had opposed him (1—12). From thence he goes to Perga in Pamphylia, and to Antioch in Pisidia. The events which there took place are narrated in 13—fin.

1. κατὰ τὴν οὖσαν ἐκκλησίαν. Subaud ἐκεῖ: a very frequent ellipsis; as in Acts 1, 4. Matt. 26, 13. 22, 12. Mark 8, 1. Philem. 2.

On προφήται see the note on 11, 27. to which I add, that the word occurs in the sense of *sacerdos* in the Classical writers; as, for instance, Herodian 5, 5, 21. ὑποδήμασι λίνου πεποιημένοις ἐχρῶντο, ὥσπερ οἱ κατ' ἐκεῖνα τὰ χωρία προφητεύοντες where the Editor refers to Sext. Emper. p. 227. Lucian. 1, 391. Diod. Sic. 199. Herodo. 555-49. Hemsterh. ad Aristoph. Plut. 357.

The διδάσκαλοι are also mentioned in 1 Cor. 12, 20. and Eph. 4, 11. where see Koppe. These were persons, who, for their wisdom and eloquence, were appointed to the office of teaching in the Church. Of Simeon we hear nothing further; but of Lucius mention is made in Rom. 16, 21.

1. Μαναήν. This corresponds to the Hebr. מנחם, *consoler*. That the Herod here mentioned is Herod Antipas, and not (as Grotius supposes) Agrippa the second, son of the Agrippa whose death was recorded in the last chapter, has been proved by Walch, in his Dissert. de Menachenas.*

* For Agrippa Junior had, when his father died, scarcely reached his seventeenth year, (as we learn from Joseph. Ant. 19, 9.) and on that account Claudius had denied him the succession to his father's kingdom, and committed him, for education, to his uncle Herod, King of Chalais. At whose death, which happened four years after, Claudius appointed him to his kingdom; and when he had reigned four years, Claudius, after having taken that kingdom from him, and probably apportioned it to Syria, set him over the tetrarchies of Philip and Lysanias. See Luke 3, 1. Acts 12, 1. Joseph. Ant. 20, 7, 1. But although this Agrippa had received two tetrarchies from Claudius, he did not bear the title of *tetrarch*, but *king*; because, before those tetrarchies had been given to him, he had been King of Chalais: and for that reason it is that he is never called by any other name than king by Josephus and Paul (Acts 26, 2, 13, 19 &

1. τοῦ τετραάρχου σύντροφος. The word σύντροφος is properly an adjective, denoting "brought up, educated with:" but it here seems to be a substantive, formed like our words foster-brother, name-sake, bed-fellow, &c. See Ach. Tat. 5, 353. cited by Wetstein. So also ὁμογάλακτος, explained *conlactaneus* in the Glossaries, and here used by the Vulgate. Many other examples of the word may be seen in Wetstein. Thus it denoted, 1st, foster-brother; 2dly, one who took his food with another, *table-fellow*; 3dly, school-fellow. The term was especially applied to children who were brought up as companions to kings, princes, &c., and shared their food and education. Of this we find mention in Diodor. Sic. 3, 10. p. 240. (edit. Wess.), and 1, 53, 62. 2 Macc. 9, 29. (See Munthe, Raphael, and Wets.)

To which of the above classes Manaen may be referred, is somewhat uncertain. Erasmus, Grotius, and others, fix on the second; Heumann and Walch, with more probability, on the first. See his Dissert. above referred to.*

2. Before the conversion of Cornelius (as we observed at 10, 1.), the Apostles had received only circumcised proselytes into the Christian society; nor had they preached the Gospel to the Gentiles. But when Cornelius, a Gentile, was, by the providence of God, received into that society, and thus the Jerusalemite Church had acknowledged that the

21), by Festus the president (at 25, 24 & 26), and by Luke (Acts 25, 13, 14. 26, 30). Whence it is clear that the Herod here called tetrarch is not the same with the Agrippa whom in this book Luke calls *king*. (Walch.)

* Walch remarks that the σύντροφοι used to be of nearly the same age; which, if we suppose the Herod here mentioned to be Agrippa the second, would make Menaen but *seventeen*, an age unfit for the weighty office of teacher in the Church; whereas the age of Herod Antipas would be very suitable to what that office would require. He moreover observes, that Herod is here called *tetrarch*, though he had already been deprived of his tetrarchy, and sent into banishment; by a custom frequent in Scripture, namely, of giving persons any title of dignity which they have *once borne*, and generally denominating any thing from its pristine state.

instruction of the Gentiles was agreeable to the will of God, some Cyprians and Cyreneans had communicated the doctrine of Christ to Gentiles of Antioch (11, 20), and the Church at Jerusalem had sent Barnabas and Saul thither, that they might forward the work so happily begun (11, 22 & 25). And these sojourning there a year, taught both Jews and Gentiles promiscuously. But now the Christians were anxious that the Gospel should be more widely propagated among the Gentiles; so that from the congregation at Antioch other congregations might be generated, as from a common parent. Therefore the chief teachers of the Church met together, in order to chuse from among them some who should sustain the weighty office of promulgating the Christian doctrine among the *Gentiles*.

2. *λειτουργούντων*. Some antient interpreters, as Chrysostom and Œcumenius, understand by this *preaching the Gospel*. But (as is observed by Kuinoel) there is no proof that the congregation was assembled. Now *λειτουργία* properly denotes the discharge of some public office, whether *religious* or *civil*. In the Classical writers it is almost always employed of the latter; in the Sacred writers, of the former. Hence it is used in the Old Testament, and sometimes in the New, (as Hebr. 10, 11.) to denote the ministration of the Priests and Levites. *Here* we may understand by this term the whole of Divine worship, especially *prayer*; since fasting is added, and the two were frequently conjoined. See Matt. 17, 21. and Luke 2, 37. Kuinoel, however, takes the *νηστεύοντων* to have merely the effect of raising the signification of *λειτουργούντων* (as in 14, 23. *προσεύχεσθαι μετὰ νηστειῶν*), and thinks it may, like many similar phrases, denote only to *pray fervently*. But this seems explaining away the sense. According to this mode of interpretation the following words, *τότε νηστεύσαντες καὶ προσευξάμενοι* must be similarly understood; whereas *νηστεύειν* there evidently means to *appoint a fast*.

2. ἀφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦλον. The δὴ is by Valcknaer thought to have (as often) an *hortative force*; and he would render it *quæso*. It seems to stand for ἤδη. Our word *now* is similarly employed.

This use of μοι, too, deserves to be noticed; which is found with phrases of *commanding*. So Thucyd. 2, 200. Bekker. ἀλλὰ τὰς πύλας τις ἀνοιγέτω ἐμοί· where I shall adduce numerous examples of this idiom. The μοι is sometimes elegantly pleonastic: but here it signifies *for my service*; and the following words εἰς τὸ ἔργον are added by way of explanation.

As to εἶπε τὸ πνεῦμα τὸ ἅγιον Kuinoel tells us that the communication was made by the mouth of some one of the congregation, probably one of the Prophets. But that is more than he or any one else can tell.

The ἔργον evidently denotes the office of preaching the Gospel to the Gentiles. Ἀφορίζειν signifies to separate from, chuse for, designate, destine unto, &c. (See Schl. Lex.) At εἰ there is an ellipsis of εἰς; and Kuinoel remarks that prepositions are omitted before the relative ὅς, when the substantives or pronouns demonstrative, to which they are referred, have them adjoined; as in Plato, Phædr. 21. ἡ ἐν τούτῳ ἀπόλλυμεν ὥσπερ καὶ λαμβάνομεν, (where see Fischer), and Nepos, Vit. Cim. 3, 1. Incidit in eandem invidiam quam pater suus.

Προσκέκλημαι is by Kuinoel taken for κέκλημαι. But it appears to have more force than the simple verb, and signifies to call *to* any office, destine, designate, and appoint *to* it.

8. ἡστειύσαντες καὶ προσευξάμενοι. Kuinoel renders the words, “peractis precibus atque jejuniō.” But why should he put the fasting *after* the prayer, which in the original stands *first*? Besides, it would have been better translated, “indictio jejuniō.”

Kuinoel observes, that by this imposition of hands they did not receive the authority to evangelize the Gentiles; since they had before taught at Antioch

(11, 22 seqq.); but that by this ceremony they only implored the blessing of God upon their labours. And it is true that imposition of hands sometimes implied no more (see the note on 8, 15), but it not unfrequently denoted *designation* and appointment to any office. I therefore agree with those Commentators, who assign *that* sense to the word *here*. Besides, the ἀφορίσατε, just before, seems to require it; also the following, ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου.

We may observe; that they were especially dedicated to the *systematical* evangelization of the *Gentiles*.

3. ἀπέλυσαν. This word has no particular sense, but is often found in sentences of this kind. It may be rendered, "and so dismissed;" as in Acts 15, 30. οἱ μὲν οὖν ἀπολυθέντες and ver. 22 & 23. So ver. 33. ἀπελύθησαν μετ' εἰρήνης.

4. Σελευκία. A city of Syria, situated at the mouth of the Orontes, and opposite to Cyprus. See Wetstein and the Geographical writers, including Maursius, Cypr. 1. 21, p. 56 seq.

6. διελθόντες—ἄχρι Πάφου. Paphos was a city on the west coast of Cyprus, where the Proconsul held his residence. It was famous for the worship of Venus, to whom a most splendid temple had been erected. Hence the epithet *Cypria* and *Paphia*, often given to Venus. See Hor. Od. 1, 30, 1. Virg. Æn. 1, 415. Tacit. Hist. 2, 3, and Menes. on Cypr. p. 42.

Barnabas and Saul therefore traversed the whole island: for Paphos was situated on the west, and Salamis on the eastern coast. Hence in some MSS. ἑλὼν is found added, which has been received by Griesbach. It, however, savours of a gloss. (Kuin.)

6. εὐρόν τινα μάγον—Βαρῆσου. By μάγοι were denoted persons versed in the knowledge of natural philosophy, but who too often, from avarice or ambitious motives, abused it to deceive the vulgar. (See the note on 8, 9.) Hence this Barjesus is called

ψευδοπροφήτης, either because he falsely pretended to be a Divine Legate (8, 9.), or as being one who pretended to predict future events and the fortunes of men, from the planets, stars, and other celestial signs. See Propert. 4, 1. (Kuin.) Βαρῖησοῦς signifies *son of Joshua*. So *Bartimeus* in Mark 10, 46.

7. ὃς ἦν σὺν τῷ ἀνθυπάτῳ, "who was then with (i. e. visiting) the Proconsul." Kuinoel renders "in ejus comitatu," and refers to Mark 2, 26. Luke 24, 44. and Acts 4, 13. 7, 2. Beza, Grotius, Hammond, L'Enfant, and others, say that the title ἀνθυπάτος was improperly applied to the Governor of Cyprus, (as they suppose) by way of compliment, while he was only ἀντιστρατήγος. But (as Doddridge rightly observes) Dr. Lardner has with great learning vindicated the accuracy with which St. Luke speaks, and shewn from Dio (L. 53. p. 504 A. and L. 54. p. 523 B.) that they who presided over the Roman Provinces by the appointment of the Senate, (and Cyprus was now of that number, though it had once been Prætorian,) were called Proconsuls, though they had never filled the consular chair; which (as appears by the Fasti Consulares) was the case with the governor in question.

Kuinoel has also, with great diligence, completely justified the accuracy of St. Luke in here using the term.

7. By ἀνὴρ συνετός is meant a man of intelligence, abilities, a *clever* man. So Thucyd. 1, 74. and 3, 37. et sæpe. This corresponds to what Galen, Anat. 1. (cited by Wets.) says of the proconsul here mentioned: τοῦδε τοῦ νῦν ἐπάρχου τῆς Ῥωμαίων, πόλεως ἀνδρὸς τὰ πάντα πρῶτεύοντος ἔργοις τε καὶ λόγοις τοῖς ἐν φιλοσοφίᾳ, Σεργίου Παύλου ὑπάτου. And de Prænot. Σέργιός τε ὁ καὶ Παῦλος, ὃς οὐ μέτα πολὺν χρόνον ἐπαρχος ἦν τῆς πόλεως, καὶ φλάβιος—ἐσπευκῶς δὲ περὶ τὴν Ἀριστοτέλους φιλοσοφίαν, ὥσπερ καὶ ὁ Παῦλος. From which it appears that he was well versed in natural philosophy; and probably for that reason (especially as he must have seen the folly of polytheism), was cultivating the

society of Bar-jesus, who, beside communicating information on the principles of natural philosophy, could instruct him in the knowledge of one true God, as contained in the Jewish Religion. His sending for Paul and Barnabas, the preachers of a religion which professed to be an improvement upon Judaism, was what we might expect from so curious an investigator of truth.

8. Luke does not positively say that they gave Sergius the detail of Christian doctrine which he required, but it may be inferred from what follows. This kind of *brachylogia* is very agreeable to the popular style; and we have already had several instances of it.

8. ἀντίστατο αὐτοῖς, *opposed, contradicted them*; as in Gal. 2, 11. 2 Tim. 4, 15.

8. Ἐλύμας, ὁ μάγος. Loesner well remarks, that there is here an ellipsis of *τοῦτ' ἐστίν*, as Ἀββᾶ ὁ πατήρ in Rom. 8, 15. For Elymas (from the Arabic *Ali-man, wise*) signifies *magus*. And this (as Kuinoel observes) was the name given to the magi in Arabia.*

8. διαστρέψαι. Valcknaer would read ἀποστρέψαι. But this conjecture is unsupported by any MSS., and the present reading is confirmed by Exod. 5, 4. (Sept.) ἵνατὶ διαστρέψετε τὸν λαὸν ἀπὸ τῶν ἔργων; So the Latin *per-verto*.

9. Σαῦλος δὲ, ὁ καὶ Παῦλος. Henceforward Saul is called by Luke *Paul*, though before invariably *Saul*. Some are of opinion that he had from the beginning two names, of which *Saul* was given him by his parents, at his circumcision; and the other (*Paul*) was added in illustration of his being a Roman citizen. But (as is well observed by Witsius, Mel, Leid. p. 47.) Luke had hitherto invariably called

* Thus our old word *wiz-ard* comes from *wise*, and its termination *ard* seems to have been an augmentative, like the *one* of the Italians. There is the same termination also in other words, as *Rich-ard* (which originally meant a very rich man), *dot-ard*, and the French *veill-ard*.

him Saul, and now, no sooner has he mentioned the name of Paul, than Saul becomes so obliterated that we no where find it used again either by Luke, Peter, or Paul in his Epistles.

Others suppose that Saul himself changed his name after his conversion, because it would have been odious to those whom he had persecuted; and that he abandoned the honourable name Saul (which denotes *desirable*), to take the less honourable name Paul (which signifies *little*), out of modesty! But, if that be true, why did he not use the name from his conversion? which it seems he did not: for Luke calls him Saul *after* that conversion; as in 11, 25 & 30. 12, 25. 13, 1. 2, 7 & 9.

Others again (as Hammond), on the authority of Jerom, maintain that he took the name Paul out of deference to the Proconsul, his first eminent Gentile convert. But this is not very consistent with the modesty of the Apostle. Besides (as is observed by Wets.) Luke calls him Paul before he has made any mention of the conversion of Sergius Paulus. (Kuinoel) Kuinoel adopts the hypothesis brought forward by Beza and Grotius (as also does Doddridge), that having conversed hitherto chiefly with Jews and Syrians, to whom the name of Saul was familiar, and now coming among Romans and Greeks, they would naturally pronounce his name Paul; as one whose Hebrew name was Jochanan, would be called by the Greeks and Latins Johannes, by the French Jean, by the Dutch Hans, and by the English John.

I would, however, venture to suggest another conjecture, namely, that Saul, finding the inconvenience of his present name, had resolved, *on this solemn mission*, to adopt that of *Paul*, which, from its similarity, would suggest itself, and which, as being a Roman one, would be so much the more suitable to one who was a Roman citizen.

9. *πληθεὶς Πνεύματος ἁγίου*. This expression is

as usual, perverted by many recent foreign Theologians. It must, however, have its full sense; and moreover seems to have been used (as Chrysostom and Œcumenius suggest) to shew that the words of Paul were not dictated by *anger*, but a sincere desire to convert the Procurator to the truth. For this reason, I cannot approve of the mode of rendering ἀτενίσας, adopted by Menochius and others, “*iracundis et ardentibus oculis*.” It merely means, “having fixed his eyes steadily upon him.”

10. πλήρης παντὸς δόλου — ραδιουργίας. Schleusner and Breitschneider render δόλος *impietas*. But there seems no reason to deviate from the common signification, *fraud, guile*. For he who is called ψευδοπροφήτης, who abused his knowledge of natural philosophy to deceive others by sophistical arts, and who, by calumnies, studied to turn the Proconsul from Christianity, surely well merited that epithet.

Ῥαδιουργία signifies properly *facility of action*; as in Xen. Cyr. 1, 6, 34.; and also *levity and carelessness* (i. e. whether any action be good or evil). Hence it denotes temerity of action, improbity of every kind. (See T. Mag. and Etym. Mag.) That Ælius Dionys. ap. Eustath. on Hom. Od. δ. p. 1506., explains ραδιουργία by ἡ περὶ πᾶν ὀλιγωρία καὶ θρασύτης, see Raphel, Munthe, and Wets. (Kuin.)

Ῥαδιουργία may be paralleled by our expression *to be light-fingered*; and there is a reference to the astutia, or δεξιότης, described in a powerful passage of Thucyd. 3, 82. 1, 498.

In the above sense the word occurs not only in Diodor. Siculus and Polybius (cited by the Commentators), but in Xenophon, Arrian, and Plutarch. Upon the whole, it corresponds to, and is the same with our word *roguery*. It was probably often applied to conjurers and *sleight-of-hand mountebanks*. And this the Apostle may have had in view; since it is very applicable to the character of Bar-jesus. The δόλος will also exactly correspond to the *quack* or *conjurer*. So Plato de Legg. (cited by Wets.) δόλου δὲ

καὶ ἐνέδρας πλήρης, ἐξ ὧν πάντες τε κατασκευάζονται πολλοί, καὶ περὶ πᾶσαν τὴν μαγανείαν κεινημένοι.

10. υἱὲ διαβόλου, i. e. like unto the Devil. Now it was usual with the Hebrews to use the expression *son of* any one, to denote a person like unto another, and who copied his actions. See the note on Job. 8, 44. Kuinoel thinks there is a reference to the *name* of the magus. But this seems extremely fanciful; and indeed would have been little suitable to the gravity of the Apostle. Wetstein judiciously observes, that the thrice-repeated *πάσης* is emphatical.

10. ἐχθρὲ πάσης δικαιοσύνης. This may refer to the misrepresentations of the Christian doctrine, by which Bar-jesus had endeavoured to turn the Proconsul from the faith. And in this view Kuinoel ascribes to *δικαιοσύνη* here the signification of *truth*; as in Mat. 21, 32. But this seems precarious.

10. διαστρέφων τὰς ὁδοὺς Κ. τ. ε. These words seem to be added by way of explaining the preceding. On their original sense the Commentators have far too much pressed; and much learning and ingenuity have they abused in thus closely pursuing the metaphor, to which there is, in fact, but a slight allusion; like that of Isaiah, "to make the crooked straight and the rough ways plain." In one thing, however, they have judged rightly, namely, in seeing that *ὁδὸς* has the sense of *doctrine, religion*; as in many passages of the Old and New Testament. (See Schl. Lex.) Wetstein adduces an example of this signification from Galen de Antidot. 1. ἐνίαν δὲ καὶ διαστρεφόντων, ἃ παρὰ τινων ἔλαβον, ἀντίγραφα. He then refers to Hos. 14, 10. Mich. 3, 9. and explains thus: "Viam, quæ recta et plana est, dicis esse confragsam et obliquam." But this is pressing too much on the primitive sense.

11. καὶ νῦν ἰδοὺ, χεὶρ τοῦ Κυρίου ἐπὶ σέ. A Hebrew phrase denoting preparation for punishment; as in Job. 19, 21. and Ex. 9, 3. (Kuinoel.)

11. ἔση τυφλός, μὴ βλέπων τὸν ἥλιον. This is thought to be a Hebraism, since the Hebrews often assert

the same thing, both by affirmation and negation. See *infra* 14, 8. 18, 9. Joh. 1, 20. 1 Ep. 2, 27. It is, however, occasionally found in the earlier Classical authors, especially the Poets (as Aristophanes, *Plut.* 494. cited by Valckn. ἦν μὴ ὁ πλοῦτος βλέψη, καὶ μὴ τυφλὸς ὦν περινοστῆ), and seems therefore to be a relic of the Oriental origin of the Greek language. See the note on Luke 1, 20.

11. παραχρῆμα δὲ ἐνέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, "there fell upon him a dimness and blindness." A sort of hendiadis. Kypke explains the ἀχλὺς (whose etymology is very uncertain) as denoting a disorder which causes blindness, by bringing, as it were, a skin over the eye. Kuinoel thinks the opinion of Michaelis more probable, that the blindness was occasioned by impellucid stains of the cornea. But all this seems very useless speculation; though far less censureable than the sceptical hypotheses of many German writers, who suspect (*why* they do not tell us) that the man's eyes were already dim, and disposed to blindness; and that this came on suddenly from the fright occasioned by Paul's threat. It is unnecessary for me to notice the glaring absurdities of this hypothesis, which, like most such, has a tendency to degrade the character of the Apostle almost to that of Bar-jesus himself!

11. περιάγων. This verb has here a neuter sense, and signifies to wander about. The words περιάγων ἐξήτει χειραγωγούς are a graphical description of *total blindness*.

12. ἐπίστευσεν. Here we are told that, at sight of this (which he at least regarded as a miracle), the Proconsul believed in the truth of Christianity. Kuinoel very unwarrantably limits the sense to, "he preferred the doctrine of Jesus to that of Bar-jesus."

Διδαχὴ (Kuinoel observes) is here to be taken, by a metonymy, of the force of the doctrine, of the great events, which it was calculated to bring forth.

13. ἀναθέντες — οἱ περὶ τὸν Παῦλον. On the force of this nautical term ἀνάγεσθαι, to weigh, see the

note on Luke 8, 22. That οἱ περὶ τὸν Παῦλον must be explained of Paul and his colleagues, is plain from the context. It is a periphrasis, by which not only the person mentioned is to be understood, but his colleagues, companions, followers, &c., so however that he be considered as head and chief. So Thucyd. 5, 21. οἱ περὶ τὸν Ἰσχαγόραν, i. e. besides Ischagoras, the principal, Menas and Philocharidas, his colleagues. Athen. 554 B. αἱ περὶ Περσεφόνην ἀνθολογεῖν λέγονται, *Proserpine and her maidens*. Xen. Symp. 1, 7. οἱ ἀμφὶ τὸν Σωκράτην, i. e. Socrates, Critobulus, and Hermogenes. Xen. Anab. 7, 4, 12. οἱ περὶ Ξενοφῶντα, *Xenophon and his corps*.

It appears by this that Paul was already in greater estimation than Barnabas.

13. ἦλθον εἰς Πέργην τῆς Παμφιλίας. An idiom in frequent use both in the antient and modern languages, in which there is an ellipsis of *city* or *town*. Now Perga was the capital of Pamphylia, celebrated for a very antient and holy temple of Diana. See Schl. Lex.

14. παρεγένοντο εἰς Ἀντιοχείαν τῆς Πισιδίας. So called, to distinguish it from Antioch in Syria. It was, strictly speaking, in Phrygia, but on the borders of Pisidia; so that it was sometimes reckoned to one, and sometimes to the other province. See Strabo Cellar. and Wets. in loc.

14. ἐκάθισαν, i. e. (as Wolf and Kuinoel explain) "occupied the seats of the doctors and lawyers:" thus indicating that they entered the synagogue with a disposition to teach. That the rulers of the synagogue understood this, is plain from their inviting them to deliver instruction to the people. See Vi-tringa de Synag. 710. & de Archysyn. p. 304.

15. μετὰ δὲ—προφητῶν. Now the Pentateuch was so distributed as to allow of being read through in the course of the year; and to it was adjoined a portion from the Prophets, such as might have some affinity of subject to the passage of the Pentateuch. After the portion had been read, it was explained for the instruction of the common people, either by

the reader, or by some other person present. See Vitringa de Syn. 950 & 985.

It has been, with much probability, conjectured by Bengel, that the portions for this day were Deut. 1. and Is. 1.; since these Chapters are even yet read on one Sabbath, and Paul, at ver. 18., has reference to Deut. 1, 31.

The ἀρχισυνάγωγοι were persons of reputable character, to whom was committed the governance of the synagogue, both in matters of doctrine and discipline. They appointed the readers and expounders, and had the power of administering corporal chastisement, and of issuing excommunications. (See the note on Matt. 10, 17. 23, 54.) The chief of them was called ὁ ἀρχισυνάγωγος.

These rulers now sent the ὑπηρέτης (or clerk) to Paul and the rest, to know whether they would choose to explain and preach upon the portions. (Kuin.)

Doddridge, however, thinks it is a fruitless attempt to ascertain the conditions on which persons were admitted to teach in the Jewish synagogues. But on a point like this I should rather choose to follow the opinion of Vitringa.

15. εἰ ἔστι λόγος—παρακλήσεως, “if ye have any word of exhortation and instruction.” Probably because these explanations, were for the most part, like the Ἠθικὸν in Chrysostom’s homilies; chiefly of practical application, and *hortatory*. Kuinoel has therefore restricted the sense too much by rendering it *teaching*.

With the ἐν ὑμῖν Wetstein compares Cic. pro Arch. 1. Si quid in me ingenii.

16. Of this discourse of Paul, the following analytical scheme is given by Schoettgen.

It consists of three parts: the Exordium, the Treatment of the subject, and the Conclusion. In the *Exordium* the speaker studies to engage the good will of his auditors (ver. 16). In the *tractatio* the Proposition is dispersed through the whole body; and the purport of it is this: I announce to you Jesus Christ as the true Messiah (ver. 17—39).

The *conclusion* contains an application, *præmonitione constantem* (ver. 40, 41). (Schoettg.)

To this may be subjoined the following scheme laid down by Kuinoel, and which seems preferable.

“Of the following discourse of St. Paul the subject is this : God, who conferred many signal benefits on our forefathers (17—22), hath bestowed on us the greatest blessings, by sending Jesus the Messiah, as the Saviour not only of the Jews, but of all who profess faith in him (23—39). Take heed, therefore, that ye despise not this exalted benefit of God, but acknowledge Jesus as the Messiah, and admit his doctrine (40, 41).” (Kuinoel.)

Paul makes mention of the benefits conferred by God on their forefathers, and briefly sums up the early history of their nation, partly because he was addressing himself to Jews, who boasted of their ancestors, and of the benefits bestowed by God upon them (see the note on Stephen’s speech, 6, 7.); and partly because the portion of Scripture then read treated of the fortunes of the Israelitish people in the desert. But, intending to show that Jesus is the Messiah, he proceeds to detail the fortunes of the nation up to the time of David, since from the race of David the Jews thought that the Messiah (κατ’ ἐπαγγελίαν, ver. 33.) would arise. See Matt. 22, 42. That Jesus is the Messiah he proves by such arguments as he supposed would have the most influence on the minds of his auditors. (Kuinoel.)

This discourse (as Doddridge observes) seems chiefly intended to illustrate the Divine œconomy in opening the Gospel gradually, and preparing the Jews, by temporal mercies, for others of a yet more important nature.

16. κατασείσας τῇ χειρὶ. See the note on 12, 17., to which I add an example from Heliodor. 4, 16. κατασείσας τῇ χειρὶ. See also Wets. on this passage.

16. ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν. By the term φοβούμενοι τὸν Θεόν (as distinguished from Ἰσραηλῖται) are plainly meant *proselytes of the*

gale, who, having abandoned idolatry, worshipped the true God, yet did not undergo circumcision; and who, though they attended at the synagogues to hear the word, still occupied a situation separate from that appointed to the Jews. See Deyling's *Obss.* 2, 357. These are, at ver. 43., called *σεβόμενοι προσήλυτοι*. The same mode of speaking is also used by Joseph. *Ant.* 14, 7, 2. *πάντων κατὰ τὴν οἰκουμένην Ἰουδαίων καὶ σεβομένων*. Now those Gentiles who thoroughly embraced the Jewish religion, by undergoing circumcision, were termed *proselytes of justice*, and were said to have become *sons of Abraham*. They were therefore numbered with the Jews. See the note on Joh. 3, 3. (Kuinoel.)

17. ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ, "the God of this people Israel (just mentioned in the lesson), whom your forefathers worshipped, and whom you yourselves worship." (Kuinoel.)

17. ἐξελέξατο. Kuinoel explains this "beneficiis affecit:" Grotius, "beneficiis haud vulgaribus eos affecit." But, however the word may sometimes signify to *love*, *approve*, and, from the adjunct, to bestow benefits upon, yet here there seems no reason to deviate from the primary signification. It may, however, be rendered, "chose out as objects for his peculiar blessing."

17. καὶ τὸν λαὸν ὑψωσεν. On the interpretation of ὑψωσεν Commentators are not agreed. Grotius, Beza, and L'Enfant think it refers to the honour in which the Israelites were held during the ministry of Joseph in Egypt. But this seems ascribing too confined a sense to the term. The same may be said of the interpretation of Heumann, who refers it to the dignity in which the people were placed in the eyes of the Egyptians, by the many and illustrious miracles worked in their behalf by the Almighty.

Elsner, Doddridge, and Heinrichs explain: "raise out of their calamitous state." And of this sense Elsner produces several examples. But although he has proved that it *may* have this signification, yet (as

is observed by Kuin.) the subject here treated of is what happened ἐν τῇ παροικίᾳ, and the liberation from Egypt is mentioned in the *next words*.

The simplest interpretation, and that most suitable to the context, seems to Kuinoel to be, "exceedingly increased the number of the people:" of which signification we have examples in Is. 1, 1. Gen. 48, 19. Sir. 44, 21. 50, 22. And this interpretation (he adds) is confirmed by Deut. 1, 10. and Acts 7, 17. But all these modes of explanation yield a too confined sense; and I am inclined to think (with Buxtorf, Wolf, and Kypke) that this ὑψασις is of complex meaning, and may indeed embrace *all* the above particulars. Wolf refers to Ex. 1, 9 & 10. 12. 37. Among other Classical passages, Kypke cites Polyb. 5, 26., who says that very slight *momenta ὑψοῦσι ἀνθρώπους, καὶ πάλιν ταπεινοῦσι*. To omit many others, I will advert to the Virgilian, *me quoque tollere humo*.

Kuinoel observes that παροικία answers to the Heb. *הגלות*, *peregrinatio*, in Esdr. 8, 34., and is used of the sojourning of the Israelites in Egypt at Sap. 19, 10.

17. μετὰ βραχίονος ὑψηλοῦ. An oriental and popular metaphor, signifying *in great power*. See Exod. 6, 1, 6. Num. 33, 4.

18. ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. There has been no little debate among the Commentators respecting the true reading and, as dependant on it, the sense of this passage. The common one ἐτροποφόρησεν αὐτοὺς, *endured their behaviour*, is defended and illustrated from Cic. Ep. ad Attic. 13, 29. nihil est quod ego malim. In hoc τὸν τύπον μου πρὸς Θεῶν τροποφόρησον, *bear with my pride*. Ter. in Hecyra 3, 5, 28. *mores tolerare*. Aristoph. Ran. 1480. τοῖς τρόποις ἀπηρετεῖν.

The other reading, ἐτροφοφόρησεν, is found in some excellent MSS., and in the Syr., Arab., Copt., Æthiop., and Slavonic Versions. It is recognized by Athanasius, Cyrill, Macarius, Hesychius, and Const. Apost. 7, 36.; is defended by Pfaff, Casau-

bon, Hammond, Mill, Bengel, Matthiæ, Ernesti, Pearce, Morus, Rosenmuller, and Valcknaer; and has been received into the text by Griesbach.

The common reading is, however, advocated by Grotius, Deyling, Wolf, Doddridge, and most English Theologians. The arguments *for* it are thus summed up by Kuinoel.

1. It is found in the Vulgate.—2. In the passage of Deut. 1, 31. to which Paul refers, for ἐτρόφοφορήσε and τροφοφορήσει the Vat. has ἐτροποφόρησεν and τροποφορήσει, which is more agreeable to the Heb. נָשָׂא; as appears from ver. 9. of the same Chapter. This reading is also acknowledged by Origen and Const. Apost. 7, 36. Whereas no unexceptionable example is adduced of τροφοφορεῖν; for as to 2 Macc. 7, 27. τροποφορεῖν is there preferable to τροφοφορεῖν.—3. The letter φ and π are very often interchanged.—4. As to Hesychius, the true reading seems to be ἐτροποφόρησεν, which refers to *education* and *forming the manners*. See Fisch. on Plat. Phæd. C. 30., Loesner on 1 Tim. 4, 6., and Lennep on Phalar. Ep. p. 350. Dr. Doddridge, too, observes that “ it was very fit to give this oblique intimation of that perverseness and ingratitude which so early began to prevail among them.”

To Kuinoel, however, these reasons seem not convincing: and he thinks τροφοφορεῖν preferable, on the following grounds.

1. Τροφοφορεῖν (from τροφὸς, *nurse*, *mother*, and φορεῖν), which signifies to “ carry in the arms like a nurse,” to *nurse*, *support*, as being less known to the scribes, was changed into the more obvious τροποφορεῖν.—2. Τροφοφορεῖν is read in 2 Macc. 7, 27. and Macar. Hom. 46. where it is said of the mother of an infant: ἀναλαμβάνει, καὶ περιβάλλει, καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ. And in Deut. 1, 31. (Sept.) ἐτροποφόρησε is the true reading. So, indeed, the passage seems to have been understood by Aquila and Symmachus. Besides (as Mill observes), that reading is required by the argument and scope of the pas-

sage.—3. Not only in the passage of Deut., but in the present one, ἐτροφοφόρησε is far more suitable to the context. For it is not likely that Paul should have meant to exasperate the minds of his auditors : and, in fact, we do not find that God did patiently bear with the perverse conduct of the Israelites in the desert ; nay, the contrary appears from holy writ. (See Ps. 95, 10. Heb, 3, 17.)—4. The reading ἐτροφοφόρησεν is also confirmed by other passages ; as Numb. 11, 12. and Deut. 32, 10. seqq.

Thus far Kuinoel. For my own part, though I acknowledge that the arguments for both readings are of nearly equal weight, yet, upon the whole, I am inclined to prefer the common one ἐτροφοφόρησε ; 1st, on account of the vast preponderance in point of authority.—2dly, because in almost every passage where τροφοφορεῖν is found, τροποφορεῖν is either the true reading, or, at least, is as suitable as τροφοφορεῖν.—3dly, it is the *more difficult* reading, and therefore the likelier to be genuine.—4thly, I suspect that τροφοφορεῖν is irregularly formed, and contrary to the analogy of the language. On this account I would restore the old writing ἐτροποφόρησεν.*

19. κατεκληροδότησεν. Very many excellent MSS. have κατεκληρονόμησεν, which, as being the more difficult reading, has been deservedly received into the text by Matthiæ and Griesbach. Now κατακληρονομέω not only denotes to *possess, obtain*, but also, in

* For though Wetstein produces from Herodot. 7, 183. ἡ τροφὸς — ἐφόρει αὐτήν, yet τροποφορεῖν can properly only mean to *carry the nurse in the arms* ; and this ratio extends through all the other compounds of φορέω ; as ἀμφοριαφορέω, σαγηφορέω, λαμπαδηφορέω, ἀχθοφορέω, καλαμηφορέω, στεφανηφορέω, δαφνηφορέω, χλοηφορέω, ἀστραπηφορέω, σιγματοηφορέω, σκευφορέω, σκαφηφορέω, ξιφηφορέω, πυργωφορέω, δαδοφορέω, ραβδοφορέω, λιθοφορέω, ἀνθοφορέω, πλινθοφορέω, μισθοφορέω, ἀχθοφορέω, and an hundred other such, to be found in Hoogevien's Analogical Dictionary, from a careful examination of which I am prepared to assert that this would be the *only* instance of the irregularity (though there seems some *approach* to it in διφοροφορέω) : Nor does φορέω in those compounds *always* have the literal sense *carry and bear*, but sometimes the *metaphorical*, as in καρποφορέω, πληροφορέω, δωροφορέω, δασμοφορέω.

a Hiphil sense, to deliver up into any one's possession, as in Judg. 11, 24. 1 Kings, 2, 8. Num. 34, 18. Deut. 3, 28. Zach. 8, 12. From ignorance of this signification, the scribes have also, in other places, made the same charge; as in Deut. 1, 38. 3, 28. 21, 16. Josh. 14, 2. 19, 51. 1 Sam. 2, 8. 1 Macc. 3, 36. (Kuin.)

20. καὶ μετὰ ταῦτα — τοῦ προφήτου. This passage has not a little exercised the learning and ingenuity of Commentators. And no wonder: for in 1 Kings 6, 1. "It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." Now if these four hundred and fifty years mentioned by St. Paul be added to the forty during which the Israelites abode in the desert, the seventeen years of Joshua's government, the forty of Saul's reign, the forty of David's, the three of Solomon's, before the building was commenced, the sum total will amount to a greater number than is found in 1 Kings 6, 1.; to remove which apparent contradiction the Commentators have devised many methods.

1. According to the opinion of Perizonius, Origg. Egypt., C. 16, p. 321., the years of servitude in which the Israelites, during the time of the Judges, were oppressed by foreigners, and were without native chiefs (1 Kings 6, 1.), are *not numbered*, since in the public Annals no notice was taken of them, but they were reckoned to those in which Judges ruled over the Israelites. Others number the years of the Judges and of the bondage differently, so, however, as to make out nearly the same number. But all these methods of computation are merely arbitrary; for that the years of bondage were omitted in 1 Kings is only taken for granted, not proved. Others again, as Luther and Beza, alter the common reading partly from MSS., and partly from con-
jec-

ture. Finally, there are not wanting those who, as Vossius, Michaelis, Vitranga, and Heinrichs, regard the whole as a mere interpolation.

Other conjectures and opinions may be seen in Limborch, Bengel, and Heumann. To me it appears that the words are not from an interpolator, but are St. Paul's, who here followed the mode of computation pursued by the Jewish Chronologists of his age, with respect to the years of the Judges and those during which the Israelites were in subjection to foreign nations : and therefore I suspect that the passage of 1 Kings is corrupt.

Κριταί, which corresponds to the Heb. מְשֻׁדָּדִים, may more properly be rendered *Duces populi* than *judices*. (Kuinoel.)

I am so far inclined to agree with the learned Commentator, as to be of opinion that the corruption (if any) rests with the passage of the Old Testament, in the text of which chronological errors, chiefly arising from the use of *letters* (often very similar) *for figures*, do occasionally occur.

21. καίκεῖθεν. Ἐκεῖθεν is properly used of *place*, but is sometimes, as here, applied to *time*, like our *thence* ; of which Kuinoel adduces an example from Xen. Hist. 5, 2, 24.

21. τεσσαράκοντα. How long Saul reigned, we are not told in Scripture. Kuinoel is of opinion that in this St. Paul followed tradition. But it is more probable that he rested on the authority of some historical records, such as Josephus tells us were preserved in the Temple, and by which, it should seem, Josephus himself (Ant. 6, 14, 9.) was guided, when he says that Saul reigned eighteen years during Samuel's life, and twenty-two after his decease.

“ The years, therefore (continues Kuinoel), during which Samuel ruled over the Jews before Saul was created king, are referred to the above mentioned four hundred and fifty.” (See, however, Doddridge.)

22. μεταστήσας, *removing, deposing* ; as in Luke 16, 4. Dan. 2, 21. καθιστᾶ βασιλεῖς, καὶ μεθιστᾶ. So

Polyb. 4, 23. (Kypke.) Μεθίστημι is, however, also used of removing by *death*; and some examples are adduced by Munthe and Raphel: but in them the words ἐκ τοῦ ζῆν, or similar ones, are *expressed*; which is not the case here; and therefore I assent to Kuinoel, that it must be understood of *removal from office*.

22. Εἰς βασιλέα, for their king, in order to be their king. Ὡ καὶ εἶπε μαρτυρήσας. Thaleman and Schott have well rendered this, “quem hoc elogio ornavit.” For μαρτυρεῖν τινι signifies to bear witness for any one, in *any one's favour*; this being what grammarians call a *dative of profit*.

22. εὗρον Δαβίδ, &c. There is no passage of the Old Testament which contains precisely these words; which seem to be confounded from Ps. 89, 21. 1 Sam. 13, 14., with some slight alteration and amplification; on which mode of citing from the Old Testament see the note on 7, 7. (Kuinoel.)

22. ἄνδρα κατὰ τὴν καρδίαν μου. Some Commentators understand this of David's fidelity in the discharge of his regal functions, and his zealous and undeviating pursuance of the plans which God was pleased to have carried into effect. Others confine it to his abstaining from idolatry, and preserving the worship of the one true God, and the laws and institutes of Moses. Kuinoel *unites* the above particulars.

It must be observed that the words ὃς ποιήσει πάντα τὰ θελήματά μου are exegetical of the preceding; for καρδία here signifies *will, intention, counsel*. Nor is this altogether an Hebraism; since I find in Æschyl. Agam. 9. ὦδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον, ἐλπίζον κέαρ.* Θελημα is very rare in the

* So I would point this passage, which has been admirably amended by Bp. Blomfield; though, had the profoundly learned Editor recollected the sense of κέαρ just indicated, he would not have affixed to κρατεῖ the arbitrary and precarious sense of *jubet*, but would have perceived that it denotes simply “*has prevailed, has obtained its purpose, and has chosen that it should be so* :” a sig-

plural; but so it occurs in 2 Paral. 9, 12. ἔδωκε τῇ βασιλισσῇ τὰ θελήματα αὐτῆς.

23. ἤγειρε. Griesbach, Matthiæ, and Kuinoel adopt ἤγαγε, as being the more difficult reading. Ἄγω is, however, sometimes used for ἐγείρω; as in Zach. 3, 8. Is. 48, 15. Dan. 9, 24. For σωτήρα Ἰησοῦν Mill and Kuinoel read σωτήριαν as in Luke 1, 71. Joh. 4, 22.), cancelling Ἰησοῦν.

24. προκηρύξαντος Ἰωάννου. Mention is made of John, since his authority stood high with the people. On βάπτισμα μετανοίας see the note on Matt. 3, 2. and Mark 1, 4. (Kuinoel.)

Kuinoel thinks προκηρύξαντος is for the simple κηρύξαντος. But the preposition seems rather to have the force of *palam, publicly*. Thus the sense is, “proclaiming (the necessity of), exhorting to repentance.”

24. Πρὸ προσώπου τῆς εἰσόδου αὐτοῦ. Εἰσόδου is for εἰσοδεύοντος or εἰσερχομένου, the thing being put for the person; which is very frequent. Or it may be rendered, according to the Hebrew usage (as in our Versions), “before his coming or entrance,” viz. into his office. (Markland.) The latter method is preferable: and thus there is no reason, with Owen, to cancel it *as being redundant*. It is (as Grotius and Kuinoel observe) an expression corresponding to the Heb. עֲלֵי. See Mal. 3, 1. and Matt. 11, 10. Εἰσόδος is used in the sense of *entrance upon office* also in Isocr. ad Nicl. p. 41. (cited by Heinrichs.)

25. ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, i. e. his ministry, office. A metaphor derived from the race-course. See 2 Tim. 4, 7. and 1 Cor. 9, 24. Ἐπλήρου must be rendered, “when he was finishing.”

25. Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ. Chrysostom, and most Commentators, both antient and modern, take the former clause as interrogative, and the latter as containing the answer. Thus: “whom

nification not unfrequent in Thucydides. Of κρατεῖν in the sense of jubeo, i. e. *issue an order*, I know no example; though it sometimes, in Thucydides and elsewhere, denotes to *hold command over*.

suppose ye me to be? I am not he (whom you suppose, namely Christ)." This method is, however, pronounced by Kuinoel harsh, and he ventures, with Neibour. ap Wolf, Raphel, and Palairer, to take *τίνα* for *ὄντινα*, i. e. *ὄν*; as in Mark 14, 36: which proof is, however, feeble, since the sentence *there* is not, as here, interrogative. Palairer indeed refers to 1 Tim. 1, 7. and cites Callim. Epigr. 30. οὔτε κελευθῶ Χαίρω, τις πολλοὺς ὦδε καὶ ὦδε φέρει. But in the present passage the *position* of the clause shows that it is interrogative; and no example has yet been produced of *τις* for *ὅστις*, or *ὅς* *commencing* a sentence. It is safer to acquiesce in the common interpretation, which supposes only a *popular brachylogia*, which may very well be tolerated, and is defended by several others similar to it in the Gospel of St. John, where οὗτος, meaning *Christ*, is studiously left to be supplied.

ὑπονοέω signifies both to *suppose* and to *suspect*; of which Wetstein here adduces several examples.

26, seq. St. Paul now exhorts his hearers to acknowledge the Messiah, and admit the plan of salvation by him. By οἱ φοβούμενοι τὸν Θεὸν are meant *Jewish proselytes*. See the note on ver. 11, 6. In ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλε there is an hypallage for ὑμῖν ὁ λόγος οὗτος, &c.

27. οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ. The γὰρ is not, as many have supposed, *causal*, but the connection is to be thus traced. "The Jerusalemites indeed put to death Jesus; nevertheless, he is the Messiah; for God recalled him to life." Τοῦτον ἀγνοήσαντες, "not having a knowledge of his person and dignity." So Luke 9, 45. where see the note.

After κρίναντες must be understood αὐτὸν, and after ἐπλήρωσαν the words τὰς φωνὰς. Nor is ἀγνοήσαντες only to be referred to τοῦτον, but also to the words καὶ τὰς φωνὰς τῶν προφητῶν. (Grot. Wolf, and Kuin.) So Sap. 15, 11. ὅτι ἤγνησε τὸν πλάσαντα αὐτὸν. According to this interpretation there is a *dilogia* in ἀγνοήσαντες, which is taken in a double sense. For

in respect to *Jesus*, it signifies, "they knew not who he was, knew him not to be the Messiah;" and in respect to the *prophecies of the Old Testament*, treating of the fortunes of the Messiah, "they understood them not." Now this mode of speaking is familiar to the writers of the New Testament. See the note on Joh. 1, 33. (Kuīn.; chiefly from Grot.)

Other modes of interpretation, involving a *trajec-tio*, are brought forward by Hammond and Beza; and Heinrichs proposes a new one, which, however, (as Kuinoel observes,) *extorts* a sense from the words which does not properly belong to them.

By φωνὰς τῶν προφητῶν are meant the prophetical *effata* committed to writing. Grotius compares them to the Hebr. פְּרָשִׁי, which denotes the Sabbath lessons from the Prophets, and פְּרָשִׁי, those from the Pentateuch. Wolf adduces an example of this sense of φωνή (in which, however, there seems a *catachresis*) from Polyb. 5, 33: and Kypke produces several, of which the most apposite is from Themist. Orat. 31. p. 355, τὰς Θεοδοσίου φωνὰς, τὰς πρῶν ὑμῖν ἀναγνωσθείσας.

Κρίνειν is here for κατακρίνειν. See Joh. 7, 51.

Thus St. Paul means to say that they, unwittingly, fulfilled the prophecies. In illustration of this Wetstein aptly cites the following passage of Joseph. Bell. 4, 6, 3. τὴν κατὰ τῆς πατρίδος προφητείαν τέλους ἡξίωσαν· ἦν γὰρ τις παλαιὸς λόγος ἀνδρῶν ἐνθέων, τότε τὴν πόλιν ἀλωσεσθαι, καὶ καταφλεγῆσεσθαι τὰ ἅγια νόμῳ πολέμου, στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκεῖαι προμιανῶσι τὸ τοῦ θεοῦ τέμενος· οἷς οὐκ ἀπιστήσαντες [lege ἐπιστήσαντες] οἱ ζηλωταὶ διακόνους ἑαυτοὺς ἐπέδωκαν.

28—31. See supra, 3, 14. Καὶ is here for καίπερ, *although*. Αἰτία signifies *fault*, cause of punishment; as in Joh. 18, 38. See the note on Matt. 19, 3. 27, 37. and Bp. Pearce, who causelessly objects to εὐρόντες, and would read εὐρόντα.

29. Ὡς δὲ ἐπέλεσαν ἅπαντα, &c., "when they had fulfilled all the predictions of the Prophets, respecting the afflictions and death of the Messiah." See 3, 18. (Kuīn.)

29. Καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. Since the same persons did not *bury* Jesus who *condemned* him, some would take these words *impersonally*; and indeed sometimes active verbs are taken passively, or even impersonally. But this is a principle whose application must be guided by circumstances; and here it seems inadmissible.

Grotius and Rosenmuller take καθέλοντες for οἱ καθέλοντες, i. e. those who took him down, meaning Joseph and his colleagues. But this seems to be an unwarrantable liberty, by which quite another sense than the one intended is forced on the passage.

Heumann, Heinrichs, and Kuinoel, at καθέλοντες subaud Ἰουδαῖοι, i. e. *the Jews generally*, including Joseph, &c. But this is a very far-fetched and unsatisfactory device. There is, in fact, no occasion to have recourse to so many doublings and windings. The sentence is expressed in a *popular* manner, and must not be tried by the rules of minute criticism. Besides, those who procured the crucifixion of Jesus, might be familiarly said to *bring him to his grave*, though they did not *bury* him with their own hands. Now Paul only means to hint, that when they *brought him to his grave*, they thought there was an end of him, and that they had done with him. This mode of taking the passage is confirmed by the adversative δὲ, which ushers in the next sentence.

31. τοῖς συναναβάσιν αὐτῷ ἀπὸ Γαλιλαίας εἰς Ἱερουσαλήμ, “those who proceeded with him from Galilee to Jerusalem;” meaning, besides the Apostles, the women and other followers of Christ. See 1 Cor. 15, 5. seq. Ἀναβαίνειν was always used of travelling to Jerusalem; as it usually was in respect to the metropolis of any country. Thus we say, “go up to London,” and “down to the North.”

32, 33. ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν—ἐπαγγελίαν. By ἐπαγγελία Rosenmuller and others understand the *thing itself promised*, the promised benefit. But Bengel, Heumann, and Heinrichs, rightly construe the words as follows: εὐαγγελιζόμεθα, ὅτι τὴν πρὸς τοὺς

πατέρας γενομένην ἐπαγγελίαν ὁ Θεὸς ἐκπεπλήρωκε· where ταύτην is redundant, by a Hebraism; for there is no other example of εὐαγγελίζεσθαι with an accusative of *thing* as well as of *person*. (Kuīn.) And so Grotius: but this seems a somewhat precarious criticism: neither, however unusual, should it be doubted that εὐαγγελίζεσθαι may have two accusatives; since verbs of *saying* and *telling* regularly carry that syntax.

32. Ἀναστήσας, “by causing him to rise from the dead.”

33. ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται, i. e. “the words of the second Psalm are to be referred to Jesus.” For δευτέρῳ the Cod. Cant. and some Fathers read πρώτῳ, which, as being the more difficult reading, has been received by almost all the critics. Now the Psalm, which in our editions is the *second*, was formerly the *first*; since the preceding was thought a mere preface to the book, and therefore not reckoned.

Beza, however, suspects that Paul simply wrote ὡς γέγραπται. But this is not confirmed by any authority, and is refuted by ver. 35. where we have καὶ ἐν ἐτέρῳ λέγει. Bengel, Morus, and Rosenmüller suspect that both πρώτῳ and δευτέρῳ are equally false readings, derived from the margin, since the writers of the New Testament, (as also the Rabbinical and Talmudical ones,) are not accustomed to cite numbers or chapters. But to this rule there are a few exceptions; and that this is one, the united testimony of all the MSS. seems to prove.

33. υἱὸς μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε. On the *author* of the second Psalm, the *time* at which it was written, and its *purpose*, see the note on 4, 25. where it has been shown that *David* was the author of it, and that it treats of his fortunes. The formulas, “thou art my son,” and “this day have I begotten thee,” are, from parallelism of members, equivalent. Compare Jer. 2, 27. Now the kings of the Israelites, because they had received the regal power from Jehovah, the Supreme King of Kings, (the form of go-

vernment being theocratical); were styled vicars of Jehovah, and were said to be *sons of God*. (See Ps. 89, 27. 2 Sam. 7, 14.) Hence also the Messiah, being by God appointed King of men, was named *Son of God*. (See the note on Matt. 4, 8. and 16, 16.) The sense, therefore, is this: "thou art a King appointed by me." Now the verb γεννᾶν, like the Hebr. יָלַד, is to be taken declaratively, so as to denote, "declare any one born," i. e. (in this passage, from the force of the context,) to "declare or appoint any one king." See Ps. 110, 4. Jer. 1, 10. Glass. Phil. Sacr. 216. and the note on Matt. 14, 6.

33. σήμερον. So the Hebr. הַיּוֹם. Most interpreters refer this to the anointing of David (1 Sam. 16, 13.) But it is by Holzapfel, in a Dissert. on this subject, with more probability, referred to the time when David stormed and took the fortress of Sion. As applied to *Jesus*, the sense is this: "Now, at present, already, have I created thee King, and appoint thee Messiah."* (Kuin.)

34, 35. The connexion seems to be this. "I announce to you Jesus as the Messiah. For God has declared so at Ps. 2.; and, indeed, that God meant to recall him to life, as Messiah, whom I have affirmed returned to life (ver. 30), the oracles of the Old Testament declare."

34. "Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, &c. The formula ἐλθεῖν εἰς διαφθοράν (like the Hebr. עָבַד בְּשֹׁחַת, to descend to the ditch, or grave, in Job 33, 28.) denotes to die; and thus ὑποστρέφειν εἰς διαφθοράν must mean to die again. Now διαφθορά properly signifies corruption, and the Sept. express the Hebr. שֹׁחַת, a pit, grave, or destruction, (from שָׁח or שָׁחַ, to descend,) by διαφθορά, putrefaction, since they referred

* Of the Classical and Rabbinical illustrations produced by Wetstein the following are the most apposite. Plaut. Pseud. 1, 3, 15. *Hodie nate, heus, hodie nate, tibi ego dico; heus, hodie nate.* Hirt. B. A. 90. *Quibus metu exsanguibus, de vitæque ex suo promerito desperantibus, subito oblata salute—se eodem die demum natos prædicantes.* Targum on Ps. 2. *Tu Dilectus, sicut filius est patri, tu mihi purus es, ac si die isto creassem te.*

it to ΠΠΩ , to *consume, corrupt*. This version Paul has followed; and thus ιδεῖν διαφθορὰν signifies to *experience putrefaction*; but in the formula $\text{ὑποστρέφειν εἰς διαφθορὰν}$, the word διαφθορὰ denotes the *place* of corruption, the *sepulchre*.

In the words μηκέτι μελλόντα it is declared that Jesus the Messiah, when recalled to life, will reign perpetually. (Kuin.)

34. $\text{δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά}$. Cited from Is. 59, 3. $\text{διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαβὶδ τὰ πιστά}$ *, in *applying* and *transferring* which words to Jesus, Paul adds ἔτι δώσω ὑμῖν .

The formula ὅσια Δαβὶδ answers to the Hebrew יְהוָה דָּוִד , and indicates the benefits promised to David. For דָּוִד denotes both *benignity* and *piety*. The Sept. however, express דָּוִד by δσιος even where the subject treated of is not *piety*, but *kindness*. Thus they rendered דָּוִד by ὅσια , i. e. *benefits*. $\text{Πιστά, sure, firm, certain}$.

35. λέγει , i. e. *God saith*, by David. (Kuin.)

36, 37. See the note on 2, 29. $\text{Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ}$, &c., i. e. "David was indeed *ὅσιος*, a worshipper of God, but to him these promises did not belong." The words $\text{ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ}$ have the very same sense with those at ver. 22, $\text{ποιήσῃ πάντα τὰ θελήματα τοῦ Θεοῦ}$. Ἰδίᾳ γενεᾷ , *in his own age, or time*. (Kuin.) Many Commentators join ὑπηρετήσας with ἰδίᾳ γενεᾷ , and τῇ τοῦ Θεοῦ βουλῇ with ἐκοιμήθη . The above interpretation is however con-

* For the sense of these words we must have recourse to what God said of David in 2 Sam. 7. 11, 12. &c. explained by what is said in Ps. 84. 3, 4, 28, 29, 36. where frequent mention is made of a covenant established by God with David, and sworn to by God, that David's seed should endure for ever, and his throne as the days of heaven, and as the sun, and to all generations. This covenant, and this oath, are the sure and sacred things of which Isaiah in ch. 55, 3. speaks, and Luke in this place. And Paul understood them as relating to the kingdom of Jesus (the son of David), which was to be an *everlasting one*; and, if an *everlasting one*, then it is necessary that Jesus should have been (as he was) raised from the dead; and to support this argument Paul in the next verse strengthens it with another drawn from the 16th Psalm, ver. 10. (Bp. Pearce.)

firmed, not only by the context but by several parallel passages cited by Wetstein and Munthe; as Diodor. Sic. p. 67 D. *προχείρως ὑπηρετεῖν τοῖς προστάγμασι*. Liban. Or. 285 c. *λογίζου τὸν Πυθίαν, καὶ εὖρης ἡμᾶς διακονήσαντας τῇ τοῦ θεοῦ βουλήσει*: and p. 290 A. *μὴ τῇ τῶν θεῶν ὑπηρετεῖσθαι βουλῇ, ἀλλ' ἐκόντα καὶ καθ' αὐτὸν ἐπιδούναι τὴν θυγατέρα*. Sapient. 19, 6, 7. *ὑπηρετεῖν ταῖς ἰδίαις ἐπιταγαῖς*. Heliodor. 1, 15. *ἐγὼ μὲν σοι πρὸς τὸ βούλημα τὸ σὸν αἰεὶ τε καὶ νῦν ὑπηρετήσαμην*: and 7, 17. *εἴκειν τε καὶ ὑπηρετεῖσθαι τῆς Ἀσράκης βουλευμασι*.

36. *καὶ προσετέθη πρὸς πατέρας αὐτοῦ, gathered to his fathers*. This metaphor (which denotes *burial*) is derived from the caves in which the Hebrews used to bury the dead, which were hereditary, and wherein the bodies of many generations were assembled together. Hence the Hebrews used the phrase *יָצַק לֵאבָה* or *יָצַק לְבָבָה* either in the sense of *die*, (as in Gen. 49, 29. *ἐγὼ προστίθεμαι πρὸς τὸν λαὸν, θάψατέ με, &c.* and Judg. 2, 10. *προσετέθησαν πρὸς πατέρας αὐτῶν*,) or to *be buried*; as in Gen. 25, 8. *ἀπέθανεν Ἀ. καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ*.

38, 39. The Apostle now makes mention of the benefits and blessings which appertain to those who acknowledge Jesus as the Messiah, and have faith in him: and hence he exhorts his hearers to acknowledge him as the Messiah, and thereby be rendered partakers of these blessings. He moreover mentions forgiveness of sins *in the place* of all the rest of the benefits; and he tells them that *by Christ* is offered this forgiveness of sins, even of those from which the Law could not absolve any one.*

* The Law appointed sin-offerings to expiate smaller offences, so far as that the offender who offered them should be free from all further prosecution on account of them. But this very view of them shows how absolutely necessary to the being of society it was that they should not be admitted in cases of murder, adultery, &c. These crimes, therefore, were made capital; nor was the dying criminal, however penitent, allowed to offer them, which would have been quite inconsistent with the temporal pardon connected with them. But the expiatory sacrifice of Christ takes away the guilt of all sin;

ὦν is put for ἀφ' ὧν, and δικαιῶσθαι is equivalent to ἔχειν ἄφεσιν ἁμαρτιῶν, "to obtain pardon of sins, be liberated from punishment, and obtain the favour of God." See Koppe's fourth Excurs. on Ep. to Gal. and Storr's Op. 1, 188.

40, 41. βλέπετε οὖν, &c. "beware therefore lest, by rejecting Jesus as the Messiah, you draw down on yourselves this utter destruction."

By εἰρημένον ἐν τοῖς προφήταις it is merely meant that the prophecy adverted to is found in that part of the Scriptures which was called by the name of *the Prophets*; as in Joh. 6, 45. The passage is quoted, with the omission of some words which do not alter the sense, from Habakuk 1, 5. where the Sept. render: ἴδετε οἱ καταφρονῆται, καὶ ἐμβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύσητε εἰάν τις ἐκδιηγῇται. The Hebr. בְּרִי וְאִנִּי is rendered ἴδετε, καταφρονῆται, *see, ye insolent*; whence it appears that they read בְּרִי, which is yet found in some MSS., and is confirmed by the Arabic and Syrian Versions: and this reading being also supported by the context, seems the truer one. (Kuinen.)

41. θαυμάσατε καὶ ἀφανίσθητε. It is not easy to determine the force of ἀφανίζω in the present passage. Most of the earlier Commentators give it the sense of *perish* (viz. by the Romans). And so our English Version. But this interpretation seems very harsh: and, aware of this, Beza and Doddridge explain it, "disappear, vanish, as it were, for shame." Grotius would subaud πρόσωπα, and take it in the sense of *turn pale*; which is indeed suitable enough, but not authorized by the Hebrew original. I rather agree with Erasmus and Piscator, and especially

and though it by no means affects the manner in which offenders would stand in human courts, (which the Mosaic sacrifices did,) it delivers from the condemnation of God in the invisible world, with respect to which the others could have no efficacy at all, as it was a very supposable case that an impenitent sinner might present them in all their exactest forms. Compare Rom. 8, 9. Gal. 2, 16. & Heb. 10, 4. See Mr. Hallet, vol. 2. Disc. 3. p. 269, et seq. (Doddr.)

those eminent Hebraists De Dieu and Pococke, who tell us that מחר may denote not merely *complete destruction*, but (as appears from its use in Arabic) *utter amazement and stupor*; which interpretation is adopted by Heinrichs and Kuinoel, the latter of whom observes that the Hebr. מחר, to which ἀφανίζεσθαι more than once in the Sept. answers, has not only the sense of *vasto*, but *obstupesco*.

41. οἱ ἐργον ἐγώ, &c. The ἐργον is repeated by way of emphasis (though not found in the Sept.) For ὃ οὐ μὴ πιστεύσητε many copies have ὃ οὐ μὴ, &c. derived, as it should seem, from the Sept. The words οὐ μὴ πιστεύσητε, εἰν τις ἐκδιηγῆται ὑμῖν have the air of a proverb. The general sense of the passage is thus laid down by Kuinoel. "The Prophet threatens his perverse countrymen that God will punish them by means of the Chaldeans, and destroy their State."

"Now the words of the Prophet (says Kuinoel) are not a prediction of the destruction of Jerusalem by the Romans, but are *accommodated* by Paul for the purpose of warning his countrymen; as if he had said: 'Beware lest there fall upon you the calamity with which the Prophets formerly threatened your forefathers'."

It is plain (and has been the opinion of almost all Commentators, antient and modern) that Paul had in mind the calamity which hung over the Jewish nation from the Romans. Whether this occurred to him by observation on the signs of the times, or was communicated by revelation, we are not told. Most Commentators fix on the *former*: but it can hardly be doubted that, among the other revelations with which Paul was favoured, would be this, namely, of the future fortunes of the nation.

42. Here is related the *effect* of this discourse on the minds of the auditors.

Now in the interpretation of ver. 42. there are some difficulties of no very easy solution. The common reading is ἐξιώντων, scil. αὐτῶν (viz. Barnabas

and Paul), δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων. But that *Gentiles* were permitted to frequent the synagogues, cannot be *proved*, and these very Antiochian Jews appear to have been highly indignant at the attendance, on the following Sabbath, of a great number of Gentiles. (See ver. 44 & 48. compared with 45.) Hence most interpreters by τὰ ἔθνη understand those *proselytes of the gate* who, at 14, 1. are called Ἕλληνες, at 17, 4. σεβόμενοι Ἕλληνες, at infr. 43. σεβόμενοι προσήλυτοι. But this interpretation being admitted, ἔθνη will have a different sense here to what it has in 46, 47, & 48. Nor does one see why the proselytes of the gate only should have asked Paul and Barnabas to explain to them the doctrine of Christ, on the following Sabbath: for the Jews had not yet rejected them, and several, at the breaking up of the synagogue, followed Paul and Barnabas home. (Compare ver. 43.) Surprising too it is that Paul and Barnabas are said to have gone out of the synagogue before the conclusion of Divine service. (Compare ver. 43.) Besides, the very addition Ἰουδαίων is here useless, and even offensive, since it is sufficiently clear that it must have been a synagogue of the *Jews*. [But it occurs again at 14, 1. sine var. lect. Edit.] In order to remove this difficulty, Beza, Schmid, Limborch, and Bengel [as also Doddridge. Edit.] join τῶν Ἰουδαίων with ἐξιόντων, and assign to the words the following sense: "when the Jews had, most of them, left the synagogue; i. e. those to whom the discourse of Paul had been offensive." But this is extorting a sense from the words which is not contained in them. Others again, in order to do justice to the sense, have thought it advisable to alter the reading. Matthæi has edited, ἐξιόντων δὲ αὐτῶν, παρεκάλουν τὰ ἔθνη eis, &c.; which is approved by Morus and Heinrichs: Griesbach, ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ, &c., *when they* (i. e. Paul and Barnabas) *had gone out*. But whatever reading be adopted, the difficulty cannot be entirely removed. To me it

seems that the whole verse is patched up of various glosses, and is anything but genuine. (Kuinoel.) This, however, seems *cutting* the knot, and lopping off the limb which should be healed; and both physicians and critics admit that it is better to heal than to amputate. I cannot but think that the learned Commentator exaggerates the difficulty of the passage. Even if the common reading were retained, it would not follow that we should be compelled to suppose Paul and Barnabas to have withdrawn before the congregation was dismissed. I am not, however, prepared to assert that the common reading *is* the true one; yet I must maintain that the corruptions are not so inveterate, or incurable, as Kuinoel supposes. The text appears to have been corrupted by the introduction of one or two marginal glosses, which had been noted down in order to explain the sentence, which (by the way) seems to have been written with that want of precision which we find in the popular style of all languages, and such as occurs in our own, when, by inadvertence, two *theys* occur in one member of a sentence, relating to different persons; to remedy which inconvenience some resort to the clumsy expedient of inserting the persons meant in parentheses. Now this appears to have been done, in the present instance, by some one who put in the margin τῶν Ἰουδαίων, as referred to αὐτῶν, and ἐκ τῆς συναγωγῆς, τοῦ ἐξιόντων, thus filling up the ellipsis. Finally, τὰ ἔθνη, referring to παρεκάλουν (and so τὰ ἔθνη is used in Rom. 11, 13. and Ephes. 3, 1, 6.), appears to have been introduced *after* the Ἰουδαίων, and to have been meant to complete the antithesis. It is clear, then, that the reading of Griesbach's second edition, founded as it is on many ancient and valuable MSS., as also several early Versions and Fathers (especially Chrysostom), is the true one.

By αὐτῶν ἐξιόντων are meant both Paul and Barnabas, and the people: a popular and familiar mode of expression. I would render the passage thus: "as

the congregation were withdrawing, they entreated to have these words again spoken to them (i. e. this subject treated of again) on the following Sabbath." There seems little doubt but that those who made the request were chiefly the proselytes just afterwards mentioned: and therefore the Glossographer who wrote τὰ ἔθνη, had a correct view of the sense.

42. εἰς τὸ μεταξύ σάββατον, "on the following Sabbath." This appears to be the true sense of εἰς τὸ μεταξύ σάββατον, though Scaliger, Grotius, Camerarius, Casaubon, Beza, Tindal, Schmid, Pearce, Schoettgen, and some recent German Commentators take it to signify some *intermediate week-day*. But although Schoettgen has satisfactorily proved that such week-day meetings for religious worship were in use among the Jews,* yet this interpretation is refuted by ver. 44., where it is said that almost the whole city was collected together on the *following* Sabbath. The one first laid down is espoused by Erasmus, Glass, the authors of our English Version, Kypke, Krebs, Morus, Heinrichs, and Kuinoel: and so the words were understood by the Syriac, Vulgate, Arabic, and Æthiopic Translators. Of μεταξύ in the sense of *post* there are many instances in the later Greek writers, from whom examples are given by Kypke, Krebs, and Kuinoel.

43. λυθείσης δὲ τῆς συναγωγῆς. The verb λύειν is, by the best writers, used in the sense of *dismiss*, and

* So Bava Kama, fol. 82, 1. Decem constitutiones constituit Esra, ut lectio biblica legatur tempore Minchæ in Sabbatho, וקורין כשני וכחמישי, et legatur die secundo ac quinto. And a little further, in the words of Exod. 15, 22. Qui hoc mysticè interpretantur, dicunt, per aquas nihil aliud intelligi, quam Legem, q. d. Is. 25, 1. *Adesto omnis sitiens, venite ad aquas.* Quando ergo per triduum sine Lege iverunt, tunc defecerunt; quapropter Prophetæ, qui inter ipsos fuerunt, hoc constituerunt, ut Legem legerent Sabbatho, postridie verò omitterent, die secundo iterum legerent, deinde interposito bīduo denuo Legem tractarent, vespera Sabbathi omitterent; ita quidem, ut nullum ipsis triduum sine lectione Legis abiret. Sopherim c. 10, 2. Esra præcepit Israelitis, ut Legem prælegerent publicè die secundo et quinto, et Sabbatho tempore Minchæ.

is applied to disbanding troops, breaking up of public meetings, &c. See Kypke and Kuinoel.

43. "Ἐπειδὴ αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ," exhorted and urged them to persevere in," &c. By χάρις τοῦ Θεοῦ is meant the Christian doctrine, so emphatically the grace of God, as revealed by his son Jesus Christ.* Or the expression may mean, "to remain in the state of salvation to which they had been brought;" which comes to nearly the same thing. Now μένειν and its compounds ἐπιμένειν, ἐμμένειν, προσμένειν, &c. are often used in the sense of *persevere in*.

44. τῷ δὲ ἐρχομένῳ σαββάτῳ, *on the next Sabbath*. Many MSS. have ἐχομένῳ, which, as being the more elegant term, and the less likely to be introduced by the scribes, is adopted by Griesbach, with the approbation of Kuinoel. And so Luke 13, 33. τῇ ἐχομένῃ, scil. ἡμέρᾳ, which is added in Acts 21, 26. and 1 Macc. 4, 28. ἐχομένῳ ἐνιαυτῷ. Kuinoel, however, admits that the words ἐρχεσθαι add ἔχεσθαι are used promiscuously: but I am not aware that any apt example of ἐρχεσθαι can be found in a *Classical* author; except ἔτους ἐρχομένου in Thucydides. He, indeed, cites Joseph. Ant. 6, 11, 9. τῇ δὲ ἐρχομένῃ, and Ib. 7, 1, 3. τῇ δὲ ἐρχομένῃ. But Josephus is not, strictly speaking, a *Classical* author. I suspect that this use of ἐρχομαι is derived from the Hebrew and Syriac: and if so, ἐρχομένῳ may be the true reading in this passage, and we may account for its being found in a writer like Thucydides, whose work abounds with Archaisms. Now it is well known that alterations are sometimes made by the *librarii* of rough, idiomatical, and inelegant words into more polished ones.

* Thus Doddridge observes that the Gospel is often called the Grace of God, and the Word of his Grace, with the utmost propriety, as containing the richest display of his grace in the free pardon of our sins by Christ, and the provision he has made for our sanctification and eternal happiness. And he compares Acts 14, 3. 20, 24. Rom. 6, 14. Gal. 5, 4. Col. 1, 6. Tit. 2, 11. 1 Pet. 5, 12.

45. ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, “were filled with envy:” especially (as Kuinoel thinks) because the Gentiles had come to the Synagogue, and were taught by Paul. “Here (observes Chrysostom) we see malice struck in the act of striking others; since this abuse rather tended to render the Apostles more illustrious.”

46, 47. παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας, εἶπον, &c. Paul, however, and Barnabas (not deterred by the insults of the Jews) spoke thus freely: “To you was first to be delivered the Divine doctrine; but since ye reject it, and think yourselves unworthy of obtaining salvation by the Messiah, we turn our attention to the Gentiles.” It was, it seems, ordered in the counsels of God, that to the Jews should first be delivered the Christian doctrine, as being better prepared for its reception. (Kuinoel.)

Ἀπωθεῖσθαι signifies to push from one, spurn, reject.

46. οὐκ ἄξιους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς. Here there seems to be a delicate turn (such as we find in the best Classical writers), which has been illustrated by Camerarius, Beza, Grotius, Pricæus, Rosenmuller, and Kuinoel.* It is (they observe) a sort of metonymy; since the Jews certainly did not think themselves unworthy of eternal felicity, but, by their obduracy, acted *as if they thought so*; and by so doing they passed sentence of condemnation on themselves. Thus Doddridge observes that “this text most plainly shows that persons are said to be self-condemned who furnish out matter of condem-

* Of this elegance the following examples, selected from Wetstein's Collectanea are the most apposite. Arrian. 2, 20. κάθενδε, καὶ τὰ τοῦ σκώληκος ποιεῖ, ὥν ἄξιον ἐκρίνας σεαυτὸν. L. Judices Cod. dignitatibus 12, 1, 12. Nec sibi posthac de eo honore blandiantur, quo se ipsos indignos judicaverunt. Cic. Catil. 1, 8. Quàm longè videtur a carcere atque a vinculis abesse debere, qui se ipsum jam dignum custodia judicavit? Ib. pro Cæcina 34. Videtur is, qui, cum liber esset, censeri noluit, ipse sibi libertatem abjudicasse. Compare Prov. 8, 36. Matt. 23, 31. Rom. 21, 11.

nation from their own words, though they do not actually pass sentence on themselves."

46. *στρεφόμεθα εἰς τὰ ἔθνη*, i. e. "regarding you as unworthy of our labour, we turn our attention to the heathens." Pricæus aptly cites the maxim of Seneca Epist. 29. *nulli enim nisi auditorio dicendum est*; and Quintil. L. 6. *Faciunt hoc medici, ut remedia perinde perseverent adhibere vel desinant, prout illa recipi vel respui vident*.

Kuinoel observes (after Doddridge) that Paul did not intend this should be understood as said of *all* the Jews, since he afterwards preached Christianity to Jews (see C. 4, 28, 17, &c.;) but that he had in view, by these words, solely the Jews of Antioch, who rejected the doctrine of Christ. Certainly St. Paul did not intend by the expression, "we turn our attention to the Gentiles," to have it understood that he and the rest abandoned all care about the Jews: but as there were comparatively so few Jews either at Antioch or elsewhere, who would receive their preaching, they would bestow their chief attention on the Heathens, though not to the neglect of the Jews.

47. *τέθεικά σε εἰς φῶς ἐθνῶν — γῆς*. These words are taken from the Sept. Version of Is. 49, 6. The Prophet is there speaking of his own Divine calling to the prophetic office, and the words are *applied* by Paul to his own case. *Φῶς, teacher*,* (See the note on Joh. 1, 4.) *Εἰς σωτηρίαν*, "to be the author of happiness," &c. (Kuinel.) Grotius, has, however, justly observed, that the words of Isaiah are far more applicable to Christ than to the Prophet; since Christ may be said to have done what he did by means of the Apostles. Indeed I do not see how they can be, strictly speaking, applicable to the Prophet at all.

48. *τὰ ἔθνη ἔχαιρον*. "They rejoiced, because

* Wetstein aptly compares Hom. II. 2. 6. *Τρώων ῥῆξε φάλαγγα, φῶς δ' ἐτάροισιν ἔθηκε*.

they saw that from the Jews, who despised the rest of the world, and thought themselves alone objects of the Divine favour, there had issued teachers who maintained that there was no longer any distinction of nations before God, but that all had claim to his favour. (Heinrichs and Kuin.)

48. ἐδόξαζον, "acknowledged the excellence of." (Kuin.)

48. καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. In the explanation of these words Commentators have pursued different courses. The high Calvinists (as Markius) seek a support for their favourite doctrine of absolute election. But to this introduction of the doctrine in this place (even supposing it were true) the more moderate and enlightened of their body seem averse. (See Doddr.) The objections to such an interpretation have been strongly stated by Schoettgen in the following words. "It is surely most unsuitable to the present passage to say that those only took up the faith who had been pre-ordained to eternal life. For among those believers there were doubtless many hypocrites, and evil livers, who eagerly enough embraced the *theoretical* truth, but never liked the *practice*. These, therefore, could not be predestined." * Moreover,

* To these remarks may be subjoined the following powerful refutation by Dr. Hammond :

"That this phrase cannot reasonably be interpreted to any sense of Divine predestination, may appear, 1. by the *no-reasons* that are producible to incline it that way. Those must be produced, if they are any, either from the context, or the propriety of the phrase. From the context no reason is assigned; but, on the other hand, the comparison here lying betwixt the Jews on one side, and the Gentiles on the other, of the Jews it is said, that they *contradicted, and blasphemed*, and so *judged not themselves worthy of everlasting life*, v. 46. which surely refers not to any decree from eternity past against their persons, absolutely considered, but only as contumacious unbelievers, incapable of that salvation which was preached to them. And then, in reason, and by laws of opposition, they that did believe of the Gentiles, must be those that were otherwise qualified than those Jews were, and so that qualification of pliable temper, will be the interpretation of the *τεταγμένοι*, &c. Not that all the Gentiles received the Gospel (which yet if it were true *de facto*,

we have not προτεταγμένοι, as if equivalent to προορισμένοι, but only the simple τεταγμένοι.

would be no argument against what is now said,) but that *as many of them as were thus qualified, received it.* As for the phrase, *that* hath no propriety to incline that way; for, 1. there is no intimation or mention of God in the phrase, which would be necessary to restrain it to that sense of God's predestination; 2. for the word *τάττειν*, which is rendered *ordaining*, and seems somewhat favourable that way, and is the only part of the phrase that does so, there is no example of this being any where used for God's eternal decree, but *ὀρίζειν*, or *προορίζειν*, to *determine*, or *predetermine*; 3. there is no preposition answerable to *πρᾶ*, *before*, in any part of the phrase, nor anything else to supply that place, as *πρὸ χρόνων αἰωνίων*, or *πρὸ καταβολῆς κόσμου*, *before the foundation of the world*, Ephes. 1, 4. Secondly, this may be resolved on by the reasons which stand in force against it. For, 1. the word *οσοι*, *as many*, being an inclusive universal particle, it is not imaginable yet that all of that assembly that were predestined, and so all that could ever believe, or come to life, did believe that day. The believers of a city do not all come in thus, every one at the same time, but *καθ' ἑμέραν*, *daily*, some one day, some another, Acts 2, 47. and some that were now negligent, or refractory, might after repent, and become more pliable, and God's decree certainly would not shut them out, when they did so. 2dly. it is as unreasonable to determine that all that did then believe, and receive the Gospel, were predestined to eternal salvation: those that believed at other times were not all predestined; thus *Judas*, we know, was not; *Hymenæus* was not: and *believing* being here nothing more than receiving the faith, without any consideration of their persevering or not persevering, it is evident of the stony ground, and of a multitude of Christians denoted thereby, that in time of temptation they fall away, and so are not (unless they return and recover) predestined to salvation. 3dly. It is not to be thought that Luke, who wrote this, knew of that whole assembly of Gentiles how many were predestined to salvation, nor consequently could he affirm it of them in that sense, or that none should ever believe which this day did not; whereas, on the other hand, he might by that effect conclude that all that were rightly qualified at that time, did not at that time receive and believe the Gospel preached to them, and all that did then truly believe were so qualified, the obstinate and contumacious Jews and Proselytes opposing and persecuting it. Meanwhile, it must be remembered that these qualifications are not pretended to have been originally from themselves, but from the preventing grace of God, to which it is to be acknowledged due, that they ever are pliable, or willing to follow Christ, though not to his absolute decree of destining them, whatever they do, to salvation." (Hammond.)

Finally, I must lay before my readers the following able remarks of Dr. Whitby, in further refutation of the Calvinistic opinion. "If the reason why these men believed be only this, that there were

But proceed we to notice the principal opinions brought forward on this text. Knatchbull, Pricæus, and others (and recently Heinrichs), refer ἐπίστευσαν to ζῶν αἰώνιον. This, however, is totally at variance with the ancient interpreters, and, as spoken of *conversion*, is (as Kuinoel remarks) unexampled. Others, as Hammond, Schoettgen, Maius, Mede, Krebs, Loesner, and Doddridge, closely pressing on the physical and *military* sense of τάσσω, render, "those who had *marshalled, arrayed* themselves for salvation, who had *put themselves in the ranks* for obtaining salvation, namely, by hearing the word of God, and by not resisting the Holy Spirit in its endeavours to operate upon their hearts." They observe, moreover, that the middle and reciprocal form is often expressed by the passive voice, especially in the preterite; and thus they here take τεταγμένοι as equivalent to ἔταξαν ἑαυτοὺς εἰς ζῶν, viz. by a study of virtue and piety: and that τετάγμενοι is to be so taken, they think clear from the context; since the οἱ τεταγμένοι εἰς ζῶν αἰώνιον are opposed to those who had rendered themselves unworthy of eternal life by *rejecting* the word of God.

Others, as Morus, Rosenmuller, Schott, and Kui-

men *ordained to eternal life*; the reason why the rest believed not can be this only, that they were *not ordained* by God to eternal life; and if so, what necessity could there be, that the *Word of God should be first preached to them?* as we read ver. 46. Was it only that their damnation might be the greater? This seems to charge that Lover of Souls, whose *tender mercies are over all His works*, with the greatest cruelty, seeing it makes him determine from all eternity, not only that so many souls, as capable of salvation as any other, shall perish everlastingly; but also to determine that the dispensations of His Providence shall be such towards them as necessarily tends to the aggravation of their condemnation; and what can even their most malicious and enraged enemy do more? What is it the very Devil aims at by all his temptations, but this very end, namely, the aggravation of our future punishment? And therefore, to assert that God had determined that his word should be spoken to these Jews for this very end, is to make God as instrumental to their ruin as the very Devil, and seems wholly irreconcilable with his declarations that *He would have all men to be saved, and would not that any man should perish.*"

noel, render, "who were destined unto eternal happiness." These enlightened Commentators, however, disclaim all thoughts of any absolute or unconditioned decree, which exclude men's own exertions towards obtaining felicity and salvation. They direct the words to be taken simply in the acceptance of common life, without introducing any philosophical or metaphysical refinements; q. d. "quibus, dum fidem doctrinæ divinæ habebant, certa erat felicitas futura." And they refer to similar expressions in 1 Thess. 3, 3. 5, 9. Luke 2. 34. But simple as this sense may be, I see not how it can be elicited from the words as they now stand. In one point, however, I entirely agree with them, namely, that we are to take the words without resorting to metaphysical subtilities, and in a popular sense. In this respect those Commentators seem to have been most successful who, as Thaleman, give it the sense of "were well disposed to, and sought eternal felicity," or, "as many as were disposed for, and determined for," &c. It seems a popular way of saying "as many as were thoroughly disposed to make the requisite sacrifices in this life for the attainment of felicity in another and an eternal life." Nor does the interpretation of Doddridge materially differ from this; though he embraces the first mentioned mode of taking *τεταγμένοι*. For he observes that all who were deeply and seriously concerned about their eternal happiness (whether that concern began now, or were of longer date), openly embraced the Gospel. And so Dr. Whitby, "as many as were disposed for eternal life, believed." So also Dr. Hammond, who, though he labours to establish the military sense of *τεταγμένοι*, yet occasionally abandons it, explaining the words generally, "those who were disposed for eternal life." "In this sense (says he) they that are truly pious, sincerely and honestly disposed to do whatever God requires of them towards eternal life (whether that signify Christianity, the present part

of that life which shall end in eternity, or whether the life of glory in another world), may fitly be said to be *τεταγμένοι εἰς ζωὴν αἰώνιον*, *enrolled in the number of those that look after eternal life*. In short, they that, having renounced the heathen idols of their countries, embraced the worship of the one only true God, and the hope of eternal life, and so were *well placed*, or *disposed in a good posture toward the kingdom of God*, are here thus expressed. This is that which is expressed, Heb. 11, 6. by *προσερχομένοι εἰς τὸν Θεόν*, *they that come to God*, and of all such it is required to *believe* what is there said, that *there is a God, and that he is a rewarder of all that diligently seek him*, that is, that Gentiles (other nations besides Jews), if they seek God, may come to eternal life, and consequently as many as put forward to the exercise of piety, which is one part of eternal life in Scripture (*this is life eternal, to know thee*, that is, live according to thy commandments) and to the expectation of a reward, which is the other part, are distinctly capable of this title here, and there of that. This was acknowledged by Chrysostom; when he explained this phrase by *ἀφωρισμένοι τῷ Θεῷ*, *separated to God*, that those that had betaken themselves to his only service.

It is plain that Chrysostom took the passage in the mode above adopted; since he observes, *τεταγμένοι δὲ εἶπεν, ἵνα δείξῃ, αἷς οὐ κατ' ἀνάγκην*. And to this purpose Bulkley appositely cites Plato de Legib. L. 6. Op. p. 563. *ἡ φύσις — εἰς ταυτὸν τοῦτο — τεταγμένη, (ἀρετὴν scil.), a mind disposed to virtue*.

That it was a popular mode of expression is confirmed by the Rabbinical citations produced by Lightfoot and Wetstein, which I will now subjoin. Moed Katon fol. 9, 1. *Exiit filia vocis, dixitque eis: vos omnes ordinati estis ad vitam seculi futuri*. Megilla fol. 12, 2. *Memuchan Esther 1, 14. i. e. Haman. Cur vocatur nomen ejus Memucan? quia ordinatus est ad poenas*. R. Bacchai in Pentateuch, f. 132, 1. *Gentes מוצניח ordinatæ ad gehennam: Israel vero*

ad vitam, fol. 220, 4. Duas istas gentes vocat Salomo duas filias, dicitque ad gehennam ordinatas esse מורמות. Cetuboth fol. 103, 2. Koheleth 7, 12. exivit filia vocis dicens: quicumque non piger fuit ad planctum Rabbi, מורמן ordinatus est ad vitam seculi futuri. & 9, 10. in Hier. Bava Mezia fol. 88, 1. est ex filiis seculi futuri. Berachoth. fol. 8, 2. R. Joseph. docuit, hi sunt Persæ, qui præparati sunt ad gehennam; and fol. 61, 2. Beatus R. Akiba quia ordinatus es ad vitam futuri seculi. Avoda Sara, fol. 10, 2. Katina fol. Sacona ordinatus est ad vitam seculi futuri; and fol. 17, 1. exiit filia vocis, dixitque: R. Eleasar f. Derdia ordinatus est ad vitam seculi futuri, f. 18, 1. R. Chania, f. Tardion et quæstionarius ordinati sunt ad vitam seculi futuri; and Challa. Teanith f. 29, 1. exiit filia vocis dixitque: Dominus iste ordinatus est ad vitam seculi futuri. Midrasch Mischle 16, 4. Si non facit poenitentiam, ordinatus est ad judiciam gehennæ.

49. διεφέρετο, *divulgatus, promulgated throughout*. So Chrysostom, διεκομίζετο. Wetstein adduces examples both of the physical sense *carry, convey*, from Aristides, to which I add Thucyd. 8, 8., and of the moral; as διαφέρειν τὰς ἀγγελίας.

50. παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας. Παροτρύνω signifies to *excite to*. The παρὰ has the same force as in παραξύνω, and many compounds with παρα. It is, however, of more importance to turn to the consideration of the αἱ σεβομέναι γυναῖκες, who (notwithstanding the doubts of some) are, by the most judicious Commentators, supposed to have been the wives of Jewish proselytes. Σεβόμενος must here have the same sense as at ver. 16. & 43, Michaelis thinks they were united to Gentile husbands; which might be the case with *some*. Be that, however, as it may, they were fired with the characteristic zeal of new converts, and acted from the ardent temperament of their sex.*

* Cornelius a Lapide here remarks, with far more severity than

By γυναῖκες εὐσχήμονες are meant *women of respectability*, respectable rank. Doddridge render *women of figure*. The word properly signifies such as maintain a good appearance. See more in the note on Mark 15, 43.

50. ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. Perhaps this may only mean, “procured an order for their immediate departure from the territory; at least we need not suppose that any *force* was employed in removing them; which, as no resistance was made, would have been unnecessary. This kind of *order* for departure used to be given in due form, and there were sometimes persons appointed to superintend the execution of it by conducting the person over the borders. So Thucyd. 2, 12. καὶ ἐκέλευον ἐκτὸς ὄρων εἶναι αὐθημερόν. Aristid. 1, 250 c. πρὸ ἡλίου δύνοντες ἐκτὸς ὄρων εἶναι. Dionys. Hal. 303, 11. προεῖπον αὐθημερόν ἐκ τοῦ χάρακος ἀπιεναί. Eurip. Phoen. 1695. τῆς δ' ὄρων ἔξω χθόνος & Med. 274. εἶπον (jubeo) γῆς ἔξω περᾶν πρὶν ἂν σε γαίας τερμόνων ἔξω βάλῃ. Compare also Eurip. Med. 353—5.

51. ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν εἰ. α. By this symbolical action they meant to show that they intended to hold no further converse with those men. See the note on Matt. 10, 14. On Iconium consult Strabo and other writers, as also Wetstein, or Schl. Lex.

52. οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς τ. Π. ἀ. i. e.

truth, “quæ (scil. feminæ) sunt blandiloquæ, pertinaces, illices, zelosæ pro fide suâ, vel perfidiâ, in pietatem vel pietatis speciem pronæ.” And Wetstein, as if to confirm and illustrate this notable observation, cites the following curious passage from Strabo 7, p. 456 A. τὸ δὲ καὶ θεοσεβεῖς νομίζειν καὶ καπνοβάτας τοὺς ἐρήμους γυναικῶν σφόδρα ἐναντιοῦνται ταῖς κοιναῖς ὑπολήψεσιν· ἅπαντες γὰρ τῆς δεισιδαιμονίας ἀρχηγὸς οἶονται τὰς γυναῖκας· αὗται δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλέον θεραπείας τῶν θεῶν, καὶ ἑορτῶν, καὶ προσηγασμῶν. One might have expected that ministers of the religion of Jesus would have been more observant of its charitable precepts, and more mindful of the example of its benevolent founder.

“ the Christian converts at Antioch were filled with joy at the happy success of the religion, and cheered with the spiritual consolations which it supplies.” The recent foreign Theologians, as usual, explain away the force of the term *πνεύματος ἁγίου*, as, on the contrary, the earlier ones speculate too much on its nature and efficacy. See Dr. Benson and Bp. Barrington. It may be, perhaps, safest to steer a middle course, and explain it of the gifts and graces of the Holy Spirit, *for sanctification*, not, as it should seem, *for working miracles*, since hands had not yet been laid upon them.* Thus the sense appears to be this: “ they were filled with the delights and consolations that religion can alone supply, and also with the graces of the Spirit and its effects, leading a life suitable to their holy profession.

CHAP. XIV.

The Apostles now return through Lycaonia, Pisidia, and Pamphylia, to Antioch.

1. *κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς*. On the sense of *κατὰ τὸ αὐτὸ* the Commentators are not quite agreed. Camerarius, Schmidt, Piscator, Bœrner, and Wolf, subaud *ἔθος*, and render *according to custom*, or *in like manner*. But this seems as unauthorized an interpretation as that of Chrysostom, *πάλιν*, or that of Beza, *itidem*. The best founded one seems to be that of the Vulg., Erasm., De Dieu, Wets., Kypke, Rosenm., Heinrichs, and Kuin., “ *together*,” like *ἐπὶ τὸ αὐτό*. Indeed, both the phrases are indifferently used by the Sept. to express the Heb. *יחד*. (See Trommius.) Hesychius explains it *ὁμοῦ*; and many examples of this signification are produced by Kypke, from Plutarch, Pausanias, Strabo, Longinus, Josephus, and Diodor. Siculus.

* I entirely agree with that consummate Theologian, the Bishop of Bristol, who, in his learned and judicious illustrations of early Ecclesiastical History, lays down this as a criterion for deciding on the presence, or absence of the power of working miracles.

1. καὶ λαλήσαι ὥστε. The ὥστε here denotes the effect: q. d. "spoke with such effect, that," &c.

1. Τῶν Ἑλλήνων. Some Commentators (as Dodridge) would here take the Ἑλλήνες to denote *heathens*. But though that signification sometimes has place, yet (as is objected by Whitby, Kuinoel, and others) it is unsuitable in this passage, since we cannot suppose there were Gentiles in a Jewish Synagogue. They therefore, with Beza, Hammond, Calovius, and others, take the Ἑλλήνες to be here *proselytes of the gate*. See the note on 13, 42. And this latter opinion seems to be the best founded,

2. ἐκάκωσαν. Some critics here stumble at this word in the sense commonly ascribed to it, namely, "made them evil affected." They object to the construction κακοῦν τινα κατὰ τινος, and Markland conjectures ἐξέκαυσαν. But for this alteration there is neither authority nor necessity. The scruples raised by learned men have arisen from not perceiving the true construction, which (as Kypke and Krebs observe) is this: ἐπέγειραν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν, καὶ ἐκάκωσαν αὐτάς. A construction frequent in the Greek and Latin Classical writers. See Abresch. Not. on N. T.

From not knowing the above signification of κακίω, namely, *exacerbare, embitter*, Beza thinks it an ἀπαξ λεγόμενον. But it occurs not unfrequently in the best authors, from whom the following examples are adduced by Krebs. Joseph. Ant. 16, 1, 2. κακίῳ ἐδύναντο καὶ τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. & 7, 3. ἐκακοῦτο τὸ δὲ ταῖς ὑποψίαις, καὶ χείρων αἰετι γινόμενος ἀπασιν κατὰ πάντων ἐπίστευεν. The word has sometimes this signification in Thucydides, who uses κακὸς for κακόνους. Wolf refers to Starckii Not. p. 120. and compares a similar use of the German *plagen*. So our *plague, tease*.

2. ἐπήγειραν, *stirred up, irritated*. This term, like our *instigate*, is generally used in a bad sense, to denote exciting any one to anger, revenge, quar-

rels, wars, persecutions, &c. both in the Sept. and in the Classical authors. See Schl. Lex.

3. *ικανὸν μὲν οὖν χρόνον*, &c. *Μὲν οὖν* is commonly rendered *therefore*; by some, *for indeed*. (See Doddr.) But the reasonings by which these versions are justified seem too subtle. Perhaps the particle may have little more meaning than the Latin *autem*, *vero*; or it may be rendered, with Kuinoel and others, *however*. By *ικανὸν* is meant *satis longum*; as we say, *a good long time*.

3. *παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ*. This is usually rendered, "being bold in the profession of Jesus," i. e. in his *doctrine*, or (as Doddr.) in his *cause*. Others, as Grotius, Piscat., Mor., and Kuin., explain, "in reliance upon;" since *ἐπὶ* often signifies *per*, *propter*, *by*; noting the efficient and moving cause. (See Schl. Lex.) And this latter interpretation seems the preferable one. Rosenmuller and Heinrichs join *both*.

By *Κύριος* most Commentators here understand *Christ*. But Kuinoel thinks (as also did Grot.) that it must mean *God*; since there is added *ὁ λόγος τῆς χάριτος αὐτοῦ*; and Christianity (say they) is called *χάρις Θεοῦ*, but not *χάρις τοῦ Χριστοῦ*. And Kuinoel refers to Heb. 2, 4. *συνεπιμαρτυροῦντες τοῦ Θεοῦ σημεῖως*, &c.

This reasoning, however, seems not very convincing: nor are the passages compared quite similar. Besides Christ had often promised his assistance to the disciples, in enabling them to work miracles. See Mark 16, 17.

3. *μαρτυροῦντι τῷ λόγῳ*, *confirming, proving*. So Plotin. Enn. 3, 6, 8. (cited by Wets.) *μαρτυροῦντων πᾶσι τῷ λόγῳ ἱερέων τε καὶ θεολόγων*. And so Hebr. 2, 4. *συνεπιμαρτυρεῖν*. The *σημεῖα καὶ τέρατα*, which are often joined in Scripture, and by Philo, 617, signify *miracles of every kind*.

4. *ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως*. The verb *σχίζεσθαι* properly signifies to be *split, rent*, &c.; and

is also frequently used to denote *dissent in opinion*, though generally with some word answering to *opinion* EXPRESSED, for the sake of perspicuity. The following examples are adduced by Wetstein. Herodot. 4, 119. ἐβουλευόντο οἱ βασιλῆες οἱ ἀπὸ τῶν ἔθνεων ἦκοντες· καὶ σφραῖον ἐσχίσθησαν αἱ γνώμαι. Æn. 2, 39. Scinditur incertum studia in contraria vulgus. Xenoph. Sympos. ἐνταῦθα μέντοι ἐσχίσθησαν καὶ οἱ μὲν εἶπον. Galen. in Hippocr. de Prædict. 3. οἱ δ' οὖν ὑπόλεπτον ἢ κατάλεπτον γράψαντες ἐσχίσθησαν ταῖς γνώμασι. Lucian, Asino, 54. τὸ θεάτρον εἰς δύο γνώμασι ἐσχίζετο. And he refers to Acts 23, 7. Joh. 7, 43. 10, 19.

But one yet more apposite is produced by Munthe, namely, Diodor. Sic. 294 B. σχιζομένων τῶν Σικελιωτῶν πόλεων.

The phrase *σὺν τινι εἶναι*, denoting *to be a partizan*, is frequent both in the Scriptures and in the Classical writers. Joseph. Ant. 530, 27. elegantly says, δέσστη τὸ πλῆθος καὶ οἱ μὲν πλείους, &c.

5, 6. αἷς δὲ ἐγένετο ὄρμη τῶν—Ἰουδαίων. Ὅρμη is by Grotius rendered *tumult*. But this signification is not agreeable to the context. It is by the Vulgate, Beza, Camerar. Wolf, Wets., Loesner, and Kuinoel, taken to mean *impetus animi*: in illustration of which sense Wetstein cites Herodian 2, 5, 3 & 7. 8, 8., and Munthe Diodor. Sic. 130 D. ὄρμης αὐταῖς ἐμπεσοῦσης, &c. and 652 B. ἀμετάθετον αὐτῶν τὴν ὄρμην ἐωρων. James 3, 4. ὅπου ἂν ἡ ὄρμη τοῦ εὐθύνοτος, &c. Hesych. ὄρμη· βουλή, ἐπιθυμία. And they might have added Thucyd. 4, 4. τοῖς στρατιώταις ὄρμη ἐπέπεσε ἐκτερίχσαι τὸ χωρίον on which passage I shall have occasion to cite many examples.

6. συνιδόντες κατέφυγον, i. e. "coming to the knowledge of the design." A sense of *συνιδεῖν* not unfrequent in the later Greek writers. On Lystra and Derbe see the Geographical writers, as also Wets. and Horne's Introduction.

8, seqq. τῖς—ἐκάθητο, *sedebat, sat*. And so ἐκάθητο is rendered by all the Commentators, except Kuinoel, who would here apply that sense of *κάθημαι* de-

rived from the Hebr. דָּוַל, by which it simply denotes to *dwell, inhabit, &c.*, and he cites several examples, besides many others which may be seen in Schl. Lex. In those, however, we are *compelled* to understand *dwell*; but not so here. Nay, as the subject of the words is a *cripple* who had never stood or walked, the term seems to have been adopted, to graphically represent his miserable condition.

For περιεπεπατήκει Griesbach has edited (from several MSS.) περιπεπατήκει, which reading is approved by Valcknaer and Kuinoel; since (as the former observes, in his Schol.) although in pluperfects another ε is usually prefixed before the augment and the reduplicated consonant of the word, (as in ἐπεποιήκειν, ἐτετύφειν,) yet this new augment was little used by the best writers, especially the Attic ones. And Valcknaer refers to Junger. on Long. Past. 215. Casaubon. on Athen. 2, 15. and other works. But this reasoning would be more convincing, if the style of the book were Attic. As, however, we find in other passages of the New Testament vestiges of this omission of the augment (as in Mark 15, 7 & 10. 16, 9.), the reading in question *may* be the true one.

Ἀδύνατος is rendered by Erasmus *debilis*; which version is disapproved of by Beza, who prefers *pedibus captus*. It is, however, defended by Grotius, who quotes “debilem facito manu, debilem pede, coxâ;” as also by Pricæus, who cites passages from Seneca and Apulejus.

Χωλὴς, *a cripple*.*

9. οὗτος ἤκουε τοῦ Παύλου λαλοῦντος, “he was hearing Paul preach, when (suddenly the Apostle) fixing his eyes on him, and perceiving that he felt firmly persuaded that he might be healed as well as others, of whom he had heard, &c.” There is perhaps no need to resort to the interpretation of A. Lapide,

* The spelling of this word in Tindal and the old editions of the Bible points to its true derivation, namely, *creep*, which has been missed by the etymologists, who derive it from κάμπτω, κράμπτω, to *crample, crimp*, which is most egregious trifling.

who understands ἰδὼν of knowledge communicated by the Divine Spirit. It may very well be rendered *perceiving*; and the reason of it is, it should seem, (with Bede, Menochius, Beza, Kuinoel, and others,) to be ascribed to the effects of this faith on the countenance of the men: a faith produced, no doubt, both by the words of Paul and the miracles of which he had been told. Kuinoel, however, thinks that ἰδὼν may be interpreted, "understanding from conversation with the man;" and he accounts this one among the instances of that *brachylogia* so common in St. Luke. This mode, however, I cannot but consider as far too arbitrary; and as to what Kuinoel observes, that no good reason can be seen why Paul should not have tried the man's faith by conversation, I answer, that this is not applicable to so eminent an *Apostle*, who was frequently favoured with extraordinary and supernatural communications of the Holy Spirit.

Here Wetstein observes, that greater was the faith of this idolater than of the lame Jew, mentioned in 3, 3.

11. ἐπήραν τὴν φωνὴν αὐτῶν. That this phrase, (which occurs supra, 11, 14. and elsewhere,) is not a mere Hebraism, appears from the following Classical examples produced by Elsner: Demosth. 245. ἐνταῦθα ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκῶς ἔσται. Philostr. l. 5. Vit. Apoll. c. 33. ἀνοιδήσας δὲ ὑπὲρ τὸ μέτρον τότε, καὶ τὴν φωνὴν ἐπάρας παρ' ὃ εἰώθει ἔφη.

11. Λυκαονιστί, "in the language of Lycaonia." The *Greek* language was indeed used in the regions of Asia; but the ancient vernacular tongue was retained, and especially spoken by the common people.* What precise language the Lycaonian was, cannot be determined. Grotius (on the authority of the antients) supposes it to have been the same as the Cappadocian. Jablonski, in a Dissert. de Lin-

* As is the Welsh in Wales, the Gaelic in Scotland, and the Erse in Ireland.

guâ Lycaonicâ, maintains that it was a dialect of the Greek, but much assimilated to the Assyrian, and indeed derived from thence. Guhling, in a Dissert. de Lycaonicâ a Pelasgis Græcis ortâ, contents that that the Lycaonian tongue was of Greek origin, but by migration and coalition with the languages of other nations, by distance of time, by the carelessness of the speakers, and various other causes, had been changed from its original root, and become, in a manner, lost. (Kuin.) Vater refers to the Mithridates, t. 2. p. 413.

Here it is observed by Wetstein (from Chrysostom) that St. Luke mentions this circumstance, in order to show that Paul did not understand what was then spoken; since otherwise he would have anticipated and prevented their designs, and taught them better, nor would he have waited till the Priest brought the bulls for sacrifice. Hence Wetstein infers that St. Luke did not believe that the gift of speaking or interpreting in foreign languages was perpetually in the power of the Apostles. But there seems something precarious in the observation, and especially in the inference deduced from it.

11. κατέβησαν. This was the term used to denote the coming of the gods to the earth by all writers sacred and profane; from whom numerous examples are adduced by Elsner, by which it appears to have been their opinion, that the gods did sometimes assume the likeness of men, and come down to the earth, for the purpose of acquainting themselves with the state of affairs on earth, and sometimes of conferring on men peculiar benefits. *

12. ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν. It has been enquired why the Lystrans

* To this purpose the following passages are cited by Alberti, Elsner, and Wetstein. Hom. Od. p. 484, Καὶ τε θεοὶ λείνοισιν ἐσκότες ἀλλοδαποῖσι Παντοῖοι τελέθοντες ἐπιστροφῶσι πόλιν. Catull. 65, 384. Præsentes namque ante domos invisere castas Sæpius et sese mortali ostendere cætui Cælicolæ, nondum spreâ pietate, solebant. Hesiod. Epy. 248. Ovid. Met. 1, 212. Jamblich. 2, 3. p. 41. c. 6. p. 47.

suspected that Paul and Barnabas were Mercury and Jupiter? To this it may be answered, 1st. that the ancients supposed the gods especially visited those cities which were sacred to them. Now from ver. 13. it appears that *Jupiter* was worshipped among these people: and that Mercury too was, there is no reason to doubt, considering how general his worship would be in so commercial a tract of Maritime Asia.* (Gugbling de Paulo Mercurio, p. 9. and Walch Spic. Antiq. Lystr. p. 9.) 2. It appears from mythological history that Jupiter was thought to generally descend on earth accompanied by *Mercury*. See Plaut. Amphitr. 1, 1. 1. Ovid. Met. 8, 626. & Fast. 5, 495. 3. It was a very common story, and, no doubt, familiar to the Lystrians, that Mercury formerly traversed the neighboring country of Phrygia, and was received by Philemon and Baucis.† See Ovid. Met. 8, 611. Gelpke in Symbol. ad Interp. Act. 14, 12.

But it has been further enquired why they took Barnabas for Jupiter and Paul for Mercury. Chrysostom observes (and after him Mr. Fleming, Christol. vol. 2. p. 226.) that the heathens represented Jupiter as an old but vigorous man, of a noble and majestic aspect, and large robust make, which therefore he supposes might be the form of Barnabas; whereas Mercury appeared young, little, and nimble, as Paul might probably do, since he was yet in his youth. A more probable reason, however, and indeed the true one, (as given by St. Luke,) is, that Paul was so named, *because he was the leading speaker*,

* How then was it that the priest of Mercury did not also appear? This would induce one rather to suppose that there was no temple to Mercury at Lystra. Probably the worship of that god was confined to the *sea-coast*; whereas Lystra was in the interior and mountainous country.

† Mr. Harrington has yet more appositely, observed (in his *Works*, p. 330,) that this persuasion might gain the more easily on the minds of the Lycaonians, on account of the well-known fable of Jupiter and Mercury, who were said to have descended from heaven in human shape, and to have been entertained by Lycaon, from whom the Lycaonians received their name,

Now it is well known that Mercury was the god of eloquence. So Hor. Carm. 1, 10, 1. *Mercuri facunde nepos Atlantis Qui feros cultus hominum recentum Voce formasti catus.* Ovid. Fast. 5, 688. Macrobian. Sat. 8, 8. Hence he is called by Jamblich. de Myst. θεὸς ὁ τῶν λόγων ἡγεμῶν a passage exactly the counterpart to the present one, which we may render: "for he had led the discourse."

13. *ιερεὺς*. By *ιερεὺς* is undoubtedly to be understood the High Priest. So *ιερεὺς* for *ἀρχιερεὺς* in 5, 24. and elsewhere. That even among the Gentiles the High Priest was sometimes called *ιερεὺς* has been shown by Van Dalen. Diss. Ant. et Marm. illustr. p. 821. (Kuin.) The student will bear in mind that in this case the article is indispensable.

13. τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν. It has been rightly observed by Heinrichs and Kuin. that we are to understand by τοῦ Διὸς τοῦ ὄντος, &c. the Jupiter πρόπολος, who was worshipped before the city, as being the *πολιούχος*, *tutelary god*, guardian, and preserver.* That the statues of the tutelary gods were formerly placed in the *suburbs* and *before the gate*, has been proved by Spanheim on Callim. Hym. on Pall. p. 591., Elsner and Wolf on this passage, and by Potter and Meursius on Lycoph. 356. It was usual, too, for temples of the gods to be built in *suburbs fronting the city*. See Tzetz. on Lyc. 356. and Elsner in loc. Of a *statue* of Jupiter placed before the city gate we cannot understand the expression, since, as Valcknaer observes) the statues of the gods, thus placed *sub Dio*, were not surrounded with a *peribolus*, and certainly had not priests attached to them. We are therefore to understand, a temple of Jupiter, built near to the city, and must subaud

* It is observed by Walch, p. 22. that Luke subjoins this, since in one city one and the same god often had, according to the different epithets designating singular benefits, different sacrifices and priests; so that (continues he) the words *Zeὺς ὁ πρὸ τῆς πόλεως* may not obscurely show that Jupiter was worshipped by the Lystrans under different names, and that his priests were therefore of different sorts.

ιερόν*, as in Arist. Plut. 358. ἡκεις παρὰ τοῦ Θεοῦ. & 653. Herodot. 1, 182. Callim. Epig. 61. and Arist. Plut. 411. There is the same ellipsis, too, in the Latin; as Hor. Serm. 1, 9, 35. Ventum erat ad Vestæ, scil. ædes. (Kuinoel.) Among the passages cited by Wetstein the most important is Æschyl. Sept. contra Theb. 147. (150, Blomf.) ἐν μάχαισι τε μάκαρ ἄνασσ' ὄγκα πρὸ πόλεως ἐπτάπυλον ἔδος ἐπιβρύου.

13. ταύρους καὶ στέμματα ἐ. τ. π. ἐ. "bulls were brought, one for Barnabas, as Jupiter, the other for Paul, as Mercury." That oxen were employed in sacrifices to Mercury, we learn from Pers. Sat. 2, 44. Of the sacrifice of oxen to Jupiter the Classical writers are full of examples.

In ταύρους καὶ στέμματα some think there is an hendiadis for ταύρους ἐστεμμένους; as in Virg. Georg. 2, 192. Pateris libamus et auro. See other examples in Glass. Phil. Sacr. 18 seq. and in Munthe: We are told by Lycoph. Cass. 327. that the bulls were στεφάνοι. An immense number of citations are here brought forward by Wetstein and Munthe, which might, however, have been spared on so trite a subject. Some Commentators, indeed, as Grot. will admit no hendiadis in the words, but understand the crowns as brought to put on the heads of Paul and Barnabas. Valcknaer, too, acknowledges that the passage may be so taken; and he aptly confirms this interpretation by appealing to a passage of the Apocryphal Epistle of Jeremiah, whose style shows it to be the work of an Alexandrian Jew, § 9. κατασκευάζουσιν στεφάνους ἐπὶ κεφαλὰς τῶν Θεῶν αὐτῶν. Kuinoel, however, observes, that we cannot prove that antient custom to have had place in the present instance.

* Bp. Pearce, however, by *which was*, understands, "whose statue was," and observes, that the heathens supposed the deity to be present in his image or statue: and therefore used themselves to say that of the statue which was proper to the Deity only. In illustration of this he cites Ovid. in Trist. 2, 1, 296. Juncta viro altiori stat Venus ante fores. & Fast. 1, 201. Jupiter angustâ stabat vix totus in æde.

The former interpretation is undoubtedly the best founded.

13. ἐπὶ τοὺς πυλῶνας. On the meaning of these words Commentators are not quite agreed. Some, as De Dieu, explain, "before the gate of the city;" and refer to 1 Kings 17, 10. Others, "before the portals of the temple." But to this it may be objected, that Paul and Barnabas were not in the temple; and as the people thought these strangers were *the gods themselves*, there was no reason why they should not have offered sacrifice to them in person, rather than to their representative images in the temple. Besides, the temple contained no statues or altars to Mercury. Those Commentators seem most in the right, who (as A. Lapide, Beza, Grotius, Schmid, Doddridge, Rosenm., Heinr., and Kuin.) take the πυλῶνες to denote the gate of the house in which the Apostles had taken up their abode, and which most of the above Commentators think was *in the city*, since Paul is afterwards said to have been cast out of the city, and it does not follow that the events, which are recorded here, and at ver. 19. happened at the same time. Kuinoel, however, thinks it more probable that Paul taught publicly in the *suburb*, there healed the lame man, and from thence repaired with Barnabas to his lodging; and that thither the priests and the multitude went to pay them divine honours.

14. διαρρήξαντες τὰ ἱμάτια, "*rent their clothes*:" an action expressive not only of grief, but detestation on hearing blasphemy. See Matt. 26, 65. Propriety of language, or at least the usage of the earlier and best authors, would indeed require διαρρήξάμεναι: but the later Classical writers, and especially the Hellenistical and New Testament ones, used the *active*. See in Winer's Gr. Gr. a list of verbs, in which a similar change takes place. So Appian 1, 728, 60. καταρρήξας τὸν χιτωνισκόν, ἐκάστοις προσέπιπτεν. For εἰσεπήδησαν Griesbach has, on the authority of several MSS., and at the suggestion of many eminent

scholars; edited ἐξενήθησαν, which seems the true reading; the two prepositions in comparison are interchanged.

15. καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν. I cannot assent to Bp. Pearce and Mr. Weston, that this means, "we are mortals subject to death like as ye are." As to the Vulgate version, on which they found this mode of explanation, it is evidently interpolated (as was long ago seen by Dr. Mill), *mortalis* being a gloss on *similis*. The sense is simply this: "we are men like yourselves:" but this is more energetically expressed by the use of the elegant term ὁμοιοπαθής, which, though it sometimes means little more than *similis*, yet here refers to all those wants and weaknesses, including mortality, "which flesh is heir to."*

15. εὐαγγελιζόμενοι ὑμᾶς, *exhorting you*. Ἀπὸ τούτων τῶν μεταίων. Some Commentators, as Beza, Drusius, Grotius, and Wetstein, take μεταίων in the masculine gender, and understand by it the *statues of the gods*, δεικτικῶς: in support of which interpretation they appeal to the following expression, Θεὸς ζῶν, which they consider as antithetical. Others, as Erasmus, Casaubon, Camerar., Pricæus, and the authors of our English Version, more properly take μεταίων to refer to the *oxen and garlands*; for unless we suppose that the Apostles were in the temple of Jupiter, there could be no statues to point to. It is remarked by Kuinoel, that μάταιος is not only used of *idols*, but also of *idolatry*; as in 1 Kings 16, 2. See Joseph. Ant. 10, 4, 1. cited by Wets.

15. Θεὸς ζῶν, *the living*, i. e. the true God. See

* Wetstein here adduces numerous citations from the Greek Classical writers, from which we learn, that by the more antient authors it was used as synonymous with ὁμοιότης or ὁμοιοτροπος. The most apposite are the following: Galen. ἄνθρωπος γὰρ ἦν ὁμοιοπαθής ἡμῖν. Eustath. on Il. a. p. 38. who says, that the heathen gods in many things πάσχουσιν ὅσαπερ ἄνθρωποι, *have the like passions with men*. Joseph. Macc. 12. οὐκ ᾔδεσθι, ἄνθρωπος ὢν, τοὺς ὁμοιοπαθεῖς, καὶ ἐκ τῶν αὐτῶν γεγονότας στοιχείων γλυπτορομῆσαι. Hom. Od. x. 187. Ovid. Met. 14, 130. Jac. 5, 17. Sap. 7, 3.

the note on Matt. 16, 16. The passage is thus paraphrased by Wetstein: "The empire is not divided between Jupiter, Neptune, and Pluto, as you suppose, but *one God* is all in all." "Thus (adds he) Paul preaches to the Jews *Christ* (Acts 3.); to the Gentiles *God the Father*."

16. εἶπεν πάντα τὰ ἔθνη. Markland and Pearce observe, that this signifies not all *nations*, which would not be true, but all the *Gentiles*.

16, 17. εἶπεν—πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. Ὅδος, like the Hebr. דרך, denotes metaphorically *course of life*; but here, as the subject of the words is the worship of God, the sense must be: "God suffered them to follow their own *imagination*s respecting Divine worship, and had not given them a law, as he had done to the Jews."* Wetstein compares Ter. Andr. 1, 2, 18. Dum tempus ad eam rem tulit, sivi animus ut expleret suum: Nunc hic dies aliam vitam adfert, alios mores postulat.

17. καὶ τοὶ γε οὐκ ἁμάρτυρον, &c. Καὶ τοὶ signifies, *and yet*. So Arrian. Ep. 3, 24. (cited by Elsner). Ἅμάρτυρον denotes that of which no testimony or witness is given, to indicate what it is. Wetstein compares Plut. 2, 975. οὔτε ἁμαρτύρους Ἰνδῶν ἐπαγόμενοι ἢ Λιβύων διηγήσεις and Thucyd. 2, 41. οὐ δὲ τοὶ ἁμάρτυρον τε γῆν δύναμιν παρασχόμενοι τοῖς τε νῦν καὶ τοῖς ἔπειτα. To which I add Dionys. Hal. 134, 22 & 41. Thucyd. 2, 41. οὐκ ἁμάρτυρον γε δύναμιν παρασχόμενοι. Proc. Ædif. 37, 12. Theoph. Sim. 135 D. τοῦ τοιούτου πάντα Θεῷ περισκοπούμενος, καὶ ἁμάρτυρον ἑαυτῷ ἐν οὐδενὶ χρόνῳ καταλιμπάνοντος where for ἑαυτῷ I would read ἑαυτὸν.

* "By this (observes Whitby) it is not meant that God allowed of their manners, or left them without any means sufficient to convince of the error of their ways, and their idolatrous worship; for this he had done so effectually, as to *leave them without excuse*, in that they *did not worship him as God, neither were thankful for his benefits* (Rom 1, 20, 21): but that He so far permitted this, as that He sent them no *prophet* to instruct them better; and gave them no positive revelation of his will, no written instructions of that way in which He would be worshipped, as He had done to the Jews."

17. οὐρανόθεν ἡμῖν ὑετοὺς—καρδίας ἡμῶν. Grotius compares Aratus: ὕδατος ἐρχομένοιο Διὸς παρὰ, by which Dr. Bentley's conjecture is entirely refuted. The intent of these words is, "all which blessings are to be attributed to God, and not to your idols." See Ps. 145, 15, 16. Kuinoel here compares Cic. de Nat. D. 1, 2. Et fruges et reliquæ, quæ terra parat, et tempestates, et temporum varietates cælique mutationes, quibus omnia, quæ terra gignit, maturata pubescunt, a diis immortalibus tribui generi humano. See other passages in Gataker ad Anton. 7, 70.

17. Ἀγαθοποιῶν, *conferring benefits upon*.* So Mark 3, 4. and Luke 6, 9. 33, 35. This word answers to the Hebr. רַחֵם, and is often used by the Sept. in this sense. It is explained by Phavorinus, εὐεργετῶν. For ἡμῖν and ἡμῶν Griesbach (with the approbation of Kuinoel) edits ὑμῖν and ὑμῶν, which reading may indeed be defended, but I prefer the common one, on the score of that prudence and delicacy which characterised the discourses of St. Paul. I find that the taste of Chrysostom failed not to discern this beauty.

The expression ὑετοὺς διδοὺς, we may observe, has great simplicity; and is adapted to Oriental notions. As the plural is used, it should seem to refer to the two periodical rains, the earlier, and the latter, called by Jam. 5, 7., πρωΐμον καὶ ὄψιμον. And Philo 390. καίριους ὑετους. This word is rare in the plural: but it so occurs in Lucian 1, 104. ὑετοὶ τε βροχάδιοι καὶ βίαιοι. It must be observed that ὑετός is a much stronger expression than ὄμβρος. There is the same difference between these words as between our *rain* and *shower*. See Aristoph. de Mundo (cited by St. Thes.) Wetstein here quotes Taanith,

* Hence the appellative *God*, from *good*. There is a beautiful passage to this effect in Synes. 192 A. ἐπεὶ δὲ οὖν ἀπαξ γέγονε τὰ κακὰ, τῆς θείας σοφίας καὶ ἀρετῆς καὶ δυνάμεως ἔργον ἔστιν, οὐ μόνον τὸ ἀγαθοποιεῖν φύσις γὰρ, ὡς εἰπεῖν, αὐτῇ Θεοῦ, ὡς τοῦ πυρὸς τὸ θερμαίνειν, καὶ τοῦ φωτὸς τὸ φωτίζειν.

§ 2. Super pluviis et super nunciis bonis dicat: benedictus, qui, &c. Bereschith R. 13, 17. Discimus nos oportere benedicere et pro pluviis et bonis nunciis, &c.

17. *καίρους καρποφόρους*, i. e. the seasons for yielding fruit, namely, spring, summer, and autumn. Priæus has here poured forth *plend manu* the copious stores of his erudition, the most apposite of which are the following. *Cyprian*. Videmus, &c. Dei nutu tempore obsequi, elementa famulari, spirare ventos, fontes fluere, grandescere copias messium, fructus mitescere vinearum, exuberare pomis arbusta, &c. *Maxim. Tyr.* Diss. 25. τὸν αἰῶν ταμίαν, τὸν καρπῶν τροφέα, τὸν γενέθλιον, τὸν νέτιον, τὸν ἐπικάρπιον. *Lucret.* Crescunt arbusta, et foetus in tempore fundunt. *Pindar.* Ἐν σχερῶ δ' οὗτ' ὦν μέλαιναι καρπῶν Ἔδαναι ἀρουραὶ. Δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων Περίοδοις Ἄνθος εὐῶδες φέρειν πλούτῳ Ἴπον, Ἀλλ' ἐν ἀμείβοντι. So also Achmet 201. (cited by Wets.) καρποφόρος ἦν ὁ καιρὸς, φθινόπωρον ἦν.

17. ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν. Here there is a sort of confusion of literal with figurative phraseology, which has led to some diversity of interpretation. Grotius, Triller, and Schleusner, explain εὐφροσύνης of wine, by a metonymy of cause for effect; and they take καρδιά for the stomach; in which sense, I grant, the word is sometimes used; as in Thucyd. 2, 49. ὅποτε ἐς τὴν καρδίαν στήλξει (where I shall treat at large on this signification); yet (as I shall there show) since the signification was confined to the earlier, and especially the medical writers, and it is not likely to have found its way into the popular phraseology, it would here be exceedingly harsh; neither is it necessary. There is a sort of popular *dilogia*: q. d. "filling our stomachs with food, and our hearts with gladness." Rosenmuller and Kuin. take καρδίας ἡμῶν to be a Hebraism for ἡμᾶς; since, as they observe, the *ל* has often the force of a *pronoun*; which is very true

as far as it goes: but *here* the force of the term is best understood by adverting to the *dilogia* above mentioned.

Wetstein here compares the following beautiful passages. Xenophon: ἐνεπίπλετο πάσης εὐθυμίας. Cic. N. D. 2, 53. Sed illa quanta benignitas naturæ, quod tam multa ad vescendum, tam varia, et tam jucunda gignit! neque ea uno tempore anni; ut semper et novitate delectemur et copiâ; perpetua quædam autumnitas signatur, propter proventum æstivum, cum fruges diversis temporibus percipiuntur.

18. κατέπαυσαν, *repressed*. This verb is used in the transitive, as well as intransitive sense, both in the Scriptures and the Classical writers.

19. πείσαντες τοὺς ὄχλους. See the note on 12, 20. Some Commentators here suppose an *hysterologia*; which, however, destroys the manifest sense of the passage. Indeed they would not have stumbled at these words, had they perceived that the sentence is couched in the popular, though somewhat inaccurate style, by which two members coalesce into one. The *complete* sense is this: "And having persuaded the multitude (to permit them to stone Paul), they stoned him, and, having stoned him, they," &c. Now a Classical author would have written, καὶ, πείσαντες τοὺς ὄχλους, ἐλίθασαν τὸν Παῦλον, καὶ λιθάσαντες αὐτὸν, ἔσυραν, &c. So 12, 20. καὶ, τείσαντες Βλάσταν, ἤτοῦντο εἰρήνην.

Their vengeance, we may observe, was especially directed against *Paul*, because he was ὁ ἡγούμενος τοῦ λόγου (ver. 12.) From the construction and complexion of the sentence, there is no reason to suppose that the Lystrans participated in the stoning of Paul, otherwise than by giving the Jews their permission so to do; and thus there is less need, with some Commentators, to moralize on the levity of the *ignobile vulgus*.

19. νομίσαντες αὐτὸν τεθνάναι. Wetstein here pours forth, ὅλον ἀπὸ θυλάκου, a heap of passages (chiefly

derived from Pricæus, namely, Athen. H. A. 5, 54. 6, 54. Curt. 8, 1, 24. Plin. 3, 14. Lucian Asin. 44. Diod. Sic. p. 536. Flor. 4, 11. Avien. Fab. 9. Apulejus, L. 9.) on the subject of persons *pretending to be dead*, in order to avoid death: whence we may easily collect his opinion, which indeed was also that of Pricæus. But there is no shadow of proof that Paul did so pretend. He was most probably in a deliquium, and *senseless*; and we are, I think, authorized to ascribe this to Divine interposition, since we cannot surely fail to recognise that in his *sudden cure*; so instantaneous, that after having been stoned *almost* to death, he walks home, and, what is still more wonderful, goes the next day to Derbe, where (as Doddridge observes), in the common course of things, he would scarcely have been able to turn himself in bed. I entirely agree with that judicious and pious Commentator, that we are authorized to here recognize a miracle. Nor can I help censuring the indiscreet, and, to say the least, irreverent remark of Wetstein (taken at second hand from Wolzogen, and which is quoted, with seeming approbation, by Whitby), that as Paul had consented to the stoning of Stephen, so now he expiates this old offence.

22. καὶ ὅτι διὰ πολλῶν θλίψεων, &c. These words *seem* to have nothing whereon to depend. Hence Beza would expunge καὶ. But I assent to Krebs and Kuinoel, that no change must be made, since there is here an idiom, not unusual in the best writers, by which we are to subaud λέγοντες, taken from the preceding παρακαλοῦντες. So Joseph. Ant. 5, 1, 18. (cited by Krebs.) τοῦ Θεοῦ δ' ἐξονειδίσαντος αὐτοῖς τὸν φόβον, καὶ εἰ πλέον τῆς παρ' αὐτοῦ βοηθείας ποθοῦσιν where at καὶ εἰ is to be supplied λέγοντες from ἐξονειδίσαντες. On this idiom, by which another verb of cognate notion is to be supplied from one that has preceded, Krebs refers us to the learned illustrations of Abresch on Æschyl. p. 30 seqq. See also Raphael Obs. in loc.

22. Διὰ πολλῶν θλίψεων. Morus, Heinrichs, and

Kuinoel, tell us that this sentiment [which often occurs; as in Matt. 10, 38. and Luke 9, 23. 14, 27. and elsewhere*] is not to be taken as a *general* position applicable to *all* in every age, but was said with a reference to *those* times, and those peculiar kinds of tribulations which the Disciples had to undergo, and of which they were thus apprised, that they might not be afterwards surprised, but be prepared to bear them with Christian fortitude. Still I must maintain that, to a certain degree, it applies to all ages; and the words of our Lord, "in the world ye shall have tribulation," will (I imagine) be found to hold universally true at all times. This caution (necessary indeed in those times) was often repeated by the Apostle. Thus, 1 Thess. 3, 4., "we told you that ye should suffer tribulation." See the judicious and beautiful remarks of Chrysostom.

28. χειροτονήσαντες δὲ αὐτοὺς πρεσβυτέρους. Some Theologians of the sixteenth and seventeenth centuries, as Erasmus, Calvin, and Beza, and indeed the Presbyterian Commentators in general, keeping close to the primitive sense of χειροτονεῖν, render, "ordained them elders *by the votes of the people*." But this interpretation has been rejected by the most eminent Greek scholars, and may be considered as long exploded; insomuch that Dr. Doddridge's arguments, added to those of Knatchbull, Raphel, and Harrington, have not produced much effect. Indeed, there is no point on which learned men, for the last century, have been more agreed than on this, that χειροτονεῖν here simply denotes to *appoint, constitute, ordain*. And so the ancient Versions. In proof of this, I must be content to refer my readers to the very learned and able illustrations of Dr. Hammond, Selden de Synedr., Vitringa, Wolf, Pfaff, and Kuinoel, into which, from their length, my limits will not permit me to enter. Dr. Doddridge, indeed,

* It is also found in Vajickra R. (cited by Wets.) Dixit David ad Deum S. B. quoniam est porta ad vitam futuri seculi? ex mente R. Jodan Deus Davidi respondit: si debes in vitam ingredi, debes etiam afflictiones tolerare S. D.

acknowledges that the above signification is well founded, but he can see no *evidence* that it is so to be interpreted *here*. With the Doctor's inability to see it we have nothing to do, but far more learned men have long seen that the sense of χειροτονεῖν, for which the Presbyterians so stiffly contend, involves such a harshness as to be inadmissible. Indeed, we may throw the *onus probandi* on *them*, and require an example of χειροτονεῖν in the sense of "appoint any one elected by another." Even *those* Commentators do not question that *imposition of hands* accompanied this solemn ordination. It is not, however, to be denied that the Apostles would shew deference to the opinions and wishes of the people on such an occasion.

23. παρέθεντο αὐτοὺς τῷ Κυρίῳ, "they commended them to the Lord." I can by no means agree with Kuinoel, who considers this as a mere *valedictory formula*: Certainly the passages to which he appeals will not prove it; and, at all events, the solemnity of the business connected with this expression must require the strongest sense that the words admit. The other passages classed by Schleusner, in his *Lex.*, under this head (as 1 Tim. 1, 18. 1 Pet. 4, 19.), are not to the purpose, since there the sense is merely *commit, recommend*. Of this signification Kypke gives examples from Joseph. Ant. 16, 13. p. 570. παραθησόμενος Ἀντίπατρον τὸν υἱὸν παρεληλύθει Καίσαρι & Bell, p. 769. ὡς σωτήρα τοῦ πατρὸς παρεθέμην. Ibid. c. 17. p. 750. παρατίθεται τὴν γυναῖκα.

25—26. Πέργη. See the note on 13, 13. On Ἀττάλεια see the Geographers.

26. Ὅθεν ἦσαν παραδεδομένοι. With the ὅθεν Commentators have been not a little perplexed. There seems an incongruity in rendering, as our translators have done, "*from whence* they had been recommended." Hemsterhusius and Valcknaer for ἦσαν conjecture ἤσαν, "*from whence* they had *gone* recommended. But of that form, in this sense, I know no example in the New Testament. I am therefore more inclined to agree with those who (as Rosènm., Schleus., and Kuinoel,) take ὅθεν for οὗ; as

in Matt. 25, 24 & 26., and Exod. 30, 36. Indeed, I remember to have met with several passages in which are similar changes between adverbs of *place*, as *ἔπου* and *ὅποι*, especially in Thucydides. In most of these there appears to be an *ellipsis*, occasioned by two clauses coalescing into one. Thus the sense here seems to be as follows: "departing from whence, or from the place where they had," &c.

Παραδεδομένοι is evidently synonymous with the *παρέθεντο* just before, and signifies *recommended*.

27. ἀγγέλλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν. Beza, Piscator, and Heinrichs, render μετ' αὐτῶν "per ipsos." But this interpretation is not sufficiently authorized, and is little suitable to the context. I prefer, with the Arabic version, De Dieu, Grot., Rosenm., and Kuin., to take μετ' αὐτῶν for αὐτοῖς, "what God had done *to* them." It appears to be a popular idiom, and is exactly similar to one in our own language. De Dieu, Grot., and Kuin. account it a *Hebraism*, and refer to a similar use of *עִי* *וְעַי* and *וְעַי* in Gen. 26, 29., Deut. 10, 21., and Jud. 8, 35. And so Tob. *וְעַי* κατὰ τὸ ἀριστον ἐνώπιον σου ποίησον μετ' ἐμοῦ (for ἐμοί), and 8, 16. κατὰ τὸ πολὺ ἐλεός σου ἐποίησας μεθ' ὑμῶν. Judith 8, 26. The expression adverts to the benefits which God had vouchsafed to them, the deliverances He had sent them, and the success with which He had blessed their labours.

Θύρα (whence our *door*) signifies figuratively *occasion, opportunity* (see Palaiet); as in 1 Cor. 16. 9. where see Elsner and Wetstein. So the Latin *ostium* and *janua*; of which many examples are given in Faccioliati's Lexicon. In illustration of this see the following references. Infr. 15, 4. 72. 10, 37. Gen. 21, 23. 24, 12. 26. 16. 27. 15, 3. Ruth 1, 8. 2 Sam. 2, 6. 3, 3.

CHAP. XV.

Now the Church of Jerusalem had been divided into two parties, the *Hebraei* and the *Helleni*, perceived that it was necessary to have a conference.

files not circumcised should be received into the Christian society (c. 11.); and from that time the doctrines of the Gospel were more widely propagated among the Gentiles (11, 20 seq.), especially by the aid of Paul and Barnabas (see 13, 1 seq. and 45, 14, 1, 27.), under the stipulation, that they should not impose upon them the necessity of circumcision. Now those who had become Christians, from being Jews, whether natives or foreigners, without any prohibition on the part of the Apostles, constantly observed the ritual Law. (See the note on 21, 20.) But on *Christians converted from Gentiles* was not enjoined the obligation of conforming in all respects to the ceremonial Law, but only, as *proselytes of the gate* (see Lev. 17, 10, 11, & 13. compared with Exod 34, 15. Lev. 18, 24 & 26. and consult Nitzsch de sensu Decreti Apost. Act. 15, 29.), to abstain from fornication, and all things which were by the Jews referred to idolatry, such as eating of meats offered to idols, the flesh of things strangled, and food compounded with blood; the use of which was always held in abhorrence by the Jews, since they thought it *involved idolatry*, or at least was an indication of a mind not far removed from it.

That it was not enjoined by the Apostles on the Gentile Christians, that they should accommodate themselves to *all* the institutes of the Ceremonial Law, and yet that they did not give them any such licence as could reasonably offend any religionist, is plain, both from the thing itself, the discourses of Peter and James, in the Council at Jerusalem (of which we read in this Chapter), and especially from the Epistles of St. Paul: for all these plainly shew that the Apostle manfully asserted for the new Christians a freedom from the Mosaic Law, and studiously removed from them the necessity of obeying its precepts; so, however, as never to offer any violence to the Religion of the Jews; and he was particularly careful not to let the Jews have cause of offence at actions which seemed to involve idolatry, and the use of foods which the Mosaic precepts interdicted even to proselytes of the gate. See Noesselt de verâ Vi et Ratione Decret. Hieros. Acts 15.

In the congregation, too, at Antioch, which was composed of Jews and Gentiles, the Jewish Christians observed the rites of the Mosaic Law; but (for the sake of avoiding offence and maintaining concord,) the Gentile Christians were *forbidden* the use of meats offered to idols, the flesh of suffocated animals, and food compounded of blood: and thus the Jewish Christians lived in perfect concord with companions who had before been idolaters. For in the observance of those precepts the Gentile Christians assumed, as it were, the character of Jewish proselytes; so that the Jewish Christians were bound by their own Law to account them as fellows and friends. See Levit. 19, 33 seq. But while Paul and Barnabas abode at Antioch, the peace of the Church there was troubled by certain Christians who had been formerly of the sect of the Pharisees. These, hurried away by an intemperate zeal for the Mosaic Law, and a blind partiality for their sect, falsely alleged the orders of the Apostles at Jerusalem, and maintained that Christians of the Gentiles were all of them to be circumcised, and bound to the ob-

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these Christians to henceforth abstain from eating of the residue of meat offered up to idols, or the flesh of suffocated animals, or any food compounded of blood, and to abstain from all illicit venereal connection. To this opinion all present assented, and an Epistle worded to that effect, and approved by all, was returned by the hands of Paul and Barnabas to the Christians at Antioch. (See ver. 30 seqq.)

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Συζητήσεις, a *disputation*.

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acknowledges that the above signification is well founded, but he can see no *evidence* that it is so to be interpreted *here*. With the Doctor's inability to see it we have nothing to do, but far more learned men have long seen that the sense of χειροτονεῖν, for which the Presbyterians so stiffly contend, involves such a harshness as to be inadmissible. Indeed, we may throw the *onus probandi* on *them*, and require an example of χειροτονεῖν in the sense of "appoint any one elected by another." Even *those* Commentators do not question that *imposition of hands* accompanied this solemn ordination. It is not, however, to be denied that the Apostles would shew deference to the opinions and wishes of the people on such an occasion.

23. παρέθεντο αὐτοὺς τῷ Κυρίῳ, "they commended them to the Lord." I can by no means agree with Kuinoel, who considers this as a mere *valedictory formula*: Certainly the passages to which he appeals will not prove it; and, at all events, the solemnity of the business connected with this expression must require the strongest sense that the words admit. The other passages classed by Schleusner, in his *Lex.*, under this head (as 1 Tim. 1, 18. 1 Pet. 4, 19.), are not to the purpose, since there the sense is merely *commit, recommend*. Of this signification Kypke gives examples from Joseph. Ant. 16, 13. p. 570. παραθησόμενος Ἀντίπατρον τὸν υἱὸν παρεληλύθει Καίσαρι & Bell, p. 769. ὡς σωτήρα τοῦ πατρὸς παρεθέμην. Ibid. c. 17. p. 750. παρατίθεται τὴν γυναῖκα.

25 — 26. Πέργη. See the note on 13, 13. On Ἀττάλεια see the Geographers.

26. Ὃθεν ἦσαν παραδεδομένοι. With the ὃθεν Commentators have been not a little perplexed. There seems an incongruity in rendering, as our translators have done, "*from whence* they had been recommended." Hemsterhusius and Valcknaer for ἦσαν conjecture ἦσαν, "*from whence* they had *gone* recommended. But of that form, in this sense, I know no example in the New Testament. I am therefore more inclined to agree with those who (as Rosènm., Schleus., and Kuinoel,) take ὃθεν for οὗ; as

in Matt. 25, 24 & 26., and Exod. 30, 36. Indeed, I remember to have met with several passages in which are similar changes between adverbs of *place*, as *ἐκ* and *ἐν*, especially in Thucydides. In most of these there appears to be an *ellipsis*, occasioned by two clauses coalescing into one. Thus the sense here seems to be as follows: "departing from whence, or from the place where they had," &c.

Παραδεδωμένοι is evidently synonymous with the *παρέθεντο* just before, and signifies *recommended*.

27. ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν. Beza, Piscator, and Heinrichs, render μετ' αὐτῶν "per ipsos." But this interpretation is not sufficiently authorized, and is little suitable to the context. I prefer, with the Arabic version, De Dieu, Grot., Rosenm., and Kuin., to take μετ' αὐτῶν for αὐτοῖς, "what God had done *to* them." It appears to be a *popular idiom*, and is exactly similar to one in our own language. De Dieu, Grot., and Kuin. account it a *Hebraism*, and refer to a similar use of עִי וְשִׁי and וְשִׁי in Gen. 26, 29., Deut. 10, 21., and Jud. 8, 35. And so Tob. νῦν κατὰ τὸ ἀριστον ἐνάπιον σου ποίησον μετ' ἐμοῦ (for ἐμοῖ), and 8, 16. κατὰ τὸ πολὺ ἐλεός σου ἐποίησας μεθ' ὑμῶν. Judith 8, 26. The expression adverts to the benefits which God had vouchsafed to them, the deliverances He had sent them, and the success with which He had blessed their labours.

Θύρα (whence our *door*) signifies figuratively *occasion*, *opportunity* (see Palaiet); as in 1 Cor. 16, 9. where see Elsner and Wetstein. So the Latin *fores* and *janua*; of which many examples are given in Facciolati's Lexicon. In illustration of this Wets. has the following references. Infr. 15, 4. Luke 1, 72. 10, 37. Gen. 21, 23. 24, 12. 26, 19. Jud. 11, 27. 15, 3. Ruth 1, 8. 2 Sam. 2, 6. 3, 9.

CHAP. XV.

Now the Church of Jerusalem had, after the conversion of Cornelius, perceived that it was agreeable to the Divine will that Gen-

files not circumcised should be received into the Christian society (c. 11.); and from that time the doctrines of the Gospel were more widely propagated among the Gentiles (11, 20 seq.), especially by the aid of Paul and Barnabas (see 13, 1 seq. and 48, 14. 1, 27.), under the stipulation, that they should not impose upon them the necessity of circumcision. Now those who had become Christians, from being Jews, whether natives or foreigners, without any prohibition on the part of the Apostles, constantly observed the ritual Law. (See the note on 21, 20.) But on *Christians converted from Gentiles* was not enjoined the obligation of conforming in all respects to the ceremonial Law, but only, as *proselytes of the gate* (see Lev. 17, 10, 11, & 13. compared with Exod 34, 15. Lev. 18, 24 & 26. and consult Nitzsch de sensu Decreti Apost. Act. 15, 29.), to abstain from fornication, and all things which were by the Jews referred to idolatry, such as eating of meats offered to idols, the flesh of things strangled, and food compounded with blood; the use of which was always held in abhorrence by the Jews, since they thought it *involved idolatry*, or at least was an indication of a mind not far removed from it.

That it was not enjoined by the Apostles on the Gentile Christians, that they should accommodate themselves to *all* the institutes of the Ceremonial Law, and yet that they did not give them any such licence as could reasonably offend any religionist, is plain, both from the thing itself, the discourses of Peter and James, in the Council at Jerusalem (of which we read in this Chapter), and especially from the Epistles of St. Paul: for all these plainly shew that the Apostle manfully asserted for the new Christians a freedom from the Mosaic Law, and studiously removed from them the necessity of obeying its precepts; so, however, as never to offer any violence to the Religion of the Jews; and he was particularly careful not to let the Jews have cause of offence at actions which seemed to involve idolatry, and the use of foods which the Mosaic precepts interdicted even to proselytes of the gate. See Noesselt de verâ Vi et Ratione Decret. Hieros. Acts 15.

In the congregation, too, at Antioch, which was composed of Jews and Gentiles, the Jewish Christians observed the rites of the Mosaic Law; but (for the sake of avoiding offence and maintaining concord,) the Gentile Christians were *forbidden* the use of meats offered to idols, the flesh of suffocated animals, and food compounded of blood: and thus the Jewish Christians lived in perfect concord with companions who had before been idolaters. For in the observance of those precepts the Gentile Christians assumed, as it were, the character of Jewish proselytes; so that the Jewish Christians were bound by their own Law to account them as fellows and friends. See Levit. 19, 33 seq. But while Paul and Barnabas abode at Antioch, the peace of the Church there was troubled by certain Christians who had been formerly of the sect of the Pharisees. These, hurried away by an intemperate zeal for the Mosaic Law, and a blind partiality for their sect, falsely alleged the orders of the Apostles at Jerusalem, and maintained that Christians of the Gentiles were all of them to be circumcised, and bound to the ob-

servance of the Mosaic Law, if they would hope to be made partakers of the benefits to be conferred by the Messiah on his faithful followers. An heresy which often afterwards broke out anew. Now since these sturdy defenders of complete Judaism drew over many to their party, much schism was thereby generated. And when it could not be suppressed by the authority of Paul and Barnabas, it was determined, by the common sentiment of both parties, that the controversy should be referred, for decision, to the Apostles and Presbyters dwelling at Jerusalem. On the arrival, therefore, of Paul and Barnabas at Jerusalem, together with some other Antiochian Christians, who had accompanied them, the Apostles and Presbyters met together to decide this controversy. There then arose no little discussion (see ver. 7). Those who were zealous for the observance of the Mosaic Law, and averse to any association with Gentiles, stiffly maintained their opinion: and among other things, for the purpose of exciting a greater odium against a union with persons uncircumcised, and rendering no obedience to the Mosaic Law, they urged that there were among the Gentile Christians persons guilty of gross immorality, and who ate of meats offered to idols, the flesh of animals suffocated, and food compounded of blood; and who did not hesitate to accept invitations to the sacrificial feasts of Gentiles, and eat flesh offered to idols, when exposed to sale in the market: (so that the *reason* is obvious why James *particularized* these things as what was to be avoided, namely, because they had been prohibited by the decree at Jerusalem). That there were among the Christians those who abused the liberty accorded to them by the Apostles, and thus offended every religious person, we learn from 1 Cor. 6, 8, 1, seqq. and 2 Pet. 2, 19. To those rigid defenders of the Mosaic Law it was doubtless replied, that Christians were, and would still continue, on every synod, to be admonished to abstain from all in chastity; and the use of the above-mentioned kinds of food; and that the impiety of *some* could not justify the exclusion of the *Gentiles in general*, nor on that account ought the entire observance of the Ritual Law to be enjoined on Christians. Hence also we may easily perceive why Peter, in his discourse, has made no mention of that impiety. Peter (we find), after there had been long disputation, rose, and gave it as his opinion that the Gentile Christians ought not to be burthened with the injunctions of the Mosaic Law, since it was manifest, from the case of Cornelius, that God had designed Christian salvation and felicity even to Gentiles uncircumcised, and indeed made no distinction between Jews and Gentiles. Now Peter's discourse, which was listened to in deep silence by the whole multitude, gave to Paul and Barnabas an occasion of dilating on the miracles which God had exhibited by their means among the Gentiles, whom however they had burthened neither with obligations to circumcision, nor observance of the Mosaic Law. Then rose James, and gave his opinion agreeably to that of Peter, Paul, and Barnabas, that the Gentiles converts were not to be molested. It seemed to him, however, not superfluous or unnecessary to solemnly, and in the face of the whole assembled Church, admonish

these Christians to henceforth abstain from eating of the residue of meat offered up to idols, or the flesh of suffocated animals, or any food compounded of blood, and to abstain from all illicit venereal connection. To this opinion all present assented, and an Epistle worded to that effect, and approved by all, was returned by the hands of Paul and Barnabas to the Christians at Antioch. (See ver. 30 seqq.)

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Jerusalemite teachers, as is thought by Beza. In forming this determination (since, as Doddridge observes, it was important and necessary that these Jewish impositions should meet with timely and formal resistance,) they seem, as usual, to have been guided by the custom which had prevailed in the Jewish Church; namely, (to use the words of Grotius,) when any question arose amongst the Jews, which afforded occasion for schism, of appealing to the Sanhedrim to decide the controversy. For Jerusalem then was, what Rome afterwards became, the resort of learned persons, both residents and sojourners, who repaired thither from all quarters of the world; so that the Roman Synod (which was often consulted by the Bishops of other countries,) was nearly equivalent to a general council.

Beza well remarks that some others of the brethren were added, lest Paul and Barnabas should seem to make it their *own cause*, or to dissent from the Antiochian council.

3. *οἱ μὲν οὖν, προπεμφθέντες, &c.* Προπεμφθέντες is by some, as Menochius, Bois, and Schleusner, rendered *præmissi, delegati, deputati*. By most Commentators, however, as Grot., Camerarius, Schmid, Wolf, Rosenm., and Kuin., it is taken to denote "honorificè deducti," "honourably set forward." It was, indeed, customary both among the Greeks and Romans,* as well as Jews, to show respect to guests by going part of the way forward with them. And this seems to have been always done to the Apostles; and, indeed, such previous arrangements were made as should secure them hospitable reception during their journey.

It is therefore an undue limitation of the sense to explain προπεμφθέντες *præmissi*, or (as Morus and Heinrichs do,) take it to denote providing all *viatica* or provisions for their journey; which, indeed, would

* So Cic. Cat. Maj. 18. Hæc enim ipsa sunt honorabilia—salutari, —deduci, reduci, &c. Xen. Cyr. 1, 4, 25. ἀκίοντα τὸν κύρον προῦπεμπον ἅπαντες.

not be requisite, since all necessities were, no doubt, provided by the hosts, who, at each stage, were prepared to receive their guests with hospitality; as may be inferred from what follows.

3. ἐποιοῦν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς, "they occasioned great joy to the brethren." This is not a mere Hebraism or Hellenistic phrase; since it occurs in Aristot. (cited by Wets.) ὁ δὲ θεὸς ἐποίησέ μοι χαρὰν ὑπερμεγέθη.

4. ἀπεδέχθησαν. This term denotes not merely receiving, but receiving with hospitality (as ὑποδεχέσθαι in the Classical writers). So Luke 8, 44. ἀποδέξατο αὐτὸν ὁ ὄχλος and Acts 18, 27. 28, 30.

4. Ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν, "what God had done to them." See the note on 14, 27.

5. ἐξανέστησαν δὲ τινες. There would seem to be a sort of harshness in these persons rising to answer to the query proposed before Paul and Barnabas had mentioned the difficulty; to solve which many Commentators, as Beza, A. Lapeire, Franck, Bois, Pearce, Limborch, Munthe, Wakefield, and Heinrichs, subaud ἔλεγον, and render, "but (said they) certain have risen up." And they remark that the transition from oblique to direct is not unusual; as in Luke 5, 14. Acts 1, 4. 17, 8. The far greater part, however, of the Commentators maintain (and, I think, more rightly) that the words are those of St. Luke. And certainly the ellipsis would *here* be very harsh, neither would ἐξανέστησαν be suitable; nor is that method agreeable to the context. Kuinoel has well observed that it is frivolous to urge that these Pharisaical Christians would not answer to the query *before* it had been made, since St. Luke speaks with his accustomed brevity, and the words "told what God had done with them," may denote a detail of what had happened to them in the exercise of their Apostolic office, especially of late; which would *include* a statement of this controversy. And he refers to a similar brevililoquentia in 11, 3.

The words ἐξανέστησαν, &c. are not to be un-

derstood as if pronounced in the public assembly, but in some private conversations which preceded it, and in which certain Pharisaical Christians avowed the same sentiments with those zealots at Antioch. "This opinion (observes Kuin.) the Apostles did not choose to authoritatively suppress, but wisely called an assembly, that the reasons for and against that opinion might be carefully weighed, and determination made accordingly.

That this assembly, though it may be called a *council* in one sense, yet was very different from those held after the second century, which were composed of the *Governors of the Church*, and were properly called *councils*, has been shown at large by Mosheim Comm. de rebus Christianis ante Const. Maj. 169. seqq. and Heumann on ver. 2.

ὁ συνήχθησαν δὲ οἱ Ἀπόστολοι καὶ οἱ Πρεσβύτεροι ἰδεῖν π. τ. λ. τ. On the Πρεσβύτεροι there has been no little discussion among Commentators. Heumann takes them to be Bishops of different Churches in Judea. Whitby thinks they were of the number of the hundred and eight on whom the Holy Spirit fell. The point is not a little perplexed, and one on which it is easier to speculate than prove. To the elaborate annotations of the above eminent Commentators I can only refer my readers. Most recent ones understand *Pastors of the different congregations at Jerusalem*: which, indeed, has most probability.

It has been, moreover, supposed that the *people* were admitted: an opinion founded on the expression ἐσίγησε δὲ πᾶν τὸ πλῆθος. But πλῆθος is a term of middle signification, and often denotes an *assembly*, without reference to number; as seems to be the case here. There is, indeed, reference made at ver. 22 & 23. to *others* besides the Apostles and Presbyters, who are, in the former verse, called ἡ ὅλη ἐκκλησία, and in the latter the ἀδελφοί. It is therefore unquestionable that *some*, and that *not a few*, were called in besides the Apostles and Pres-

byters. I assent to Mosheim that it is impossible all the Christians should have been assembled on this occasion, since no building large enough to accommodate so great a number could have been procured by the society. And I entirely concur in the opinion of that Commentator and Kuinoel, that the persons in question were some *select individuals* of the laity, of most knowledge, influence, and credit; perhaps delegated from the whole body. Grotius says these persons *stood up*, while the Apostles and Elders sat; but on what authority the assertion rests I cannot conceive. Vitringa de Syn. 598. seqq. thinks we may compare this assembly, or council, to that of the Jerusalem Sanhedrim. Many treatises have been written, illustrating the nature of this Synod, whose titles may be seen in Wolf's *Curæ*.

Ἰδεῖν has here the sense of *consider*. There is an exactly similar idiom in our own language.

7. πολλῆς δὲ συζητήσεως γενομένης, “after there had been much disputation or discussion:” *not* (as we may fairly infer from circumstances) between the *Apostles themselves*. Though, had that been the case, it would not have furnished any cogent argument against their inspiration. For (as Doddridge well observes,) there seems no reason to conclude that their inspiration was always so instantaneous as to supersede any deliberation in their own minds, or any consultation with each other.

The dissent was doubtless between the Apostles and those persons who had, before the meeting, avowed their opinion of the necessity of circumcision.

7. ἀναστὰς Πέτρος. Kuinoel observes that Peter first rose and delivered his opinion, since his own cause was in question, inasmuch as he had first admitted Gentiles into the Christian congregation, without previous circumcision. In this, however, I cannot assent to him. It should rather seem that Peter spoke first, from precedence being conceded to him; as, indeed, it appears to have been on other occasions; and certainly this was a mark of respect

to which that Apostle was, on many accounts, fully entitled.

The plan of Peter's discourse is thus laid down by Schoettgen.

"It consists of two parts, the Antecedent and the Consequent. The Antecedent is: That the Gentiles, although not circumcised, and not observing the law of Moses, have yet received the Holy Spirit. (7, 8 & 9.) Consequent: *therefore* they are not now to be compelled to embrace it.

7. ἀφ' ἡμερῶν ἀρχαίων, "a great while ago." E. V. Doddridge renders, "some considerable time since." Yet it had not been a good while, or considerable time since the period mentioned, namely, the commencement of their Apostolic mission, the illapse of the Holy Spirit, and the conversion of Cornelius. Neither, however, can I approve of the version of Piscator, Beza, and Casaubon, *jampridem*, by which all the meaning of the phrase evaporates. The Vulgate Translator renders word for word; and so leaves the difficulty as he found it. The Æthiopic *a principio* is preferable. Of all the Commentators, De Dieu and Grotius have been most successful in indicating the sense. Thus the former quotes the Heb. במים מקדם in Ps. 79, 8. where the Sept. render ἡμέρας ἀρχαίας, *a few years before*. And he might have cited Thucyd. 2, 15. ἀπὸ τοῦ ἀρχαίου, *from ancient times*.

7. ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο. With the words ἐν ἡμῖν the Commentators have been not a little perplexed. The Vulgate Translator, as often, renders word for word, and thus decides nothing. Most of the ancient interpreters, including De Dieu, render "inter nos." And so the authors of our English Version and Doddridge. But this is so harsh as to be scarcely admissible. Others render *ex nobis*, and subaud ἔμε. But this is too arbitrary an ellipsis. The best founded interpretation seems to be that of Grotius, Vorstius, Heinrichs, and Kuinoel, who regard the phrase as a Hebraism. For the Hebrews

(they observe) are accustomed to put the preposition ב, *in*, after the verb בחר, *choose*; as in Neh. 9, 7: מִן־בְּחַרְתָּ בְּאַבְרָהָם, *who was approved unto Abraham*, and 1 Chron. 28, 4 & 5; where the Alexandrian translators have ἐξελέξατο ἐν ἐμοὶ — εἶναι βασιλέα — ἐξελέξατο ἐν Σολομῶντι τῷ υἱῷ μου καθίσαι (αὐτὸν) ἐπὶ θρόνου, &c.

8. καρδιογνωστής. See the note on 1, 24. Peter thus suggests that God can best determine who are worthy of being admitted into the Christian society; and who are unworthy. (Kuīn.)

8. ἐμαρτύρησεν. The verb μαρτυρεῖν with a dative signifies to *praise*, literally to *bear testimony in favour of*. Schoettgen cites Rasche on Gen. 12, 1: who renders לך לך, vade tibi, for your utility and advantage.

8. δοὺς αὐτοῖς τὸ Πνεῦμα τ. ᾧ. See the note on 11, 15 seqq. and 10, 44.

9. καὶ οὐδὲν διέκρινε, “and made no distinction between us:” as far as may depend upon the benefit of gratuitous favour to be bestowed upon believers. (Rosenm.) Τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν, “turning them from errors, vices, and sins, so as not to be accounted impure, but to belong, equally with ourselves, to the people of God, and participate in the blessings of the Christian Religion.” (Kuīn.) Thus sanctifying them much more effectually than any external rite could have done. (Doddr.) With the expression καθάρισας τὰς καρδίας αὐτῶν, Wetstein compares Lucret. 6, 23. Verificis purgavit pectora dictis. Xenoph. Sympos. init. ἀνδράσιν ἐκκαθαρομένοις τὴν ψυχὴν, ὥσπερ ὑμῖν. Liban. O. 10. p. 272 B. τῇ γὰρ ἐπιθυμίᾳ τοῦ κέρδους ὁ σοφώτατος ἐκεῖνος ἐκάθηρε τὰς ψυχὰς τῆς δειλίας.

10. τί πειράζετε τὸν Θεόν, ἐπιθεῖναι, &c. There is some difficulty involved in the expression *tempt God*, as connected with the following words *put a yoke*, &c., which has induced Bengel, Beza, and Pearce, to cancel Θεόν, on the authority of a quotation in an Epistle of Jerome. But to this there are two serious

objections. 1. Jerome might quote from memory : and, at all events, such an authority cannot have any weight against the concurrent testimony of all the MSS. and Versions. 2. We do, indeed, obtain an *easier* reading ; but, on that account, the more suspicious. The difficulty, such as there is, in *πειράξετε* may be removed by comparing this phrase with parallel ones in the New Testament. “ Now they are said to *tempt* God (observes Rosenm.) who act as if they wished to see what God can and will do, who require new proofs of his divine will and power ; when the most unexceptionable ones already exist. Kuinoel, too, remarks, that they are said to tempt God who call in question his attributes, and require further proofs of them ; thus *resisting* God. And this sense is assigned to the word by Schleusner, in his Lex., who compares Ex. 17, 2, 7. Ps. 78, 46. Judith 8, 12. 1 Cor. 10, 9. *καθὼς καὶ τινες αὐτῶν ἐπειράσαν, rebelled.* Heb. 3, 9. *οὐ ἐπειράσαν με οἱ πατέρες ὑμῶν.* See Pott's Excursus on the Epistle of James. 10. *ἐπιθεῖναι.* Here there is an ellipsis of *ὥστε*, by a sort of Hebraism. A Classical writer would have used *ἐπιτιθέντες*. By *λογὸς* is evidently meant the Mosaic Law, often represented as a heavy burthen. See Gal. 5, 1. and Matt. 23, 4.

3. *ὃν οὔτε οἱ πατέρες*, &c. i. e. “ which neither we nor our forefathers could *well* bear.” For (as Grot. observes) men are said *non posse*, not to be able, to do what is only *difficult*.

11. *ἀλλὰ διὰ τῆς — καὶ κείνοι.* These words have something awkward about them. The sense which appears on the face of the words is not agreeable to the context and scope of the passage. By *ἐκείνοι* many Commentators understand *our forefathers* ; and supply *by the Messiah*. But this has been completely refuted by Whitby, Morus, and Rosenmuller.

12. *ἐσίγησε δὲ πᾶν τὸ πλῆθος*, “ then the whole assembly acquiesced.” *Καὶ ἤκουον Βαρνάβαν*, &c. It must be observed that Paul and Barnabas recounted the miracles which God had worked by their means

among the Gentiles, for the purpose of confirming, by examples, what Peter had said at 7—9. For unless God had intended that the Gospel should be propagated among the nations, he would not have attested the Divine legation of Paul by miracles. (Rosenm.)

13, 14. See the introduction to this Chapter. Ἀπεκρίθη, *addressed (them)*, viz. the assembly. Ἀκούσατέ μου. Kuinoel considers this as a *form of requesting attention*, usual to orators on commencing a speech. Heumann, however, explains it, “attend to my advice and counsel.” But the view of the subject adopted by Kuinoel seems the most agreeable to what follows.

Of James’s discourse the following analysis is given by Schoettgen.

“It consists of three parts: *Exordium, Narration, Proposition*. In the *Exordium* the speaker uses a form of expression calculated to conciliate the good will of his auditors. (ver. 13.) Then comes the *Narration*, together with a confirmation of it from the Prophets (ver. 16, 17.), and, in ver. 18, the *reason*. The *Proposition* is: The Gentiles are not to be compelled to Judaism, but are only to abstain from certain things (ver. 19.); since Judaism cannot be entirely abolished all at once.” (ver. 20.)

14. Συμεὼν. By *Simon* is meant, not Simon the Canaanite (as Wolf supposes), but Simon Peter. Συμεὼν (observes Kuin.) is the Greek for שמואל in Gen. 29, 33.; but the Greeks generally used instead of it the similar *Greek* name Σίμων; as in Sir. 5, 1. Luke has followed the Hebrew inflexion; as has Peter, in 1 Ep. 1, 1. Luke 2, 25.

14. ἐπισκέψατο λαβεῖν, “hath vouchsafed to receive, hath kindly received.” Here we must subaud ὥστε; for ἐπισκέπτεσθαι τινι often signifies to visit any one *for good*, as for assistance, &c. See the note on Luke 1, 68.

14. Λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ, *for his name*, i. e. in order to bear his name, to be called his peculiar

people. Kuinoel here recognizes a Hebraism, and refers to Dan. 9, 19. "forgive them, for the city and people are called by thy name."

15—17. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, "and with this agree all the sayings of the Prophets." See Is. 2, 1. seqq. & 60. and Mich. 4, 1. The passage here quoted is from the Sept. of Amos: though it deviates from the Hebrew text. Compare the Hebr. and the Sept. which has followed another, but, as it seems, an inferior reading. The Prophet is there describing the felicity of the golden age, and declares, that the Jews will subdue their enemies and all nations, and that all will worship Jehovah. Now this James *accommodates* to the present purpose, and *applies* to the propagation of the Gospel among the Gentiles, and their reception into the Christian society. (Kuinoel.)

16. Μετὰ ταῦτα—Δαβὶδ. In the Hebr. we have דָּבִיד: but ἀναστρέφω has the force of an adverb; as often the verb שָׁרַב. So Mal. 1, 4. Σκηνή answers to the Hebr. קִרְיָה, which properly signifies a hut, or booth,* formed of boughs of trees and reeds, such as were in use among shepherds. But it also denotes any habitation (see Luke 16, 9.), and here signifies *house, family*. It is, too, a figurative expression for David's kingdom; as elsewhere Mount Sion, where was David's palace, is put for the Jewish state. (Kuinoel.)

17. κατεσκαμμένα, *destroyed*. Now κατασκάπτω, which simply signifies to *dig down*, was frequently used of destroying buildings, cities, &c. To the examples adduced by Kypke and others I add Thucyd. 4, 109. 5, 63. 6, 7. See also Bp. Blomf. Gloss. on Æschyl. Theb. 46, who gives examples from the Dramatic writers. One particular seems to have been omitted by all critics, namely, that it sometimes only signifies to dismantle a fortress; ruin and destroy, as spoken of a city; or ravage, as spoken of a country. So Ælian. V. H. 12, 54. κατεσκαμμένη πατρις.

* From the Ang. Sax. *bogen*, to bend. So that booth signifies a hut of bent twigs, or boughs.

Ἀνορθοῦν, *to upraise*, and ἀνοικοδομεῖν, *to rebuild*, are equally frequent. Examples may be seen in Wets. and Kypke. Both words are used by Thucydides, and are here figurative expressions, denoting the restoration of the kingdom of David.

17. ὅπως ἂν ἐκζητήσωσιν. Ὅπως here, as often, denotes *event*. Ἐκζητεῖν τὸν Κύριον, by a Hebraism, signifies *to worship the Lord*. So שָׁבַד or יִתְחַבֵּד in Ps. 24, 6. See Hebr. 11, 6. and Acts 17, 27. At τὰ ἔθνη repeat ἐκζητήσωσιν με: (Kuin.)

17. Ἐφ' οὓς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτούς. Here we have a sentence on which are strongly marked the characteristics of Hebrew idiom. In ἐπ' αὐτούς we have a pleonasm; and in the rest of the phrase there is an hypallage for "who are called by my name, are called mine, and worship me." Of this idiom Schoettgen adduces an example from Is. 4, 1. The student will also remark the construction, called the κατὰ τὸ σημαινόμενον, in ἔθνη and αὐτούς. Κατάλοιπος is a word used only by the later Greek writers and the Alexandrian translators.

18. γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. Commentators have found some difficulty in determining the purport of these words, which, taken in the sense they would seem to express, are so abrupt as to require many words to be supplied, in order to unite them in a chain of reasoning with the preceding. To remedy which harshness many methods have been devised. Some, as Thaleman and Schleusner, explain γνωστὰ *dear, beloved*, and urge that γινώσκω has sometimes this sense. But any proof in a primitive will not be valid as respects its derivatives. Besides (as Kuin. remarks) the subject of the passage is not the *creatures*, but the *illustrious works*, of God in the propagation of religion. And he assigns to the words this sense: "God is immutable; He hath decreed from all eternity to found a kingdom, into which not only the Jews, but also the Gentiles, without the observance of the ritual law, shall be received. He hath chosen that not only the Jews,

but also the uncircumcised Gentiles, should have part with his peculiar people."*

To avoid, however, the difficulty which this sense involves, Griesbach and Heinrichs would cancel ἐστὶ—αὐτοῦ, on the authority of some MSS., and unite γνωστὰ ἀπ' αἰῶνός with the preceding. But there is nothing corresponding to such words in the Hebrew, neither are they of any assistance to the sense; *otherwise* I should have been inclined to agree with these critics. As the matter now stands, we must either receive the *whole version*, or reject the *whole verse*, and this latter course is pursued by Matthiæ and Kuinoel; which, however, I cannot think judicious. Suppose the words away, something is manifestly wanting; and yet something which would never have been supplied in such a manner by *scribes*. These words evidently supply an important link in the chain of reasoning; and the *harshness* with which the sentence is expressed, is nothing new in Hellenistic and Oriental phraseology, which delights in such laconic axiomatical dicta. Besides, the small number of MSS. in which the omission is found (about ten) is but as dust in the balance, when weighed against the MSS. and Versions which *have* them. But how (it may be asked) will you account for the

* In the same light, too, the passage is viewed by Dr. Doddridge, who maintains that the subject must be "the dispensations of God towards men." And he justly draws the following inference. "Now these dispensations the Almighty could not know without knowing the characters and actions of particular persons, on a correspondence to which the wisdom and goodness of those dispensations is founded. Thus, for instance, He must have known there would be Gentile idolaters, a thing as dependent on the freedom of the human mind as any thing that we can imagine, or He could not have known that He would call them into his church. This text, therefore, must remain an unanswerable proof, amongst a thousand more from the word of God, that He *certainly foreknows future contingencies*. (Doddr.)

Pricæus here appositely cites Cic. de Divin. Neque enim ignorant dii quæ ab ipsis constituta et designata sunt. Senec. 4, 32. de Benef. Nota est illis operis sui series; omnium illis rerum per manus suas iturarum scientia in aperto semper est, nobis ex abdito subit: et quæ repentina putamus, illis prævisa veniunt ac familiaria.

omission? To this I answer, that *omission*, when it is found in only a few MSS., may usually be ascribed to accident; but here it may be attributed to misapprehension of the construction. Some early critics (I suspect) took the words *γνωστὰ ἀπ' αἰῶνός* with the preceding; thus leaving the following words useless, which, *therefore*, were gradually omitted. And let it be remarked that only *one antient* MS. omits them: the others are modern, and in *them* there would be more scope for the progress of corruption. As to the variation of reading in the words, it is not such as to afford just reason for suspecting the clause. *Chrysostom* evidently read it, and saw the true construction; as is plain from his excellent remark upon the words: *Εἶτα τὸ ἀξιόπιστον τοῦ λόγου, ὅτι οὐδὲν καινόν, ἀλλ' ἐξ ἀρχῆς ταῦτα προτετύπωτο· καὶ τὸ ἀξίωμα πάλιν.*

19. διὸ ἐγὼ κρίνω. I cannot agree with some Commentators, (as Hammond,) who recognize in *κρίνω* the determination of James as Bishop of Jerusalem. The best Interpreters, both antient and modern, agree that it has merely the force of the Latin *censeo*, "my opinion or sentiment * is." Grotius, too, remarks that *ita censeo*, "this is my opinion," was generally the concluding phrase with the Latin orators. See Cic. Philipp. 3d, 5th, 8th, 9th, 10th, 11th, 13th, and 14th. This is also confirmed by Wetstein's citation from Thucyd. 4, 60. *ὡς ἐγὼ κρίνω* where the Schol. explains, *ὡς ἐγὼ νομίζω*. And he might have added Thucyd. 1, 21. *τὸν παρόντα ἀεὶ μέγιστον κρινόντων*, *thinking the present was the greatest*. In this sense, too, it often occurs in Xenophon. See Sturzii Lex. Xen.

The passage is thus paraphrased by Wetstein, who lays a stress upon *ἀπ' αἰῶνός*: "God hath not *recently* taken and manifested this counsel; but he hath *long ago* determined it in himself, and signified it by the Prophets. It will, therefore, remain immutable; and whosoever contravenes it, resists God." See Sir. 23, 20. and Senec. de Benef. 4, 32.

* In justification of the E. V. sentence, it must be observed that the word had formerly the same meaning with *sentiment*.

19. *μὴ παρενοχλεῖν τοῖς, &c.* The word *ἐνοχλέω* literally signifies to give trouble to another, by throwing oneself, or any impediment in his way. Now the *παρὰ* has an intensive force, and has reference to the obstacle thrown by or near the person. Several examples of this word are given by Raphel, Kypke, and Wetstein. The only entirely apposite one is that of Arrian. Epict. 1, 9. *μηδὲ παρενοχλήσεις ἡμῶν τοῖς νόοις μηδὲ τοῖς γέρονσιν.* where the word is also, as in the present passage, used in a moral sense, as *ἐνοχλέω* in Heb. 12, 15. It may be observed, that this expression has the air of a popular phrase, to which there is one parallel in our own language. We may also compare that in Matt. 26, 10. *τί κόπους παρέχετε τῇ γυναικι;*

20. *ἐπιστεῖλαι αὐτοῖς, i. e.* “to order them by letter.” For *ἐπιστέλλω* signifies not only to send to, but to send *a letter* to, to send mandates by letter; as here, and often in the best Greek writers, especially Thucydides, Xenophon, and the other historians.

20. *Ἀπέχεσθαι τῶν ἀλισγημάτων.* The word *ἀλισγημα* is entirely an Hellenistic one. It comes from *ἀλισγεῖν*, which (from *ἀλέω* and *ἀλίω*, cognate with *ἀλίζω*, to *roll*, or *wallow*; see 2 Pet. 2, 22.) is found in the Sept. and signifies to *pollute*. It is used both of physical and moral defilement. See Dan. 1, 8. Sirach 40, 33. and Mal, 7, 2. Here it has the latter sense, and signifies the pollutions of idols, i. e. meat offered to idols, which forms the subject of the passages of Daniel and Malachi.

The Gentiles (it appears), after the sacrifices were concluded, and a portion of the consecrated victim had been assigned to the Priests, used to hold a sacrificial feast in honour of the god, either in the temple or at private houses, and then ate the residue of the flesh;* or even, from avarice, or poverty, salted and laid up the remnant for fu-

* So Herodot. 1, 31. *ὡς ἔθυσαν τε καὶ ἐνωχθησαν ἐν αὐτῷ τῷ ἱερῷ.* Ovid Met. 12, 154. *Sacra tulere suam, pars est data cætera mensis.* See also Hom. Od. γ. 470. Virg. Æn. 7, 174. Plaut. Mil. Glor. 3, 1. 117. Gell. N. A. 12, 8. Judg. 9, 23. 2 Macc. 4, 16. and consult Spencer Misc. p. 62. and Ib. de Legg. Hebr. 693 seqq.

ture use, (see Theophr. Char. c. 10.) or even gave it to the butchers to sell in the shambles. (See Schoettg. Hor. Heb. on this passage.) This flesh, being offered to idols, the Jews were taught by their religion to hold in abomination; and they considered not only those who were present at such feasts, but also those who ate of the flesh which had been offered up, when exposed for sale in the shambles, as infected by the contagion of idolatry. Therefore James thought it necessary to enjoin the Christians to refuse all invitations to such feasts, and abstain from the use of all immolated meat, when publicly offered for sale; that no offence might be given to those Christians who had been Jews. (Kuin.)

20. τοῦ πνικτοῦ, καὶ τοῦ αἵματος.

The term *πνικτὰ* was applied to all animals put to death without effusion of blood; as wild animals, or birds caught in traps, or slain by the hands. See Leviticus 17, 13. Spencer de Leg. 719. 739. & 742. and Schoettgen on this passage. To idolatry, and things offered to idols, were also referred *πνικτὰ* and *αἷμα*: and thus abstinence from such food was enjoined on the Jews and proselytes. The drinking, or other use of blood obtained in the sacrifices of the antients, in treaties, covenants, and magical rites; they used to drink it, in order thus to bind themselves by a closer covenant to their gods. See Schoettg. Obs. 3, 10. Freinsh. on Flor. 4, 1. Elmenhorst on Minuc. Fel. c. 30. Spencer de Leg. 736. and Michaelis on the Mosaic Law, t. 4. § 206.

He who would abstain from eating of blood, was obliged also to abstain from eating of any animals suffocated, (i. e. slain without effusion of blood), which were also offered up to idols. See Spencer de Leg. 719.

The words *καὶ τοῦ πνικτοῦ* are omitted in some copies, as if superfluous. But in Lev. 17, 10. the Jewish proselytes are likewise forbidden both *πνικτὸν* and *αἷμα*; and it is here mentioned, in order that the Christians might understand they were prohibited not only from blood, but also from the food of suffocated animals, and even of those which had died of themselves [such being sold in the markets. See Schoettg. Edit.], since in them the blood cannot be separated from the flesh. See Wolf on this passage. There is moreover added in some MSS., "and what they would not have done to themselves, not to do unto others." But the words are manifestly suppositious, and added by those who thought the precepts too few; forgetting that here the subject is not so much *moral laws*, as *ritual observances*. (Kuin.) "The Apostle (observes Grot.) thought it unnecessary for the pious among the Gentiles to be enjoined to do what they had sufficiently learnt, namely, that they were not to worship false gods, but the one true God, and to him pay the utmost reverence; that they were to abstain from murder, rapine, injuries, adulteries, and incests, and other offences forbidden even in the Gentile laws; that to every one was to be rendered whatever might be his due. But he rather admonished them concerning things which might admit of dispute, would be a stumbling-block to the Jews, and hinder the pious Gentiles from uniting with the pious Jews, so as to form one society.

Here, therefore, we are not to seek for a *complete summary* of the precepts of the Gospel, since no mention is made of the worship of one God in Christ, self-denial, crucifying the lusts, &c. &c. The sole purpose (I repeat) was to specify from what things, *besides known sins*, the uncircumcised Christians ought to abstain, in order that they might, without any offence to the Jews, coalesce with them, so as to form one Church. (Grot.)

Schoettgen observes that the reason why Christians were forbidden to approach the Heathen feasts was, 1st. that the sacrifices were offered to idols, nay, to the Devil himself (as says St. Paul, 1 Cor. 10, 20). "Now every sacrifice (continues he) is not a *simple ceremony*, but a *fæderal rite*, by which the sacrificer, and the Being to whom he sacrifices, are (so to speak) closely united. (See Spencer de Leg. 875. and Jos. and Mede de Christianorum Sacrificiis.) Maimonides, in More Neuchim 3, 46. tells us that the Zabians thought blood a demon, and suppose that he who ate it had communion, and might hold familiar intercourse with demons. The same opinion, too, was held by the *Gentiles*. See Jamblich. de Myst. Ægypt. c. 27, 30 & 33.; as also R. Cudworth's Discourse concerning the true nature of the Lord's Supper, and Salmas. de Fœn. Trapez. p. 444.

Thus much for the *idolothya*. Now for the *blood*. This the Gentiles used to eat with the flesh, or carefully draw it from the part where the incision was made, and convert it to nourishment, either by mixing it up with flour and oatmeal, and drinking it in a liquid state, or by mixing it with other food [as is done with us in the preparation of what are called black puddings. Edit.]. See Paul Ægin. 1, 85. Of this kind of food mention is made in Hom. Od. 18, 25. Γαστέρας αἱ δ' αλγῶν κέαρ' ἐν πυρὶ τὰς δ' ἐπὶ δόρυ κατέμεθα, κνίσσης τε καὶ αἵματος ἐμπλήσαντες. So Apicius de Arte Coq. 3, 8. Ex sanguine et jecinore et pulmonibus leporinis minuta [which seems little more than a receipt for making *giblet pie*. And that *black-puddings* were in use among the ancients, we may infer from what Tertullian says, in his Apolog. c. 19. where he tells us, *botulos cruore distentos Christianis admotos fuisse*. Edit.]

Of the *πνικτὸν*, it must be observed, there were among the Gentiles two kinds. The *first*, a sort of dish, called by Athen. l. 9. *πνικτὸν κρίας*. And Hesychius explains it *γένος ὀπτήσεως*: Of this we have a description in Reines Var. Lect. 1, 6. *πνικτὰ vero κρέατα, carnes suffocatæ, a modo parandi sic dicuntur, quando scil. ollæ inclusæ in succo proprio coquuntur, vaporibus qui in liberâ elixaturâ assaturâve exhalant simul retentis; nostrates appellant *gedampfet* [which seems to correspond to our *stew*. Edit.] Now it is not likely that *such a πνικτὸν* was forbidden by the Apostles, since the animal might be properly butchered. That the ancients did not reject the food of animals that had come to a death which produced no effusion of blood, is plain from Horace, Sat. 2, 4, 17. Si vespertinus subito te oppresserit hospes, Ne gallina malum responset dura palato, Doctus eris vivam musto mersare Falerno. Hoc teneram faciet. It was thought (it seems) to make the flesh tender. That fowls were usually killed by suffocation Bentley has shown from Cic. pro Mu-*

ræna, c. 29. ; and birds, hares, rabbits, and other *game*, were usually caught in snares. That these were eaten by many, we may infer from the *prohibition* in the Apostolical canons, § 63. *κρέα ἐν αἵματι ψυχῆς αὐτοῦ* (referring perhaps to Gen. 19, 4. where *κρέας ἐν αἵματι ψυχῆς* signifies flesh in which any blood remains), ἡ *θηρίδλωτον*, ἡ *θησιμαῖον*. And Spencer has shown that some Gentiles did not butcher, but suffocated the victims. So Strabo says of the Indians, οὐ σφάτρουσι τὰ ἱερεῖα, ἀλλὰ πνίγουσιν. (Schoettgen.)

Here Doddridge very judiciously remarks that, though neither things sacrificed to idols, nor the flesh of strangled animals, nor blood, have, or can have, any moral evil in them, which should make the eating of them absolutely and universally unlawful, (compare 1 Cor. 8, 1, 8 & 9. Rom. 14, 14. et seq. 1 Tim. 4, 4. Matt. 15, 11.) yet they were here forbidden to the Gentile converts, because the Jews had such an aversion to them, that they could not converse freely with any who used them. "This (continues he) is plainly the reason which James assigns in the very next words, ver. 21. and it is abundantly sufficient. This reason has now ceased, and the obligation to abstain from these things ceases with it. But were we in like circumstances again, Christian charity would surely require us to lay ourselves under the same restraints."

In this view of the subject Schoettgen coincides, observing that even then the decree was not general, but particular and for particular purposes; so that what did not bind all in those times cannot bind any in the present times, when the occasion of the decree, namely, the scandal, has ceased to exist. "Hence (he concludes) any Christians may, with a safe conscience, eat blood and the flesh of strangled animals. St. Paul, in his Epistles, never urges this decree, but often gives it as a *general rule* that they are not to be scrupulous in respect to meats; though, in a case involving scandal, he enjoins the caution of conceding to the consciences of weak brethren. Surely then, when the scandal ceases (as it does in our own times), we may safely enjoy the full liberty obtained for us by Christ."

20. καὶ τῆς πορνείας.

At this particular interdict most Commentators have stumbled exceedingly; being at a loss to account for the mention of illicit venereal connection among things of themselves free and conceded, but from which the Gentiles were to abstain lest the Jewish Christians should be offended; though certainly whoredom was never thought *ἀδιάφορος*. Nor do they see why, if greater offences are mentioned with smaller ones, this alone should be mentioned. "The unavoidable conclusion (observes Michaelis), that follows from the common translation of *πορνεία* is, that it is as great a crime to eat blood, things strangled, or meats offered to idols, as to commit fornication: an opinion which many divines have maintained from this passage." To remove this difficulty many methods have been devised. Omitting the *conjectures* of Bentley, and the harsh interpretation of Heinsius, some Commentators, as Selden and Schleus., understand it (as I myself formerly did) in a figurative sense, of spiritual whoredom, i. e. idolatry. Heringa takes it to mean matrimonial connection with idolaters. But this interpretation is liable to well-founded objec-

tions, which have been stated by Ernesti, Noesselt, and others. Michaelis, in his *Introd.* 1, 190. maintains that it signifies meat sold in the publick shops or open market. That interpretation, however, has been completely overturned by Bp. Marsh and Nitzsch. Indeed to the above, and other solutions brought forward in Wolf and Deyling, *Obss.* 2, 258., it is rightly objected by Nitzsch and Noesselt, that in public edicts words are and ought to be employed in their *usual* sense. And if (as Kuinoel observes) the Apostles had used this word in any rare or recondite sense, how could the Gentile Christians, even if they had been acquainted with all the various significations of the word, have known whether the Apostles meant to express this rarer in the place of a more frequent signification. Now it is frivolous (continues Kuinoel) to urge that Paul and Barnabas were at hand to remove the obscurity, for why, in settling so important a controversy, and laying down a law, should the Apostles have so neglected perspicuity, that the very words themselves should require an interpreter. It is, therefore, most reasonable to suppose that the Apostles by this term meant *illicit venereal connection*.

Besides the above reasons, however, for retaining the common signification of *πορνεία*, there are others also. For the *Gentiles* accounted fornication, or whoredom, as a thing lawful and indifferent (so Terent. *Adelph.* 1, 2, 21 seq. *Non est flagitium, mihi crede, adoloscetulum scortari*); and they committed it in the temples, at their festivals, &c. (See Spencer de *Leg.* 743. and Alberti on Rom. 13, 13.) Notorious are their Bacchanalia, Lupercalia, the rites of the Bona Dea, &c., in which the Gentiles indulged with impunity, to the honour of Bacchus, Bona Dea, &c. Thus, too, in Num. 25, 1 seq. the Midianites are said to have invited the Jews to their sacrificial feasts, in order to allure them to fornication. And the author of the Book of Wisdom 14, 16., reckoning up the various crimes committed at the festivals and mysteries, makes mention of *μοιχεία, ἀσελγείαι, γάμων ἀταξίαι*. See also Syrach. 6, 42 seq. Moreover in 1 Pet. 4, 3. we have *ἀσελγείαι, ἐπιθυμίαι, κόμοι*, joined with *ἀθεμίτοι εἰδωλολατρείαι*. Since, therefore, fornication was so usual among the Gentiles, and was accounted lawful; and since such opinions and actions increased the hatred and abomination in which the Jews held them, and were a great impediment to their union with Jews, it was very necessary, on this peculiar and solemn occasion, to enjoin the observance of chastity. And *πορνεία* is meant to include illicit venereal connection of every kind.

Now since from what has been said it is clear that this recommendation of chastity was highly *necessary*, the scruple may also easily be removed, which might arise from the placing of this virtue among the *media, ἀδιάφορα*, and uniting a duty of common and perpetual obligation with local or temporary ones: for the abstaining from *idolothyta*, &c. was not a thing *ἀδιάφορος*, but a most holy and necessary duty, which would be incumbent on the Gentile Christians throughout their whole life. What, therefore, should hinder this local and temporary duty from being united with such as are common and of perpetual obligation? Besides, we must not

overlook the difference between the *scholastic* and the *popular* mode of instruction. Such an union of duties so different could not well be excused in a *scholastic teacher*, who ought to lay down Christian duties in systematical order, and indicate the mutual connection and different relations which they bear one to another. But this is by no means the case with *popular* exhortation, which altogether regards *practice*, and is propounded for *certain persons*, in *certain cases*, and for a certain end; and must, therefore, conjoin all points that pertain to *that end*, whether they be *local*, or *common*." (Nitzsch and Kuin.)

In the same light the passage is considered by the ablest Commentators of the last century, as Wets., Valckn., Schoettgen, and Bp. Pearce, the last of whom truly observes, that idolatry (especially idol feasts) and fornication were almost inseparable in the minds of the Jews. "Thus (continues he), on the subject of *things offered unto idols* St. Paul says, in 1 Cor. 10, 7 & 8. 'Neither be ye idolaters, as were some of them: neither let us commit fornication, as some of them committed it.' Here he joins the sins of *idolatry* and *fornication* together, for the reason (most probably) above given. So in Ephes. 5, 5. he says: 'No whoremonger, nor unclean person, nor covetous man, (rather *lewd man*: see Locke's note on Ephes. 4, 19.) who is an idolater, hath any inheritance in the Kingdom of Christ.' Again, in 1 Cor. 5, 11. 'If any man, that is called a brother, be a fornicator, or covetous (rather a *lewd man*) or an idolater, with such an one do not eat.' And so close was the connection then between those two crimes, that Paul, in Coloss. 3, 5. says, that 'covetousness (or rather *lewdness*) is idolatry.' To all which must be added what the writer of the Book of Revelations says in c. 2, 14, 20. where he joins in both places the *committing fornication* with the *eating things offered and sacrificed unto idols*. See also 1 Pet. 4, 3. and particularly Wisd. Sol. c. 14, 25, 26, 27. where it is said: 'There reigned in all men — disorders in marriages, adultery, and shameless uncleanness: for the worshipping of idols not to be named is the beginning, the cause, and the end of all evil.' So in 2 Macc. 6, 4. it is said: 'The Temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places.' From these texts, it appears that the places above cited speak of *fornication* chiefly in view of the relation which it had to the sacrifices offered to idols, the feasts upon which were commonly attended with much uncleanness."

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nication, and the eating of things strangled, with meats offered to idols. But is no instance to be found of moral and positive precepts enumerated in the same catalogue? The celebration of the Sabbath is assuredly a positive command; for though the will of the Deity, whether made known by revelation or the light of nature, is equally binding, yet no one would refer an abstinence from labour every seventh day to the class of moral obligations. If we appeal then to the sacred Decalogue, we find the moral command to abstain from adultery, united with the positive command to celebrate the Sabbath. By the Law of Moses it was as strictly forbidden to partake of the flesh of a strangled animal, as it was strictly commanded to rest on the seventh day: and since it appears from the Acts of the Apostles, and the Epistles of Paul, that the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the Decree of the Council in Jerusalem should contain a mixture of moral and positive commands."

21. *Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων — ἔχει.* In these words it is not very easy to trace the connection with the preceding. There is, as usual in sentences commencing with *γὰρ*, an omission (by grammatical ellipsis) of some words to which the *γὰρ* refers, though there is no foundation for Bp. Pearce's suspicion that something is *lost out of the text*. The words left to be understood can only be determined by a close attention to the context and the chain of the argument. Some ancient and modern Commentators supply, "on you especially, who are of the converted Gentiles, this is to be enjoined. To the *Jews* it were needless to inculcate any such precept, for they learn these things from their law." There is, however, a harshness in supposing so much meaning to be left understood. Others, as Kuinoel, determine the sense to be as follows: "The Gentile Christians are not to be burthened with the observation of the ritual law, but since the Law of Moses is well known to the Jewish Christians, and is by them most religiously observed, it behoves the Gentiles to avoid giving offence to them, and thus preventing the union of Jews with Gentiles, or to observe, at least, those precepts which would have been binding on them, as *proselytes of the gate*." In nearly the same manner Doddridge understands

the passage. Grotius thinks there is an answer to a tacit objection, namely, "there is no *innovation* meant, nor abolition of the Law of Moses, nor any contempt of his Law intended; since in our meetings, as well as in the Jewish synagogues, the Law is read, as of old, every Sabbath day." But this sense cannot, I think, be elicited from the words. Wetstein would paraphrase thus: "There is no innovation intended, nor abolition of the Law had in view; let its authority continue valid, as respects those who are Jews born; let the books of Moses be read by all, so that those persons be not subjected to his Law whom he never intended to come under it; or more be required of them than Moses intended."

The last interpretation seems, upon the whole, the best founded. Grotius, however, was right in supposing that there is here a tacit meeting of some objection, and that this observation was meant to conciliate the Jewish Christians.

By *συναγωγαί* are *here* meant the Christian assemblies, which still retained the name appropriated to religious meetings in the Jewish Church, from which they had not yet separated, since they still continued in communion with it.

Grotius has here some instructive observations, shewing that, for some time, both the Sabbath day and the Lord's day were observed by Christians. (See Clem. Const, 7, 24. 8, 33 & 67.) And this was, in after ages, approved of by many Fathers, as Asterius, Gregor. Nyssen., and Balsamon. Thus Constantine extended the prohibition of law-proceedings equally to both days; and for a long time afterwards equal marks of respect were shewn to both days.

By *κηρύσσειν* is here meant read aloud and publicly. Grotius has shewn that this reading of the books of Moses was continued in the Christian churches up to the council of Laodicea, when, by

the 19th Canon, it was ordered that the *Gospels* should be *also* read.

22. τότε ἔδοξε τοῖς ἀποστόλοις — ἐκλεξαμένους. The irregularity of the construction of this sentence has not a little exercised the ingenuity of Commentators. See Wolf, Elsner, Raphel, Kypke, Krebs, and others. Certain it is that neither ἐκλεξαμένους nor γράψαντες exactly correspond to the rules of grammatical propriety, which (as Elsner and Krebs think) would require ἔδοξε τοῖς ἀποστόλοις ἐκλέξασθαι ἀνδρας, καὶ πέμψαι. “But Luke (say they) has written after the manner of those Greek authors who are fond of changing the Infinitive into the Participle: and although ἐκλεξαμένοις is properly required, yet it was not unusual to adopt the accusative case, even though the noun preceding, to which it refers, should have been in a different one.” So Joseph. Ant. 15, 6, 5. ἦν δὲ κακείοις ἐντολὴ — μαθόντας διαχειρίσασθαι. Kypke and Rosenm. think the Accusative is here put with the Infinitive, as in the Latin, for ἵνα ἐκλεξαμένοι πέμψωσι. For my own part, I am of opinion that ἐκλεξαμένους is to be referred to πέμψαι, and that it is put for ἐκλεχθέντας; aorists middle having often a passive sense in the best writers. Γράψαντες is put for γράψασι. Nor is this *anacoluthon* unusual in the best writers. So Thucyd. 3, 36. ἔδοξεν αὐτοῖς — ἐπικαλοῦντες. Id. 4, 42. καὶ τοῖς μὲν Συρακουσίοις — κατάπληξις — ἐγένετο — ὀρώντες, as if there had preceded οἱ Συρακούσιοι κατεπλήγησαν. Id. 1, 93. παρήγει τοῖς Ἀθηναίοις, καταβάντες, for καταβᾶσι. Id. 6, 24. τοῖς ἐν ἡλικίᾳ — εὐέλπιδες ὄντες, for εὐελπίδεσιν οὔσι. (Kuin.)

To me the method adopted by Kypke and Rosenmuller seems the simplest and truest: and the construction, in that respect, appears to be quite Hellenistic. The *anacoluthon* in γράψαντες may be justified by the example of Thucydides and some other writers, who, like him, are fond of long and involved sentences.

Silas is said to be contracted from Silvanus, a *Roman* name of frequent occurrence. This Silas was Paul's companion in his journeys through Asia Minor and Greece. See 1 Cor. 1, 1. Acts 17, 1. 1 Thess. 1, 1.

22. *ἄνδρας ἡγουμένους*, *leading men*. Kuinoel gives as an example, Joseph. Ant. 11, 4, 4. *οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν*. He might far more aptly have cited Thucyd. 1, 5. *ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατατάτων*. Other passages of the same kind may also be seen in that author.

23. *γράψαντες*, "having sent, written as follows." *Γράφειν*, as Glass and Kuinoel observe, is a *voa prægnans*, (see Markland,) and they account *διὰ χειρὸς αὐτῶν* as a Hebraism for *δι' αὐτῶν*. But, in truth, it occurs in the best Greek writers.

23. *Τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν*. It is plain that, though only the Antiochians, Syrians, and Cilicians are specified, it was meant to be equally binding on all Gentile Christians. Now the *Antiochians* are mentioned, since among them the controversy arose; and *Syria* and *Cilicia*, since they were bordering countries, and in them probably there were many Christian converts; as we may suppose from St. Paul's making so many journies thither.

At *χαίρειν* some verb is plainly left to be understood; as *λέγουσι* or *ἄρχονται*. Grot. thinks that St. Luke meant by this to express the Heb. *שלום*. But *χαίρειν* is a frequent term in the Greek writers, especially the later ones; though it is sometimes used by the earlier. The *origin* of this word the Greek Grammarians (as Moeris, Thomas, and some Scholiasts) trace to the Demagogue *Cleon*, who, they say, first prefixed it, in the place of the usual *πράττειν*, to his letter announcing the victory at Pylum. But it was used a very short time after by one not at all likely to have imitated him, namely, Xenophon, Cyr. 4. in a letter of Cyrus to Cyaxeres: *Κῦρος Κυαξάρει χαίρειν*, which, if the historian had any Oriental do-

cument in view, would confirm Grotius's conjecture. It had grown so common by the time of Artemidorus, that he says, 3, 44. ἴδιον πάσης ἐπιστολῆς τὸ χαίρειν καὶ ἐρῶσω λέγειν. Hor. Epist. 1, 8, 1. refers both to the χαίρειν and εὖ πράττειν. "Celso gaudere et bene rem gerere refer." Lucian tells us that Plato censured the word as μοχθηρὸν (mean and low): yet he himself uses it in his 3d Epistle to Dionysius, by an inconsistency not unfrequent in Critics; inso-much that that prince of Hyper-critics, Dionysius Halicarn. sometimes employs the very words whose use he so harshly censures in Thucydides. For the above *examples* I am indebted to Wetstein. Kuinoel refers to Barnes on Eurip. El. 1357. and Alberti Obs. Nov. Test. 444.

24. ἐτάραξαν.* See the note on Matt. 2, 3.

24. ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν. These words are (as Kuinoel thinks) intended to more exactly determine the meaning of the former expression. Now the verb ἀνασκευάζειν properly signifies to pack any thing up for removal (as in Thucyd. 1, 18. and elsewhere), and also to *remove*; as in Xen. An. 6, 2, 5.†

* The verb ταρασσεῖν comes from τάρω and τέρω, and properly signifies to *stir* (as applied to liquids): which word I am surprised our Etymologists should not have seen is derived from the Greek etymon, through the medium of the Ang. Sax. The *s* inceptive is not unfrequent in our language; nor indeed in the Greek and Latin. It may seem strange, but it is nevertheless true, that our word *turn* comes from the same source, namely, from τάρω, to *stir up*, or *round*, whence tornus, a *wheel*, and torno, to *make turnery*.

† And this is the sense of the word in Thucyd. 4, 116. where the Commentators on that passage, and those on the present one (including Schleusner), take it to signify *destroy*. The words are, καὶ τὴν Λήκθον καθελὼν καὶ ἀνασκευάσας, τέμενος ἀνῆκεν ἅπαν: where ἀνασκευάζειν cannot have the sense assigned to it by the Schol. Valla, Portus, and Bauer, *rebuild*, since that is a signification not suitable to the context; any more than that of Acacius, Hudson, Duker, and the Commentators on the present passage, *destroy*, since that is such a foolish pleonasm as can no where be found in Thucydides. The true sense therefore is *having removed the materials*. So Xenoph., above cited, and Hesych. ἀνασκευάζειν. μετατιθέναι, scil. τὰ σκευή. And so Chrysostom, who explains: καθάπερ ἐπὶ οἰκοδομῆς τὰ ὑπ' ἐκείνων γεγεννημένα μετατιθέντες.

2dly, from this *packing up* and removal easily arises the sense of *sacking, carrying off, plundering*; though this signification is not very well supported. I am therefore inclined to think it may mean, "*removing and perverting you from the truth.*"

24. λέγοντες περιτέμνεσθαι, "bidding you be circumcised." Now λέγειν, like εἰπειν, has often the sense of *command*. To the examples produced by the Commentators, I add Æschyl. Eum. 535. edit. Schutz. ἐς τὸ πᾶν δὲ τοι λέγω Βωμῶν αἰδέισθαι δίκας.

25. γενομένοις ὁμοθυμαδὸν. These words (which are omitted by our English Translators) signify "assembled together." Ὁμοθύμαδον has this sense elsewhere; as in 2, 1. ἦσαν ἅπαντες ὁμοθυμαδὸν, ἐπὶ τὸ αὐτὸ. See 18, 12. 19, 29.

Others render, "with unanimous consent." But this is supposing more unanimity than would be likely to exist, considering the difference of opinion that had just before subsisted. Besides ὁμοθυμαδὸν with γίνεσθαι, in the sense of *unanimously*, is, as far as I recollect, unexampled.

26. ἀνθρώποις παραδεδωκόσι, &c. There is here a reference to what is recorded in 9, 24. 13, 50. 14, 5 & 19. Wetstein refers to 1 Pet. 4, 19. 1 Thess. 2, 8. Hom. Od. γ. 74, 2 Macc. 14, 38. Sir. 7, 21. and cites Liban. D. 38. p. 828 A. ἐπέδωκε τὴν ψυχὴν ὑπὲρ ἡμῶν — ἤρκεσεν ἡμῖν καὶ μετὰ τὴν τελευταίην εἰς λύσιν. He subjoins, too, several passages from the Rabbinical writers, in which occurs the expression "give one's life for the Law." Thus, too, τίθεναι τὴν ψυχὴν αὐτοῦ in the Sept. answers to the Heb. תָּשַׁךְ נַפְשׁוֹ. It may be rendered, "jeopardied his life."

27. καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτὰ, "tell the same things by word of mouth, more fully and explicitly." It was not unusual among the ancients to send letters by such persons as were able, and had authority, to give further details of any business, and communicate circumstances beyond what were adverted to in the letter. Thus Thucyd. 7, 10. says of those who bore Nicias's letter to the

Athenian people, ἡκοντες ἐς τὰς Ἀθήνας — ἅσα τε ἀπὸ γλώσσης εἶρητο αὐτοῖς εἶπον, καὶ εἰ τις ἡρώτα ἀπεκρίνοντο. Sometimes, however, this was expressly forbidden by the writer; as Arrian. Ex. Al. 2, 14, 6. συμπέμπει Θ. παραγγείλας τὴν ἐπιστολὴν δοῦναι Δαρείῳ, αὐτὸν δὲ μὴ διαλεγέσθαι ὑπὲρ μηδένος.

28. τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν. This is an expression not unfrequent in the *Gemara*, and it is found in *contracts* where there are several parties to an agreement. Chrysostom and Camerarius observe, that the Holy Spirit is mentioned in order to show that the business is superhuman; and ἡμῖν, in order to indicate their obedience to, and co-operation with, the Spirit. Lapide, Grotius, Piscat., and Heinsius, think there is here an hendiadis, and render, “visum est nobis per sanctum Spiritum.” I most approve of the mode of interpretation adopted by Kuinoel, “to us who are aided by the Holy Spirit, which shews its efficacy in us.” See the note on 5, 3. 7, 51. It is strange that Bp. Pearce should not here recognise any assertion that they had the assistance of the Holy Ghost. He renders: “to the Holy Ghost, and therefore to us.” See Whitby.

28. μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος. There is no occasion to stumble at βάρος, since it appears to have been an Oriental idiom to call all laws, orders, and injunctions by the terms βάρος, ζυγός, &c. whether these laws were heavy or light. So Apoc. 2, 4. ὡς βαλῶ ἐφ’ ὑμᾶς ἄλλο βάρος. The idiom is fully unfolded in Matt. 23, 4. δεσμεύουσιν γὰρ φορτία βαρέα — καὶ ἐπιθέουσιν, &c. It is a judicious remark of Chrysostom, that they say these words as unto persons (being new converts) yet *weak* and fearful of undertaking any thing irksome.

28. πλὴν τῶν ἐπ’ ἀνάγκης τούτων, “with the exception of these necessary things.” Πλὴν is properly a noun in the Accusative, from πλῆμι; as ἀρχήν, &c. At ἐπ’ ἀνάγκης many Commentators have stumbled; and Salmasius, Bentley, Heumann, and Pearce propose various conjectures, which are, however, un-

sanctioned by the MSS., and, indeed, unnecessary. The truth is, that ἐπ' ἀναγκῆς comes from the old adjective ἐπαναγκῆς (formed from the phrase ἐπ' ἀναγκῆς), which is now found only in the Nominative, or Accusative neuter. In the *Nominative* it occurs in Demosthenes, Plutarch, and Plato, cited in St. Thes. 1995 B. Of the *Accusative*, examples are produced by Wets. and Kypke. Indeed, that it did once exist, we may infer from the *adverbial* use of ἐπαναγκῆς here, and in other passages cited by Wolf, Palairer, Wets., Kypke, Valcknaer, and Abresch. For the adverb was but the Accusative, with the ellipsis of some preposition. Here, however, by a harshness of which I know no example elsewhere, the adverb is used adjectively, there being an ellipsis of ὄντων.*

29. See the note on ver. 20. Ἐξ ὧν διατηροῦντες. The phrase is Hebrew; for in that language the verbs שמר and נצר, with the addition of שׁוּבָתָא (which have the force of the pronoun reciprocal), are used to denote *abstain from, beware of any thing*: and the Sept. expresses both by τηρεῖν in Prov. 7, 5. and διατηρεῖν in Gen. 37, 11. Ps. 12, 8. The Hellenistic phrase διατηρεῖν ἑαυτὸν ἐκ τινὸς answers, therefore, to the Classical φυλάττεσθαι τι. (Kuini.) The Classical term occurs in 1 Joh. 5, 21. φυλάξετε ἑαυτοὺς

* Nitzsch supplies εἰς σωτηρίαν. "For (says he) the Apostolic Decree was an answer to a controverted question; the Judaizing Christians having said, "Ye cannot be *saved* unless ye undergo circumcision, and observe the Mosaic Law." The Decree, therefore, had to define what to the Gentiles *was necessary to salvation*, and *what not so*. Now as to the above-mentioned sorts of abstinence, which the Apostles called *necessary duties*, no other necessity must there be understood than *moral necessity*. This necessity would not otherwise arise than from a common precept, by which we are enjoined to abstain from things in themselves indifferent, but which have the effect of bad example, or which in any way injure the piety of others, unsettle their minds, and impede the advancement of truth." But surely the learned Commentator ought to have *excepted πορνεία*, since it cannot be thought included among the ἀδιόφορα.

ἀπὸ τῶν εἰδώλων. Compare 2 Cor. 11, 2. Jam. 1, 27. Ps. 34, 13.

29. εὖ πράξετε. I am surprised that Rosenmuller should consider this as a mere form of concluding a letter: it would not be suitable, nor did the ancients so conclude. Far preferable is the interpretation of Tertullian, Grotius, Kypke, Heumann, and Heinsius, "ye will do right, do your duty." This sense, however, is not significant enough, nor worthy of the occasion. Much more suitable is that laid down by Wolf, Elsner, Krebs, Doddridge, and Kuinoel, "*felices eritis*:" for examples of which Wolf refers to Menag. on Diog. Laert. 3, 61. Kuinoel considers the formula as equivalent to *σωθήσεσθε*. The sense may rather, however, be expressed by, "it shall be well with you:" a kind of *meiosis* signifying, "it shall tend to your salvation."* So Eccles. 9, 12. "Verily I know it shall be well with them that fear God." Is. 3, 10. "Say to the righteous it shall be well with him." Jer. 42. 6. "That it may be well with us when we obey," &c. Nitzsch observes that all moral precepts, whether of temporary or perpetual obligation, are equally valid, necessary, and tending to salvation.

29. Ἐρῶσθε, *farewell*. A common conclusion to epistles. So Artem. On. 3, 44. (cited by Valckn.) ἴδιον πάσης τῆς ἐπιστολῆς τὸ χαῖρε, καὶ ἐρῶσω λέγειν.

30. ἀπολυθέντες, "having been dismissed" (as *infr.* 33. ἀπελύθησαν μετ' εἰρήνης, &c.); or simply, "having departed;" as in 28, 25. Examples are given by Gatak. in Anton. 319. and Raphel Obs. Polyb. 408. (Schleusner.)

* Doddridge, with his usual good taste, remarks on the *gentleness* of this conclusion, which, he observes, was worthy the Apostolical wisdom and goodness. "Too soon (continues he) did succeeding Councils of inferior authority change it for the style of anathemas; forms which have, I doubt not, proved an occasion of consecrating some of the worst passions of the human mind under sacred names, and which, like some ill-adjusted weapons of war, are most likely to hurt the hand from which they are thrown."

30. Ἐπέδωκεν τὴν ἐπιστολὴν, "delivered the letter." This verb was used of any thing reached out to a person ; as in Luke 24, 30 & 42. Joh. 13, 26. But it was especially applied to delivering books, letters, or papers, both by the sacred and profane writers ; as Luke 4, 17. Diodor. Sic. 14, 47. Herodian 7, 6. cited by Wets.

31. ἐχάρησαν ἐπὶ τῇ παρακλήσει. Translators and Commentators are not quite agreed on the sense of παρακλήσις. In the Vulgate, and some other Versions, it is rendered *consolation*. And this interpretation is adopted by most Commentators, as Grotius and Rosenm.; and it is at large defended by Wolf. Some, however, as Beza, Piscator, Kuinoel, and Schleusner, take it to mean *instruction, exhortation* ; which interpretation I prefer, because the other would require ταυτῇ to be added, and is harsh, on account of the many words necessary to be supplied. Of the above signification there are many examples in the New Testament. See Schl. Lex. Heinrichs fluctuates between the two interpretations, and is inclined to think that *both* meanings may have been had in view. But this would make the sentence a mere enigma or riddle.

32. προφῆται.* See the note on 11, 27.

* The word προφήτης is undoubtedly often used in Scripture for one who, by Divine assistance, declares things which are to happen at some future time : but the word has other significations likewise, both in the Old and New Testaments. The things which such a προφήτης speaks are chiefly relating to Religion, or to the Divine commands. In this sense our English Translation seems to have used the word *prophesies*, in Prov. 30, 1. and 31, 1. where the words of Agur, and those of Lemuel, are called *prophesies*, though they contain only religious and moral reflexions, and rules for the conduct of life : and thus the *praising God* by spiritual songs is called a *prophesying* in 1 Sam. 10, 5. and 1 Chron. 25, 1. and so when Paul, in 1 Cor. 11, 4, 5. says *praying or prophesying*, he means praying or teaching Divine truths ; agreeably to which, we find God saying to Abimelech in a dream (Gen. 20, 7.) concerning Abraham, *he is a Prophet, and shall pray for thee, and thou shalt live* ; i. e. he is a teacher of my will, and therefore his prayers shall prevail for thee. The word προφήτης is used likewise for him who speaks instead of another, and is therefore said to be *to him instead*

32. Διὰ λόγου πολλοῦ παρεκάλεσαν, “exhorted and taught them;” namely, what was suitable to the present occasion; stating the grounds and reasons on which the determination of the Synod was founded, by showing why the *whole* ritual was not enjoined, and why a part was retained; and withal defining the cause, nature, and extent of the duty of abstaining, in certain cases, from things naturally lawful.

of a mouth. Exod. 4, 16. This was the case of Aaron to Moses; for in Exod. 7, 1. God said unto Moses, *I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet*: which is explained in the next verse thus, *Thou shalt speak (70. to him) all that I command thee, and Aaron thy brother shall speak unto Pharaoh, &c.* Now if he, who spoke instead of one only, may be called a prophet, well may he or they be called so who speak in the name of many, as teachers do in religious assemblies. To these passages of the Scriptures I add, that Josephus, in his Tract. contra Apion, 2, 39. uses the word in this sense, when he says, that the Jews cannot be charged with acting absurdly, when they are honouring their law-giver (Moses), and believing what he has taught them concerning God, καὶ τοῖς ὑπ’ ἐκείνόν προφητευθεῖσι περὶ τοῦ Θεοῦ πεπιστευκότες. (See the note on Luke 1, 67. and latter part of the note on 24, 44.) Nor are instances wanting of the same use of the word προφήτης, and its derivatives, to be found in Heathen authors: for in Diod. Siculus, 1. p. 5. L. 65. edit. Wesselingii, in Proem. says, that History is προφήτης τῆς ἀληθείας, the teacher, or declarer of truth: Aristotle de Mundo, vol. 1. p. 601 A. edit. Du Val. Lut. Paris. 1629. represents Philosophos θεῖν ψυχῆς ὁμματι τὰ θεῖα καταλαβούσα, τοῖς τε ἀνθρώποις προφητεύουσα, comprehending Divine things by means of the Divine eye of the soul, and teaching them to mankind. Plato is still more explicit on this head, and in his treatise called Timæus, p. 1074. E. Edit. Fic. he distinguishes between the prophets and the expounders of prophesies; the former he calls μάντις, προφήται δὲ μαντευομένων, and concerning the latter he says, προφήται δὲ μαντευομένων δικαιοῦσιν ὀνομαζομέν’ ἄν, non sunt vates, sed rectissime dici possunt prophetæ vaticiniorum; i. e. interpretes pronuntiationum. In the same sense of teaching, and not of prophesying, Ovid gives the word vaticinor, in Met. 15, 174. where he makes Pythagoras say:

“Parcite, vaticinor, cognatas coede nefanda
Exturbare animas.”

And to quote no more instances, though Epimenides is styled a prophet in Titus 1, 12. yet Aristotle, in Rhet. 3, 17. says of him, ἐκείνας περὶ τῶν ἐσομένων οὐκ ἐμαντεύτο, ἀλλὰ περὶ τῶν γεγονότων μὲν, ἀδελῶν δὲ, that he did not teach concerning future things, but concerning things past, and obscure. (Bp. Pearce.)

33. ποιήσαντες δὲ χρόνον, "and having staid here some time." For ποιεῖν, when it relates to time, is equivalent to διατελεῖν, and of this signification many examples are produced by Elsner, Wets., Kypke, and Raphel; as also of the same use of *facere* in the Latin. So Demosth. de falsâ leg. 392, 17. οὐκ ἀνέμειναν τὸν κήρυκα, οὐδὲ ἐποίησαν χρόνον οὐδένα. Plato Ep. δμῶς δ' ἀναγκαῖον ἴσως. ἐνιαυτὸν γ' ἔτι ποιῆσθαι. Prov. 13, 23. ποιήσουσιν ἔτη πολλά, and Tob. 10, 7.

33. ἀπελύθησαν μετ' εἰρήνης, "they departed, with the expression of every good wish and prayer for their welfare and prosperity." For all this is included in the expression, which corresponds to the Heb. וַיֵּצְאוּ. See the note on Joh. 14, 27. Kuinoel thinks it nearly equivalent to παραδοθέντες τῇ χάριτι τοῦ Θεοῦ, "commended to the favour of God."

34. ἔδοξε — αὐτοῦ. These words are omitted in some very ancient MSS., Versions, and Fathers; and in others there are added the words μόνος δὲ Ἰουδας ἐπορεύθη, which seem to have been inserted to remove a fancied contradiction between this verse and ver. 33. But Silas might either have remained at Antioch, and there have been chosen by Paul as companion of his journey; or he might have departed to Jerusalem, and have been sent for from thence by Paul. Such minute circumstances are usually omitted by St. Luke. The words are therefore deservedly expunged by Mill, Griesbach, and Matthiæ. (Kuin.)

It seems most probable that Silas departed to Jerusalem; nor do I see how the term ἀπελύθησαν will permit us to suppose otherwise. There would be *time* for Silas to go thither and return to Antioch before Paul's departure: for the formula μετὰ τινὰς ἡμέρας is plainly a very indefinite one: though Wets. cites a passage of Ptolemy Geogr. 1, 14. from which it would appear that, in the Classical writers, it denoted a *few* days. Yet I remember to have met with

instances in those writers (and especially Thucydides) of this phrase in the sense of *not* a few.

36. ἐπιστρέψαντες δὲ ἐπισκεψώμεθα, "let us revisit." On this sense of ἐπιστρέφω see the note on 16. Δὴ, *come*. See the note on Luke 2, 15.

36. Κατὰ πᾶσαν πόλιν ἐν αἷς. The relative pronoun αἷς is put for the plural, in accommodation to πόλις, which is a collective noun. See Glass Phil. S. 166. (Kuinoel.) This may rather, however, be attributed to the force of κατὰ, which, though distributive, *involves the idea of many*, in accommodation to which the relative is put in the plural: an irregularity, indeed, but scarcely greater than some which are met with in Thucydides.

36. Πῶς ἔχουσι. Kuinoel understands *cognituri*, as if from the context. I would rather, however, *repeat* σκεψόμενοι, from the preceding ἐπισκεψώμεθα. Sometimes a verb of *seeing* or *knowing* is to be thus supplied, when nothing had preceded; as in Virg. *Æn.* 1, 577. (cited by Kuinoel.) "Demittam et Libyæ lustrare extrema jubebo Si quibus ejectus silvis aut urbibus errat."

The words ἐπισκεψώμεθα πῶς ἔχουσι are a popular phrase, which must be every where interpreted with accommodation to the circumstances. Here it must signify "inspect the progress of the Christian religion."

Wetstein cites Liban. Or. 277. πῶς ἔχειν ἡμᾶς ἐννοῦνται. Polyb. p. 1330. τοὺς ἐπισκεψομένους, πῶς ἔχει τὰ κατὰ τοὺς προειρημένους βασιλεῖς.

37. ἐβουλεύσατο. This may signify either "gave counsel" (as in 2 Sam. 16, 23.), or *took counsel, decreed, resolved*. The reading ἐβούλετο is a gloss. See the note on Acts 5, 33. (Schl. & Kuinoel.)

38. Παῦλος δὲ ἡξίου, τὸν ἀποστάντα. Many Commentators, following the Vulgate, render ἡξίου *rogabat*, and produce numerous examples, to which I could add others from Thucydides: but I assent to Kuinoel, that this signification is unsuitable, and that the sense is best represented by the Syriac and

Arabic Versions, *volebat*: a signification found in the best writers, as Xenophon. Examples may be seen in Sturzii Lex. Xen. Of the examples adduced by the Commentators, the only ones quite apposite are those where the verb is united with a negative; as Joseph. Ant. 10, 7, 1. οὐκ ἡξίου τὴν πόλιν κινδυνεύουσιν δι' αὐτὸν περιορᾶν. I add Thucyd. p. 285, 46. *Duker.* οὐκ — ἡξιοῦν γε εἶργεσθαι 288, 97. οὐκ ἀξιώ ὑποπτεύεσθαι 195, 76. οὐκ ἀξίω ὑμᾶς, &c. 88, 17. οὐκ ἀξιοὶ φεύγοντα τιμωρεῖσθαι. In such passages, however, there is not merely the sense *volo*, but several kindred ones; so that οὐκ ἀξιώ signifies, “I think it not *right, fair, proper, advisable,*” &c. Thus it is clear that the most elegant position is when the negative immediately precedes the verb, and is not left to be inserted towards the end of the sentence.

It is of more consequence, however, to advert to the cause and nature of this dispute between Paul and Barnabas, as arising out of the departure of Mark from them in Pamphylia. The opinions of the best Commentators on this subject are thus reviewed by Kuinoel.

“It is thought by Benson that Mark departed because his presence was required by the Apostles for converting the Jews of Palestine. But why then should Paul have expressed indignation at his departure. The same objection will apply to the conjecture of others, that he departed on account of ill-health. The most probable opinion is that of Grotius, Wets., Bengel, Heumann, and others, that Mark was, *at that time*, somewhat averse to labours and dangers; this, indeed, is clear from the words καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον. Thus ἀφίστημι is used of *defection* in Luke 8, 13. 1 Tim. 4, 1. It should seem that Mark had now repented of his inconstancy (and, as Bengel thinks, new ardour had been infused into him by the Decree of the Synod at Jerusalem, and the free admission of the Gentiles); and hence his kind-hearted and obliging relation Barnabas wished to take him as a companion of

their present journey. But Paul, who had "no respect of persons" (Gal. 2, 11.), and thought that disposition rather than relationship should be consulted, distrusted the constancy of Mark, and was therefore unwilling to take him. This severity of Paul, however, rendered much service both to Mark and to the cause of Christianity. For Mark profited by the well-meant admonition, and was, for the future, more zealous and courageous: and the Gospel, being preached in different places at the same time, was the more widely propagated. Nor were the bands of amity between Paul and Barnabas permanently separated by this disagreement. See 1 Cor. 9, 6. Nay Paul afterwards received *Mark* into his friendship. See Col. 4, 10. 2 Tim. 4, 11. Phil. 23. (Kuin.)

Nearly the same view of the subject is taken by the Fathers. Thus Chrysostom says: ὁ Παῦλος ἐξήτει τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόανθρωπον. Among these may be also included Jerom.

Παροξυσμός signifies properly (from παροξύνω) a whetting, incitement, irritation; and also what is consequent upon it, namely, indignation, disagreement, contention.* It occurs in Deut. 29, 28. Jer. 32, 37. and Demosth. 1105, 34. *Reide*.

CHAP. XVI.

1. κατήντησε δὲ εἰς Δέρβην. Καταντάω signifies properly to go opposite to, or towards any thing, "to proceed thither; and simply to go down to, go to:" and in this sense it occurs frequently in this book (as 16, 1. 18, 19 & 24. 20, 15. 21, 7. 25, 13. 27, 12.

* I here desiderate the usual good sense and good taste (if not learning) of Dr. Doddridge, who substitutes for the common version, *contentum*, a sharp *fit* or *paroxysm* of anger, "since (says he) it is a medical term." True; but not primarily or properly; and if it were so, to apply that sense *here* would be injudicious, not to say irreverent; and unjust it certainly must be to these eminent Apostles to ascribe to them the rabid fury which *paroxysm*, in that sense, would imply.

28, 13.); as also in 2 Macc. 4, 44. and the *later* Greek writers.

Here we have the first mention of *Timothy*, the faithful companion of St. Paul's journies, to whom he addressed two Epistles; and of one or other of the places here mentioned he is commonly supposed to have been an inhabitant; though in determining *which* the Commentators are not agreed; nor are their arguments conclusive. The *present* passage would seem to favour the notion that he was a *Lys-træan*; that of 20, 4. that he was a *Derbæan*, which is the opinion of Schleusner. Though the arguments are on neither side quite conclusive, yet to me the *former* opinion seems the best founded: for the passage of 24, 4. will not prove him to have been a *Derbæan*, since the punctuation may be, Γαῖος, Δερβαῖος, καὶ Τιμόθεος: but it will make it probable that he was not *then* a *Lystræan*. Indeed, as there is no certainty from the present passage that he was an inhabitant of *Lystra*, so the best mode of reconciling *both* the above passages may be, to suppose that he *resided* in the country, and, as *Iconium* is mentioned with *Lystra*, probably in the mid-way between those places.

1. υἱὸς γυναικὸς τίνος Ἰουδαίας πιστῆς, "the son of Jewess who was a believer (viz. in Christ)." The complete phrase, (in the place of which we have here, as often, the elliptical one,) is found in Eph. 1, 1. Grotius and Kuinoel observe that, according to the Law of Moses, Jewesses were permitted to marry a foreigner of good character, (as may be seen in the story of Esther,) but Jews were forbidden to marry Gentile women. (See Esdr. 9, 10.) This circumstance, they remark, is mentioned on account of what follows respecting the circumcision of Timothy.

2. ἐμαρτυρεῖτο, "a good testimony was borne him," "he was praised;" viz. on account of his great knowledge of religion, and his ardent zeal in the support of its interests.

3. καὶ λαβὼν περιέτεμεν αὐτὸν. Now Timothy had not been circumcised, since his father was a Gentile, and mothers had no right to circumcise a child without the father's consent (as we learn from the Rabbinical writers, of whom some are here quoted by Wetstein): nor had Timothy supposed that there was any need of circumcision, to become a Christian. But Paul, who intended to take him as a companion, to do the work of an Evangelist* (see 2 Tim. 4, 5.), aware that unless he should be circumcised (as indeed he might, without violation of Christian liberty, since he was of Jewish origin; see introd. to c. 15.), many among the Jews would spurn his doctrine and instruction, and thus the business of teaching have less success among them, prudently accommodated himself to the prejudices of weak brethren (see 1 Cor. 9, 19.), and caused that rite to be administered to him.† On the con-

* The name *Evangelist* was, in the age of the Apostles, given to those who were assistants to the Apostles in propagating Christianity, and in establishing and regulating the Churches, and who took care that proper persons should be set over them, and in various other ways watched over their welfare. See Suic. Thes. on this word.

† In order to judge rightly of Paul's conduct in this affair, which some have censured (as they do other things in Christianity) because they did not understand it, we must recollect that he always openly avowed "that the Gentiles were free from the yoke of the Mosaic ceremonies, and that the Jews were not to expect salvation by them:" and he also taught, that they were not in conscience obliged to observe them at all, except in cases where the omission of them would give offence. But because his enemies represented him as teaching people to despise the Law of Moses, and even as blaspheming it, he therefore took some opportunities of conforming publicly himself, to shew how far he was from condemning it as evil; an extravagance into which some Christian heretics early ran, and with which the Apostle himself has been most unjustly charged of late by a writer too contemptible to be named. This is the true key to his conduct, here and Acts 21, 21—24. And though, when the Jewish zealots would have imposed it upon him to compel Titus, who was a Greek, to be circumcised, even while he was at Jerusalem, he resolutely refused it (Gal. 2, 3—5.); yet here he voluntarily persuaded Timothy to submit to that rite, knowing the omission of it in him, who was a Jew by the mother's side, would have given offence; and being the more desirous to obviate any

trary, he did not permit that Titus (who was by *both* parents a Gentile) should be circumcised, since the false teachers who demanded this, maintained that *circumcision was necessary to salvation* (see Acts 15, 1.) and wished to burthen the Gentile Christians with the Mosaic rites. Compare Gal. 2, 2 & 3. and Koppe. (Kuin.)

3. *ἡδειςαν γὰρ*, &c. "for all knew that his father was a Greek." On this Græcism see Kypke in loc. and Raphel. (Kuin.)

4. *παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα*, "commended to their observance." *Δόγμα* signifies *edict*, *decree*, &c. It occurs in Dan. 6, 8, 9, & 10. in the sense of *royal edict*; and in Polyb. 1, 18. Diodor. Sic. 522 c. of a *Senatusconsultum*. See Koppe on Eph. 2, 15. *Κεκριμένα*, decreed, appointed. See the note on Acts 3, 13. (Kuin.) Wetstein adduces two examples from Dinarchus and Demosth.

5, 6. *ἐστερεοῦντο τῇ πίστει*, &c. "were confirmed in the faith, and increased daily in number." See the note on 15, 32. On *Γαλατικὴ χώρα* see the Geographical writers, and Koppe's Prolegomena to Gal. p. 1.

6. *καλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι* — *Ἀσία*. Since all the other regions here mentioned were in Asia Minor, by *Asia* must undoubtedly be understood Ionia; as in 2, 9. (where see the note,) and 20, 16. For what reasons and by what means Paul was hindered by the Holy Spirit from preaching the Gospel in Mysia, Bithynia, &c. whether by

prejudices against this excellent youth, whose early acquaintance with the Scriptures of the Old Testament (2 Tim. 3, 15.) might render him peculiarly capable of preaching in the synagogues with advantage, which, had he been uncircumcised, would not have been permitted.—Grotius observes, that this was probably the beginning of Luke's acquaintance with Timothy, though Paul knew him long before. (Doddridge.)

The above remarks are partly founded on Grotius; who moreover observes that Paul was, in deciding on most points, far more enlightened than his fellow Apostles. Such comparisons are invidious, not to say irreverent. At least, *Peter* ought to be excepted.

dream (see ver. 4.), or by some instinctive impression, or (as in 21, 10.) by a prophet portending to him the little success he would there meet with, and the great peril he would encounter, cannot be determined. (Kuinoel.) I see not how the last-mentioned hypothesis can be maintained from the words. The first and second are undoubtedly the best founded. Certain it is that the Apostles, who enjoyed a plenary inspiration, knew how to distinguish the instinctive notions of the Holy Spirit from their own ordinary thoughts and determinations.

Kuinoel observes that the Bithynians were a rude and uncivilized people, Thracians who had colonized this part of Asia, and occupied no towns, but lived in *villages*, *καμμοπολεῖς* (see Strabo, p. 566.); and as to the Mysians, they were a most abject race, degenerate to a proverb.*

7. κατὰ τὴν Μυσίαν. Valcknaer (after Wets.) maintains that κατὰ, after verbs of coming, means, not *to*, but *over against*, *to the borders of*.

After Πνεύματος many MSS. have Ἰησοῦ, which is approved by Griesbach, Mill, and Wets., and is admitted by Griesbach. Kuinoel, too, approves of this reading as being the more difficult. "For we no where (says he) meet with πνεῦμα Ἰησοῦ, but πνεῦμα Κυρίου." This reason, however, seems to rather prove the contrary.

9. ἀνὴρ τις ἦν Μακεδὼν, i. e. "a person whom he knew to be a Macedonian, either by his dress, or rather from his words." Βοήθησον ἡμῖν. This must be understood in a *moral* sense of assisting them to attain a knowledge of true religion. And to this

* So Cic. pro Flacco, C. 27. Namque, ut opinor, Asia vestra constat ex Phrygiâ, Mysiâ, Cariâ, Lydiâ. Utrum igitur nostrum est, an vestrum, hoc proverbium, Phrygem plagis fieri solere meliorem? Quid de totâ Cariâ? nonne hoc vestra voce vulgatum est, Si quid cum periculo experiri velis, in Care id potissimum esse faciendum? Quid porro in Græco sermone tam tritum atque celebratum est, quàm, si quis despiciatui ducitur, ut Mysorum ultimus esse dicatur? Nam quid ego dicam de Lydiâ? quis unquam Græcus comediam scripsit, in quâ servus primarum partium non Lydus esset?

signification alludes Arrian Epict. 2, 15. cited by Wets. Doddridge is mistaken in supposing the *τις* to denote "some certain Macedonian." It is here pleonastic.

10. ἐζητήσαμεν. St. Luke, who had hitherto spoken of Paul and his companions in the *third* person, now proceeds to use the *first*: whence it is clear that he, on that journey, became their companion. (Kuin.) Doddridge remarks on the oblique manner in which St. Luke intimates his attending on the Apostles; and observes that he does not, throughout the whole history, once mention his own name, or relate any one thing which he said or did for the service of Christianity, though Paul speaks of him in most honourable terms (Col. 4, 14. 2 Tim. 4, 11; and probably 2 Cor. 8, 18. as the brother whose praise in the Gospel went through all the Churches). The same remark (he observes) may be made on the rest of the sacred historians, who, every one of them, shew the like amiable modesty.

10. συμβιβάζοντες ὅτι, &c., *collecting, conjecturing*. On the force of the word see the note on 9, 22. Wetstein adduces an example from Aristot. de Alex. 4. χρῆ δὲ καὶ εἰκάζοντα συμβιβάζειν, καὶ ἐποικοδομοῦντα τὸ ἕτερον ἐπὶ τὸ ἕτερον αὖξιν and of συμβάλλειν in a similar passage of Joseph. Bell. 3, 8, 3. He has also the following interesting quotation (illustrating the *thing* rather than the *word*), from Philo 2, 176, 1. ἐὼ λέγειν, ὅτι, καὶ αἱ τοιαῦται εἰκασίαι συγγενεῖς προφητείας εἰσι. Ὁ γὰρ νοῦς οὐκ ἂν οὕτως εὐσκόπως εὐθυβόλησεν, εἰ μὴ καὶ θεῖον ἦν πνεῦμα τὸ ποδηγετοῦν πρὸς τὴν ἀλήθειαν.

11. εὐθυδρομήσαμεν εἰς Σ., "we took a right course to," "sailed direct to," "came to, Samothracia."* Valcknaer observes that εἰς makes εὐθυδρ. a *verbum*

* The word was properly used of men or horses running in a strait course: but as, like τρέχω (parallel to our *run*, which is also a nautical term), it was employed to denote *sail*; so it became synonymous with εὐθυπλοέω or οὐριοδρομέω. Similar is the expression used by our sailors, "to run before the wind."

prægnans, by which the same is signified as in 21, 1. *εὐθυδρομήσαντες ἤλθομεν*.

On Samothracia and Neapolis see the Geographical writers, including Wets., Schl. Lex., and Horne's Introduction.

12. *ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*. There are not a few difficulties connected with the interpretation of this passage. How we are to understand *πρώτη* may seem doubtful. It cannot mean first in *situation*, or that to which they *came* first (though of that sense there is an example in Thucyd. 6, 55.) since it is only true of Neapolis just before mentioned. It must therefore signify *first in rank*: yet Livy, Diodorus, and others, assign that dignity to Amphipolis. They tell us that when P. Æmilius, by order of the Roman senate, formed Macedonia into a republic, he divided it into four *μέρη* or *provinces*, and that he gave the name *Provincia prima* to the territory between the Strymon and Nessus, and made Amphipolis its capital, and the seat of the council of state.

To remove this difficulty many methods have been devised. Castellio, Le Clerc, Mr. Pierce, Dodd., and Markland (from Chrysostom), read *πρώτης*, whence they elicit the following sense, "which is a city of the first division of Macedonia." But this has been rejected by many eminent critics, and (I think) justly; for the sentence thus read has an odd appearance; just such as passages botched up by slashing critics assume. We may enquire, too, (with Bp. Pearce,) why Luke here characterizes Philippi as *a city of the first part* of Macedonia, when Neapolis and Amphipolis were so too? Besides, it were strange that the mistake should have crept into *all* the copies.

The most learned Commentators for the last century have come to the conclusion, that the common reading must be retained; though on what principle it is to be defended, they are not agreed. It has been conjectured by Wetstein, Pearce, and others, that, after the *battle of Philippi*, that city was raised

to the dignity of capital, in the place of Amphipolis, which was then on the decline. And we are told that it was the policy of the Romans to make their colonies the *capitals* of the countries in which they were situated. But all this is mere assertion, and unsupported by proof. Far more probable is the opinion of Bp. Pearce, that *πρώτη* may here denote *chief*, most important in trade, riches, and population (though not in dignity). And *this* there is reason to think it was. But as we have no *proof*, it may be safer to adopt the mode of interpretation proposed by Michaelis and Kuinoel, a *first* or *principal city*, a *primary city of the province*. We have, too, a similar idiom in our own language. There yet, however, remains one difficulty, namely, that the article before *μερίδος* would seem to require *πρώτη* to be taken in its full sense, *metropolis*: though even then there would arise a very frigid sense. Some Commentators, indeed, maintain that it is for *ταύτης* (or rather *ταύτης τῆς*); and appeal to 9, 2. *τῆς ὁδοῦ* (namely, Christianity). But the idiom may *there* better be tolerated than here. Besides, St. Luke writes, a little after, *ταύτη τῇ πόλει*, where *τῇ πόλει* might have done as well as *τῆς μερίδος* here.

Markland has rightly seen that this could not be tolerated; but his remedy is worse than the disease, which may be cured by a less violent method than *amputation*. Two very antient MSS. and the Syriac Version omit the first *τῆς*, and the latter is not found in several excellent MSS. and Chrysostom. Now all these evidences I consider as uniting to show, that of the two *τῆς* *one* only has place. If the *first τῆς* be omitted, there will arise the following unexceptionable sense, "which is a principal city of a province of Macedonia, and a colony." Kuinoel appeals to Eckhel. Doctr. Veter. Numm. p. 1. vol. 4, 282. in proof that *πρώτη* was sometimes *so* applied, namely, to principal and celebrated cities, though not capitals.

12. *κολώνια*. See Schl. Lex. That Julius Cæsar

planted a colony there, we learn from Dio Cassius. See Sponii Misc. Erudit. 173., Vallant. Num. Cén. Imp. 1. p. 100., and Spanheim de Numism. t. 2, 600. cited by Kuinoel.*

13. *ἔξω τῆς πόλεως*. I agree with Kuinoel, that *πόλῃς*, the reading of many antient MSS., is the true one, and that *πόλεως* is a marginal scholium.

13. *παρὰ ποταμὸν, οὗ ἐνομιζέτο προσευχὴ εἶναι*. The Commentators have found some difficulty in the interpretation of this sentence, arising from the ambiguity of the words *προσευχὴ* and *ἐνομιζέτο*. Some earlier ones, as Chrysostom, the Vulgate Translator, Erasmus, Wolf, Beza, Piscator, Knatchbull, and Gronovius, take *προσευχὴ* in the common sense. So our English Version, "where prayer was wont to be made." This, however, seems not *definite* enough; nay, it appears to be unauthorized phraseology. The most eminent critics and commentators have been long agreed that *προσευχὴ* must here have the sense of *oratory* (as it was also taken by the Syriac Translator). And it was likely that St. Luke should use the word in this signification, since such places were in use, and had that name. In this sense, too, it occurs in Josephus, Juvenal, Philo; as also in a Decree of the Halicarnassians (cited by Elsner), shewing that the Jews are allowed *παντὰς προσευχὰς*

* So also Digest. Leg. 8, 8. In provinciâ Macedoniâ Dyrracheni, Cassendrenses, Philippenses juris Italici sunt. Now these were, it must be remembered, colonies with different species of civil rights. Some were called *Romanæ*, which, however, had not the complete *jus civitatis*, but only the *private* rights of *Quirites*, without the privilege of suffrage, or of bearing offices in the state. Others were styled *Latinae*, which had not the rights of *Quirites*, but the *Jus Latii*. Now those who enjoyed it might bear suffrage at the popular assemblies for legislation, if *summoned* thereto by the Roman magistracy; and when they had held magistracy in a Latin city, they thereby obtained the Roman citizenship. Others again (as were most of those out of Italy) were *Juris Italici*; a privilege inferior to the *Latinitas*, and which consisted in immunity from tribute, whether land, or capitation tax. See Spanheim Orb. Rom. p. 50. and Hegn. Progr. 1 & 2. *de vet. coloniorum jure*, in his *Opus*. T. 1, 290. (Kuinoel.)

ποιεῖσθαι πρὸς τῇ θαλάσσει κατὰ τὸ πάτριον ἔθος*, which illustrates and confirms the words παρὰ τὸν πόταμον. So Philo. c. Flacc. Διὰ, πυλῶν ἐκχυθέντες ἐπὶ τοὺς πλησίον αἰγιαλοὺς, τὰς γὰρ προσευχὰς ἀφῆρηντο, οὐ ἐνομίζετο προσευχῇ εἶναι.

But the words οὐ ἐνομίζετο do not seem very favourable to this interpretation of προσευχῇ. Hence Bos, Madus, and some others regard them as put pleonastically for οὐ ἦν. This pleonasm, however, has not been satisfactorily established; and to resort to it *here*, would be too arbitrary: neither, indeed, is it necessary. Νομίζεσθαι may retain the sense "*to be customary*" ascribed to it by the early Commentators; of which numerous examples are adduced by Elsner, Wetstein, Munthe, and Loesner.† Wolf, therefore, assigns to the words this sense, "where it was the custom to erect such buildings." But there is surely some harshness in this; as if the custom did not yet exist: and indeed that sense would rather require

* The proseuchæ of *this* kind, in which the sacred books were read, the Jews had out of those towns where there were no synagogues, either from the fewness of the Jews, or because the laws, or their administrators, would not permit any [which was probably the case in Roman cities or colonies, since Juvenal speaks at *Rome* of *Proseuchæ*, not synagogues. Edit.]. These proseuchæ were not always edifices [though sometimes, as we find from Joseph. Ant. 14, 10, 23. they had such edifices, and very large ones; so that, as Vitranga de Synag. Vet. 119. tells us the name was occasionally applied to a synagogue. Edit.], but, for the most part, places in the open air, in a grove, or in shrubberies, and even under a tree; though always (as we may suppose) near to some water, for the convenience of those ablutions, which, with the Jews [and also the Pagans, nay even, as we find from Elsner, the early *Christians*, Edit.] always preceded prayer. (Kuin.)

† Of these the most apposite are, Xen. Anab. 7, 3, 8. ἔλεγον δὲ νομιζοῦρο, &c. Aristoph. Plut. 625. ὡς νομίζεται. Palæph. Fab. 53, 3. ἐξότε ἐνομίσθη. I add Thucyd. 2, 15. sub fin. νῦν ἐτι νομίζεται (*it is the custom*) τῷ ἔδαρι χρῆσθαι. Soph. Elect. 326. ἐνταφία χερσὶν φέρουσαν, οἷα τοῖς κάτω νομίζεται. Id. Œd. Col. τίς δ' ἐστὶ ὁ χῶρος; τοῦ Θεοῦ νομίζεται; Eurip. Alcest. 100. οὐχ ὀρῶ πηγαῖον, ὡς νομίζεται.

The only deviation here from Classical use is in the employing of εἶναι: though in the use of νομίζειν in the above-mentioned sense some verb must be understood. Sometimes it is expressed; as in Herodot. 1, 202. ἐσθῆτι δὲ νομιζοντας χρᾶσθαι Φωκέων.

προσευχή, and (perhaps) νομίζονται. I, therefore, would not refer the words to the *general* custom, but the *local* one, in the following sense: "by a river side, where it was the custom for a *proseucha* or *prayer-meeting* to be held:" for *that*, after all, appears to be the meaning of προσευχή, and the words seem to hint that the place where they met was not a building, but a grove, or something of that sort; and that the meeting, though ordinarily and customarily held at the place here mentioned, might have been removed to any other.

13. ἐλαλοῦμεν ταῖς συναθροίσεσσι γυναιξί. It is strange that they should have addressed themselves to the *women* only. Doddridge supposes that most of the congregation were of that sex. It may have been so; but that does not remove the difficulty. If I might be permitted to hazard a conjecture, I would say that, as in the *synagogue* the sexes were carefully separated (as was probably the case also in such *proseuchæ* as were regular buildings), so in such as were mere tabernacles, *booths*, or groves, this would not be practicable; and therefore we may be allowed to conjecture that the sexes attended at the *proseucha* separately.

The custom of *sitting* to teach has been treated of in the Gospels.

14. καὶ τις γυνή ὀνόματι Λυδία—Θυγατέραν. The Commentators are not agreed whether Λυδία is to be regarded as an appellative noun, or a name of country; since Thyatira was in Lydia; and for the word in this latter use there is sufficient authority; as Max. Tyr. Diss. 10 & 40. Achill. Tat. 1. p. 17., besides other examples cited by Wetstein. But the term ὀνόματι should seem to determine it to be the *former*, and the name was a common one. Even a school-boy will remember the "Lydia, dic, per omnes," &c. of Horace. Wetstein has several other examples, which, however, rather illustrate the *manners* of the Lydian women, which were proverbially depraved. So Herodot. 1, 93. τοῦ γὰρ δὴ Λυδῶν δέξιμον αἱ θυγατέρες πορνέονται πᾶσαι.

14. πορφυρόπωλις. This is the feminine form of πορφυροπωλῆς, explained in the Gloss. Vét. *purpurarius*, by which we are to understand, not a seller of the purple dye, but of purple vests, for the dying of which the Lydians were famous;* and that this art was especially exercised by the Tyrians, we find from an inscription dug up at Tyre, and to be found in Spon's Collection. It is as follows: ἀγαθὴ τύχη. Ἀντ. κλ. Ἀλφηνὸν Ἀρίγνωτον κράτιστον ἐπίτροπον τοῦ Σεβαστοῦ. . . τὸν καὶ σεμνότατον ἱερέα τοῦ προπάτορος θεοῦ Τυρίμου οἱ βαφεῖς. The next words, σεβομένη τὸν Θεόν, are a periphrastic designation of a Jewish proselyte.

14. ἣς ὁ Κύριος διήνοιξε τὴν καρδίαν, i. e. (says à Lapide, Menochius, and Calvin,) "enlightened her intellect, and moved her will:" for in vain does the orator strike the ears, if the Deity does not unlock the heart." By Κύριος, however, some (as Kuinoel) understand *Christ*; and they compare ver. 15. Οὐὰ the fact itself Grotius observes, that actions and words are sometimes so taken as to tacitly include the effect, although that effect be, in some measure, within human power. "Thus (says he) God opened her heart, when she suffered it to be opened; nay, even opening it in her own manner. See Apoc. 3, 20. So he is said to be *drawn*, who willingly follows him who draws him; and that is said to be *given* which is *received*." Wolf remarks, that the same phrase occurs in the Jewish prayers.† And so 2 Macc.

* In illustration of this, Kuinoel cites Val. Flacc. 4, 368. Lyda nūrtis sparso telas maculaverit ostro. Ælian, H. A. 4, 46. Claudian, Rapt. Proserp. 1, 274. Plin. H. N. 7, 57. Ovid. Met. 6, 11.

† The following illustrations of this expression are derived from Morus:

"The mind is said to be *closed* against exhortation or admonition, which either cannot know the truth, or will not admit the admonition. Hence to open the mind or heart denotes, to render it more intelligent, to cause that any one shall better perceive the truth, and more readily yield assent to it: and, withal, this involves the making any one prompt and prepared to embrace the doctrine of Christ. In the present instance, God or Christ opened the heart of Lydia to Paul's doctrine." See also the excellent note of Whitty.

1, 14. διανοίξαι την καρδιαν ὑμῶν ἐν τῷ νόμῳ αὐτοῦ, καὶ ἐν τοῖς προστάγμασι. Wetstein here cites the following beautiful passage of Themist. 2. p. 29 A. ξένον τι ἀτεχνῶς ὑπομένω καὶ ἄριστον πάθος. Διανοίγεται γὰρ μοι τὸ στῆθος καὶ ἡ καρδιά, καὶ διαυγεστέρα γίνεται ἡ ψυχὴ, καὶ τὰ ὅμματα ὀξύτερα τῆς διανοίας· ὁρῶ γοῦν, ὦ μακάριοι, ἃ πρότερον οὐχ οἶος τε ἦν.

15. εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, "if ye regard me as a true Christian." Chrysostom explains thus: δῆλον ἐκ τοῦ ἐγχειρίσαι μοι τοιαῦτα μυστήρια οὐκ ἂν ἐγχειρίσαντες, εἰ μὴ τοιαύτην ἐκρίνατε.

15. καὶ παρεβίασατο ἡμᾶς. This word (like ἀναγκάζειν in Luke 14, 22. where see the note) is used of *moral* compulsion, namely, such urgent entreaty as, in a manner, compels the person to grant the request. See Chrysostom, Pricæus, and Elsner, the last of whom, among other examples, has the following: 1 Kings 28, 23. καὶ οὐκ ἐβουλήθη φαγεῖν, καὶ παρεβίασαντο αὐτὸν οἱ παῖδες καὶ ἡ γυνή. Ælian. V. H. 13, 32. ἐγὼ δὲ ἐπὶ τὴν ἀρετὴν ἤκειν βιάζομαι. Petron. Sat. c. 3. p. 518. Nemo invitus audit, quum cogitur aut cibum sumere aut vivere. So Gen. 19, 3. where Lot κατεβιάζετο, constrained the angel to come in. The παρὰ, signifies "præter," and hints that the thing is involuntary.

16. ἐγένετο δὲ, πορευομένων ἡμῶν εἰς προσευχὴν. It is not clear *when* this circumstance took place; whether on the same day with the preceding, or on some other. Many Commentators fix on the latter, which is by far the more probable opinion; perhaps it was on the day of baptism. Heinrichs and Kuinoel are of opinion that what has just been narrated took place before divine service in the proseucha, and at the place where the women used to wait till the commencement of the worship. There is, however, something hypothetical and precarious in this.

16. πορευομένων ἡμῶν εἰς προσευχὴν. I see not how the common interpretation of these words "going unto prayer," can be defended. It seems quite inconsistent with *any view* of the story as there narrated. Nay, even Wolf and Vitringa, who just before explain

προσευχῇ *prayer*, acknowledge that here it must have the sense of *proseucha*, or *praying place*. Moreover, I must observe that of such a phrase there seems to be no other example in Scripture. Besides, the expressions at ver. 14. *going out of the city to this proseucha*, and here, *going to the proseucha*, are exactly similar. The above interpretation has also the authority of the Syriac Version, and is adopted by most modern Commentators.

16. παιδίσκην. This word, rendered in our Version *damsel*, must (as appears from what follows) signify a *maid-servant*, or *female slave*; as in several other passages both of the New and Old Testament.

16. ἔχουσιν πνεῦμα Πύθωνος, i. e. agitated by a spirit of Pythia, or a (*pretended*) prophetic spirit. This word is to be derived from ὁ Πύθων,* (whence Πύθιος), a common epithet of Apollo. Now since the Pythia, or priestess of Apollo, predicted future events, so the name Πύθων came to be applied to every demon by whose inspiration, or at whose suggestion, future events were supposed to be predicted. Thus Hesychius explains it δαιμόνιον μαντικόν. Hence it was at length transferred to the *men themselves* who were believed to be able to predict future events by their divine or diabolical aid. So Plut. 414. τοὺς ἐγγαστρίμυθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνας προσαγορευόμενους. Hesych. Πύθων, ὁ ἐγγαστρίμυθος ἢ ἐγγαστρίμαντις. Id. Εὐρυκλῆς, ὁ ἐγγαστρίμυθος, ἣν δὲ γένος μαντέων, οὓς ὁμῶς Εὐρυκλείς ἔλεγον. Suidas : ἐγγαστρίμυθος. ἐγγαστρίμαντις, ὃν νῦν ἱπτινὲς Πύθωνα, Σοφοκλῆς δὲ στερνόμαντιν,

* This name is commonly derived from πυθέσθαι, *to consult* (which reminds one of the famous derivation of *lucus a non lucendo*), or from πυθέσθαι, *to putrify*, or from *Put*, son of Ham! (Gen. 10, 6.): which is indeed tracing it *ab ovo*. It is manifest that to confess ignorance is here the greatest wisdom. The word probably came from the Eastern languages (perhaps the Sanscrit); but the origin and circumstances which led to the appellation are lost in the grey mists of early antiquity. So that even in the age of Cicero it was as much unknown as at the present day. For in his *Treatise de Divinatione* 2, 57. (cited by Wets.) he thus writes; Evanuisse ajunt vetustate vim loci ejus, unde anhelitus ille fieret, quo Pythia mente incitata ederet oracula.

Πλάτων ὁ φιλόσοφος Ἐυρυκλέα, ἀπὸ Ἐυρυκλέους τοιοῦτος μάντεως. Schol. on Aristoph. Vesp. 1014. οὗτος δὲ ἐγγαστρίμυθος λέγεται Ἀθήνησι τ' ἀληθῇ μαντευόμενος διὰ ἐνυπάρχοντες αὐτῷ δαίμονες.

The name ἐγγαστρίμυθος was also applied to those conjurers, or jugglers, who possessed the faculty of speaking with closed lips, and of conveying the sound in such a manner as to seem to come from the belly. So Galen. Glossar. Hippocr. ἐγγαστρίμυθοι, οἱ κεκλεισμένου τοῦ στόματος φεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι. On these see Dickinson in his Delph. Phæn. C. 9. p. 91., Selden de Diis Syr. 1, 2., Suic. Thes. 985., Hammond on this passage, and, above all, Walch Diss. 4. de servis veterum fatidicis.

Now whether the girl in question were a ventriloquist (as many Commentators think), or a prophetess, who uttered oracles with a clear voice, cannot with certainty be determined. For Πύθια is, as we have seen, a *generick name* applied to those who were formerly termed ἐγγαστρίμυθοι. Very probable, however, is the opinion of Deyling, in his Obs. Sacr. 2; 200. Wolf, on this passage, and Walch, in the above mentioned Dissertation, p. 13. think that the woman is *not* to be reckoned in the number of *ventriloquists*, since Luke ascribes to her words *distinctly pronounced*, and says that she *followed* Paul and his companions; and therefore prophesied in the course of walking through the streets: whereas the ἐγγαστρίμυθοι used to pronounce their words in some fixed place, whether sitting or standing.* Under these circumstances, therefore, the phrase must denote *a girl who had the spirit of a Prophet.* (Kuin.)

I entirely assent to the learned Commentators that there is no proof that the girl was an ἐγγαστρίμυθος (though Augustin seems to have so thought): nor

* So the ventriloquists of our days (I believe) require a certain, and perhaps purposely adapted, or at least favourable, place in some room: nor am I aware that any have ever pretended to exhibit their art walking about in the open air.

do I see any probability in the opinion, except on the hypothesis, laid down by Farmer and others, that she was a mere *impostress*, which is, however, utterly untenable, and at variance with the whole complexion of the story. Yet I do not agree with Benson, Michaelis, Hezel, Heinrichs, and Kuinoel, that she was an hysterick, or lunatick person, or, as they say, in the language of that time, *dæmoniack*, and was hurried away by her disorder to *fancy* herself a Pythia, and that what she uttered was from the inspiration of some god. Indeed, this hypothesis lies open to many objections, and among others *this*, that the words in which she is described are not suitable to a lunatic, or demoniac. In short, it involves many more difficulties than the common one, which is alone reconcileable with the words of St. Luke. It is plain that St. Paul and St. Luke both thought it a real possession by *some spirit*, which (by the permission of God) enabled her to utter divinations, tell fortunes, &c.

16. ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις α. μ. Ἐργασία, from ἐργάζομαι signifies “a making of money;” “gaining lucre,” and, by a metonymy, *gain*; * as here and in ver. 19, 24. See Bp. Pearce.

16. τοῖς κυρίοις αὐτῆς, *her masters*. Some Commentators have stumbled at the plural, which Fischer would take for the singular. But enallages of number were confined to certain cases; and this is not

* Wetstein appositely cites Demosth. c. Neaer. ὡς αὐτῇ ἡ ἀπὸ τοῦ σώματος ἐργασία οὐχ ἰκανὴν εὐπορίαν παρείχεν. Aristot. Eth. 4, 8. οἱ τὰς ἀνελευθέρους ἐργασίας ἐργαζόμενοι. So also Xen. Mem. 3, 10, 1. (cited by Kuin.) τὰς τέχνας ἔχόντων καὶ τῆς ἐργασίας ἐνεκα χρωμένων. Wetstein, too, has the following humorous passage from an antient Roman Comedian: “Non habeo denique nauci Marsum augurem, non vicanos aruspices, non de circo astrologos, non Isiacos conjectores, non interpretes somnium; non enim sunt in arte divini aut scientiâ. Sed supersticiosi vates impudentesque arioli, aut inertes, aut insani, aut quibus egestas imperat; qui sui questûs causâ fictas suscitant sententias; qui sibi semitam non sapiunt, akeri monstrant viam; quibus divitias pollicentur, ab his drachmam petunt; de his divitiis sibi deducant drachmam, reddant cætera.” Ennius.

one of them. Grotius observes that there might be many masters to one slave; but not *in solidum*, which I leave to the civilians to explain. Walch, however, who has, in his Dissertations, entered into an extensive examination of the subject, shews that this *common* possession of a slave was not *unfrequent*: and he traces the cause of this to the property itself, which often remained common to several heirs, as also to the high price of those slaves from whom any great gain was to be expected.

17. κατακολουθήσα. Valcknaer shews that the preposition *κατά* has an intensive force; which is very frequent, both in composition with verbs and with nouns; of which Valckn. adduces several examples.

17. ἔκραζε, λέγουσα. Οὗτοι — ὑψίστου. The appellation δούλοι τοῦ Θεοῦ had been applied to the prophets; and was given to, and assumed by the Apostles. (See Rom. 1, 1.) The term was applied with reference to their being especially *devoted to God*. See Joh. 1, 1. 12, 6. 2 Kings 9, 7. Jud. 2, 8. And, even among the Gentiles, those who had been dedicated to God as priests were called δούλοι θεοῦ. See Eurip. Ion. 309., Iph. T. 132., Phæn. 213., and Ovid. Fast. 3, 45. (Kuini.) More examples may be seen in Elsner, to which I add Diodor. Sic. 3, 346. καλούνται οἰκέται τοῦ Διὸς.

Various reasons have been devised by the recent Commentators why the girl made use of this exclamation, each adapted to the general hypothesis maintained respecting her. But there is no *greater* difficulty in accounting for them on the common hypothesis, of a *real possession*, than on any other. Indeed, I would seriously deprecate the too curious and prying spirit with which speculations on questions scarcely, if at all, determinable, are at the present day pursued, and against which students cannot be too much on their guard.

18. διαπονηθεὶς δὲ ὁ Παῦλος, *wearied out, thoroughly wearied*. On διαπον. see the note on 4, 2. Paul did

not, it seems, chuse to have such a testimony; and proceeds, without further delay, to expel the demon; or rather, as many recent Commentators tell us, *cure the disease*; in doing which, he speaks (say they) suitably to the popular opinion and the *fixed idea* of the *lunatic*. But this view of the subject, specious as it is, is liable to strong objections, which my limits will not permit me here to state. The remaining words are sufficiently perspicuous.

19. *ιδόντες*—ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας. Valcknaer, in his *Schediasm*. 384. has observed that ἐξέρχεσθαι is no where else used of the “vanishing of hope,” nor would it here, but in order to form a *paronomasia* with the preceding ἐξῆλθεν. To this *latter* position I assent, especially as the figure is elsewhere found in the New Testament; but that ἐξέρχεσθαι is *no where* else applied to the vanishing of hope, is too bold an assertion for even so profoundly learned a Philologist to make, considering the vast extent of Greek literature, and the limited powers of the human memory. The word is often used of the *passing away* of *time*, both in Xenophon and Demosthenes. It is well rendered in our version *gone*.

19. ἐπιλαβόμενοι. See the note on 9, 27. The words ἔλκειν and σύρειν, it must be observed, are, like the Latin *rapere*, used of the *leading any one away*, whether violently or not, to trial or prison. The ἀρχοντες are the same with those who are, in the next verse, called στρατηγοί. The former seems to have been the *general* appellation given to all the *magistrates* of the Philippians (i. e. κριταί), and στρατηγοί a more *special* definition of the persons. (Kuin.)

20. καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς. The senators in the *municipia* and *coloniæ* were styled *decuriones*. (See Cic. pro Sext. 4. and Epist. Fam. 6, 18.) Now of those who discharged in them the office of chief magistrates, the name varied with the *number of persons* to whom that function was committed. In some it was committed to *two*, in others to *four*, or sometimes to *six*; hence called either *du-*

umviri, quatuorviri, or seviri. See Sigon. de antiq. Jure Italiæ 2, 4. As to *στρατηγός*, it properly signifies a *commander of troops*. But as *στρατός* was also used of the great body of the people (see Soph. El. 758. and Spanheim on Julian Or. p. 75. and de usu Numism. p. 697.), so *στρατηγός* was modified, and thus the word came to denote a *civil magistrate*. Even among the Romans there were prætors, both military and civil, which latter used to hear and decide causes. Now *these*, by the Romans called *prætores urbani*, were by the Greeks styled *στρατηγοί*. So Diodor. Sic. 2. p. 893. *οἱ κατὰ τὴν πόλιν στρατηγοί*. This title of *Prætor* the municipal and colonial *duumviri* used especially to take to themselves, [which had, perhaps, at first, been given them by courtesy. Edit.] since the colonizæ and municipizæ used studiously to imitate the form of the Roman republic. So Cicero Agrar. 2, 34. (speaking of the Duumviri of Campania,) “Cùm in cæteris coloniis Duumviri appellantur, hi se Prætores appellari volebant.” Hence these Duumvirs were, in Greek, called *στρατηγοί*, and to the class of such Duumvirs belonged those whom Luke has here called *στρατηγοί*. See Spanheim de usu Num. 697., Heinsius Exerc. Sacr. 305., Krebs ad Decret. Athen. p. 22., Walch de strategis Philipp., Casaubon on Athen. p. 373., and Munthe on this passage. (Kuim.)

Of other significations of *στρατηγός* several examples are adduced by Wetstein from Achil. Tat. 449. Artem. 4, 51. 5, 36. Arrian Epict. 2, 1. Thus in the Latin Version of the Cod. Cant. we have *prietoribus*, and in the Vulgate *magistratibus*. Nay, Wets. remarks, that the appellation still subsists at Messina, where the *mayor* of the city is called the *Stradigo*. See Dorvill. on Charit. 447. and Otto de ædilibus coloniarum p. 356. seqq.

20. *ἐκταράσσουσιν ἡμῶν τὴν πόλιν.* It is judiciously observed by Doddridge, that, though the masters of the girl had not only lost all the gain they might have made by the practice of the arts she professed,

but likewise what they might have sold her for in consequence of those extraordinary qualities, which were now ceased, yet as the laws made no provision for an event of this kind, they thought proper to ground their accusation on an attempt to introduce a new religion, which was indeed forbidden by the laws. Kuinoel, too, remarks, that it was not allowed among the Romans to worship any God, or recommend the worship of any, but such as were ordered by public authority : * and though indeed (as Walch observes) they permitted foreigners to worship their own Gods in the city, yet it was only to be done *in private*, secretly, and, as it were, by stealth, and in such a manner as should not interfere with, or be any hindrance to, the rites of the established religion, or give any occasion to civil dissensions. “It was therefore not lawful (continues he) among the Romans to recommend a *new* religion to the citizens, or even attempt to detach them from that which had been established by public authority. Now taking all these things into due consideration, together with the hatred of the Romans towards the Jews and their religion, and bearing in mind that it was the primary duty of the provincial, colonial, and municipal magistrates to severely punish all seditious persons, or those who in any way stirred up the minds of the people, and to extinguish, by whatever means, rising sedition or tumult, we shall easily

* So Serv. on Virg. *Æn.* 8. 187. (cited by Wets.) *Cautum fuerat et apud Athenienses et apud Romanos, ne quis novas introduceret religiones: unde et Socrates damnatus est, et Chaldæi vel Judæi urbe depulsi. Jul. Paulus Sentent. V. 21, 2. Qui novas et usu vel ratione incognitas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite puniuntur.* Thus also Augustus (as we learn from Sueton. *Vit. Aug. C. 98.*) studiously adhered to the religion of his forefathers, and held foreign ones in contempt, mindful of the advice of Mæcenas, recorded by Dio Cass. p. 492. *τὸ μὲν θεῖον πάντα πάντως αὐτός τε σέβου, κατὰ τὰ πάτρια καὶ τοὺς ἄλλους τιμῶν ἀνάγκαζε, τοὺς δὲ ξενίζοντας τι περὶ αὐτὸ καὶ μίσει καὶ κόλαζε.* The same is narrated of Tiberius by Sueton. *V. Tib. c. 36., Valer. Max. 1, 3., and Livy 39, 15 seq.* (Kuino.)

see the reason why the accusers resort to the charge of turbulence and sedition, and why they *add the circumstance* Ἰουδαῖοι ὑπάρχοντες, which suggests an aggravation of the offence, as having been committed by those who were bound to show a very different conduct. Moreover, we shall see why they insinuated an attempt to *proselyte Romans*, who were not to admit any foreign religion. They craftily, too, omit all mention of their loss, lest their impartiality might be suspected, and their accusation be ascribed to malice." (Walch.)

Ἐκταράσσουσι is by Kuinoel supposed to be put for the *simple*. But I see no reason why the ἐκ should not be thought intensive;* a force which it has in many verbs and adjectives. The ἔθῃ may denote customs of any kind; but the context must here limit it to *religious rites*.

22. καὶ συνεπέστη ὁ ὄχλος, i. e. "the people cooperated with the accusers, and rose up impetuously against (the Apostles)." So Num. 16, 3. συνεπέστησαν ἐπὶ Μοῦσῃν.

24. περιῤῥήξαντες, i. e. "having ordered them to be stripped (for scourging)." On which Kuinoel gravely proves, by several Classical citations, that criminals of antient times *were stripped previous to being whipped!* It is, I think, of somewhat more importance to attend to this idiomatical use of περιῤῥήγναι (similar to what obtains in the Latin *scindere*, *discindere*), by which it signifies not *tear* (as Erasmus supposed), but *tear off*; and it is used of violently and hastily *pulling off* clothes. There was, indeed, little occasion for Grotius to have *proved* the prevalence of this custom among the Greeks,

* That it is a very strong expression, is plain from Wetstein's Classical illustrations, among which is the following curious passage from Aristoph. Equit. 863. ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδὲν· εἰ δ' ἂν τε καὶ κάτω τὸν βόρβορον κυῶσι, αἶρουσι· καὶ συλαμβάνεις, ἦν τὴν πόλιν τάρτρεϊς. Which passage confirms and illustrates my derivation of τaráσσειν, supra 15, 24., and, what is more, suggests matter of serious reflection to the politician.

Romans, and Jews; but it is curious that we find the *very expression* in Xenoph. p. 742. τὴν ἐσθήτα περιρρήξαντες: and Diodor. Sic. 17, 35. οἱ τὰς ἐσθήτας περιρρήγνυνται. We are not, however, to suppose, with Bengel, that the *magistrates* themselves tore off their clothes, but the action is, by a figure frequent in all writers, and all languages, ascribed to them, as being done by their orders.

“Many Commentators (says Kuin.) suppose the scourging to have been *quæstionis ergo*, to extort confession of guilt; and they appeal to Tacit. Hist. 4, 27. and Acts 22, 24., where, however, ἀνεράζεσθαι is expressed. Here everything seems to have been done with tumultuous irregularity. The *insurrection* of the people is mentioned, but nothing said of any regular *trial*, or opportunity given to the accused to defend themselves. It seems, therefore, more probable that the prætors ordered the scourging as a temporary punishment, to satisfy the people; and directed Paul and Barnabas to be imprisoned, in order that time might thus be given them to make further enquiry into the affair on some other day.”

22. ῥαβδίξειν, to beat with rods. An Hellenistic word, used also in 1 Cor. 11, 25. τρις ἐρῥαβδίσθη. It occurs in the Sept. and answers to the Hebrew דָּבַק, to *thrash* (corn), in Judg. 6, 11. Ruth 2, 17. Is. 27, 12. That the antients used to *thrash* out some kinds of corn, has been shown by Schoettgen, in Antiq. Tritic. § 18. (Schleusner.)

23. πολλὰς ἐπιθέντες αὐτοῖς πληγὰς. See the note on Luke 10, 30.

24. On παραγγελία see the note on 5, 28. Ἐβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν. Jails were not, it seems, so strongly built at the front, or outer part, as in the *interior*, to which the access was by *many gates*, and where the prisoners were more closely confined, and treated more harshly. (Walsh, Diss. de Vinc. Petr.) On the jails of the antients see Scipio Gentilis on the Epist. to Philemon, and Witsius Melet. 182. Ἐσωτέρα φυλακή signifies the

inner, and safer custody, which writers express by various names; as has been shown by Pet. Faber Semest. 2. p. 92. (Wolf.) I would add a very similar expression of Livy 34; 44. Pleminius in *inferiorem demissus carcerem* est.

24. τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. The ξύλον was a wooden (and sometimes iron-bound) machine (as in Herodot. 9, 37. ξύλον σιδηροδεῖν), by which any member, and especially the neck, was so confined down that it could not be raised (see Aristoph. Nub. 592. Lysistr. 681.); or into which the feet were thrust and constrained, as here, and in Herod. 6, 75. 9, 37. Aristoph. Ep. 966, 999 & 1046.; also called the κάλον, ξυλοπέδη, ποδοκάκη, and ποδοστράφη. So the Hebr. פד, in Job 13, 27. 38, 11. (see Michael. Suppl. ad lex. Hebr.) Or finally, one in which the person was held by all the members, neck, hands, and feet; and which, having five holes, or *foramina*, was called πεντασύργγος. See Aristoph. Ep. 1046. This machine was by the Romans called the *nervus* (probably from the machine being originally composed partly of ropes). So Plaut. Capt. 3, 5, 71. Nam noctu *nervo* vinctus custodiebatur. (Kuini.)

For most of the above matter the learned Commentator is indebted to Elsner (whom see); and almost all his Classical citations are derived from that writer and Wetstein. Both, however, have omitted a curious expression to be found in Plaut. Pæn. 5, 6, 28. Ne sis apud me in *ligned custodid*: which I have cited principally for the purpose of indicating the origin of Samuel Butler's very happy periphrasis for *stocks*, namely, *The wooden bastille*. For that, and some other expressions of the same nature, which occur in his Hudibras, the witty buffoon seems to have been indebted to the notes of Grotius and Priæus, who had anticipated most of what Elsner could meet with on the subject; as, indeed, has been the case with many of my own collections. I can, however, subjoin the following gleanings. Themist. 289 B. ἐν τῷ ξύλῳ ᾗ: and 11 B. ὅτι ἀτυχεότερος

ἐστὶ τῶν ἐν τοῖς ξύλοις: and 91 B. τοῖς δὲ αἱ σκιρπῶδες ἔγενοντο ἀντὶ ξύλων. Herod. 9, 37, 10. ἐδέτετο ἐν ξύλῳ σιδηροδέτῳ. Theophyl. Sim. 14 D. ἐν εἰρώτῃ ξύλων ποδοκάκη τοὺς πόδας ὑπέθλιβε. There can be but little doubt that Luke had in view Job 33, 11. ἔθετο δὲ ἐν ξύλῳ τὸν πόδα μου. See Fischer de Vett. Lexx. 459., Du Fresn. Gloss. voce ξύλων, and Suicer's Thes. in v. Wets. has here adduced the following fine description of a jailor by Philo 2, 53, 26. ὁσῆς δ' οἱ εἰρκτοφύλακες ἀπανθρωπίας γέμουσι καὶ αἰμότητος, οὐδεὶς ἀγνοεῖ φύσει· τε γὰρ ἀνηλεεῖς εἰσι, καὶ μελέτῃ συγκροτοῦνται, θηριούμενοι καθ' ἐκάστην ἡμέραν πρὸς ἀγριότητα, χρηστὸν μὲν οὐδὲν ἢ δρῶντες ἢ λέγοντες ἢ ἐρῶντες, ὅσα δὲ βιαιότατα καὶ χαλεπώτατα — συνδιατρίβουσι δὲ οἱ εἰρκτοφύλακες λαποδύταις, κλεπταῖς, τοιχωρύχοις, ὕβρισταις, βιαίοις, φθορεῦσιν, ἀνδροφόνοις, μοιχοῖς, ἱεροσύλοις. See Gen. 39, 31.

25. προσευχόμενοι ὕμνουσιν τὸν Θεόν, i. e. "they returned thanks to God that they had been thought worthy of suffering in the cause of Christ and of religion. See 5, 41. and Matt. 5, 11 & 12. Now the circumstance of the "prisoners hearing them" is recorded, in order to show how courageously they bore this testimony of faith in God, insomuch that their fellows were witnesses of that fortitude. (Grot. & Kuin.) This was, indeed, *joy in the Holy Ghost*: in a prison where they could neither bend their knees, nor raise their hands! (Wets.)

26. ἄφνω δὲ σεισμὸς ἐγένετο μέγας. That *earthquake*, in the usual sense, must be understood, is plain from the circumstance of the doors being forced open. That *lightning* should have caused them to open (as some recent Commentators imagine) is utterly incredible.

When the jailor had awoken, and found the doors open, he might well suppose that the prisoners had found means to effect their escape. Therefore it was natural that he should (knowing the heavy penalty to which the laws adjudged him; see 12, 7.) think of seeking death in a milder form than that which he would otherwise expect to meet at the

hands of the executioner. On this *earthquake*, it has been remarked by Pricæus, Grotius, Elsner, and others, that the presence of the Deity, or of an angel from him, was usually denoted by such a phenomenon; as in 4, 31. See Ex. 19, 18. Heb. 12, 25. Ps. 103, 32. This, too, was the constant opinion of the *Heathens*; in illustration of which, Elsner, amongst many other passages, cites Ovid. Fast. 3, 329. Constat Aventinæ tremuisse cacumina sylvæ, terraque subsedit pondere pressa Jovis. See also Longin. § 9. Eurip. Bacch. 591. The same remark will also apply to *doors opening of themselves*, which was always thought to indicate the presence of the Deity, or of an angel.

26. καὶ πάντων τὰ δεσμὰ ἀνέθη. By this most Commentators understand that the chains of all the prisoners were loosed, or relaxed; though not so that they were quite at liberty. But this is difficult to conceive, and, from the use of the word in the Classical writers (see the examples cited by Wets.); ἀνέθη can only signify *freed from chains*, as if the chains had fallen off; as in the case of Peter 12, 7. But as the doors were at the same time opened, it would be wonderful that they should not have made their escape; which is, by many, attributed to *extreme astonishment*. The reason assigned by Grotius for it is Divine interposition, and for this cause,—that the Apostles might know that they were useful to others as well as to themselves, and that by them the chains of the mind were loosed. All this, however, seems little satisfactory. I cannot help suspecting (which I am surprised should not have occurred to the Commentators), that for πάντων we should read πάσων, as referred to θυγαί, or rather take πάντων for πάσων, by a very frequent enallage, in which an adjective is made to agree not so much with the antecedent as with some kindred word, as here, θυγέρων. Now *chains* are applicable to *doors* as well as to *persons*. It seems probable that Chrysostom so read or understood the words, since at

812, 16. he closely unites ἡνοιξεν καρδίας τὰς θύρας with ἔλυσε δεσμὰ διπλᾶ.

27. ἔξυπνος. The words occur in 3 Esdr. 3, 3.

28 ἐφώνησε, &c. Doddridge and Kuinoel think that Paul understood the man's intention from the uttering of some desperate words that declared it. Here Wets. compares Xen. Ephes. 1. ἐδεδόκει γὰρ, μὴ τι αὐτὸν ἐργάσεται δεινόν. It is remarked by Grotius that suicide was frequent among the Greeks and Romans, and was not disapproved of by the philosophers. Nay, even among the Hebrews, it was a doubtful question whether it might or might not be tolerated; as appears from the interesting narrative, which many of my readers will recollect, found in Joseph. de Bell. Jud. in which is related the mode by which the life of the Historian was (as it seems, *by the hand of Providence*) preserved, when he had fallen among a band of most sanguinary desperadoes.

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remarks (from Doddridge) that we are not by this to understand that, if the jailor thus believed, his *whole family* would be also saved; but that we have here a *breviloquentia* (examples of which figure may be seen in Glass. Phil. S. 640, 640.) for, “thou shalt be saved and all thy house, if they believe and obey in like manner.”

32. ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, i. e. “made known to him such fundamental truths of the Gospel as were suitable to his ignorant state.”

33. καὶ παραλαβὰν αὐτοὺς, ἐν ἐκείνῃ τῇ ὥρᾳ. So I would point; taking ἐν ἐκείνῃ, &c. to mean, “at that very hour, unseasonable as it was.” Ἐλουσεν ἀπὸ τῶν πληγῶν. There is something strange in this expression. Hence Grotius supposes it to signify that the jailor took them to a bath within the precincts of the prison, and bathed them. He probably was of the same opinion as Dr. Campbell, who (on Joh. 9, 7.) takes it to mean, “bathed their whole bodies, for the sake of cleansing their wounds.” So Piscator takes ἔλουσεν as a *vox prægna* for ἔλουσε καθαρίζων. The ἀπὸ Κυρπε and Kuinoel think may signify *prop-ter*; as in Sirach 31, 25. 29, 27. and Lucian p. 744. ἀπὸ τῆς νόσου ἐξυρήσατο. Thus it will be necessary to understand σώματα. Among other passages produced by Wets. tending to countenance this interpretation, is one from Achill. Tat. p. 321. τὰ νῶτα διαγεγράμμενα δείκνυσιν — αὐτὴν παραδίδωσι θεραπαί- ναις κελεύσασα λούσαι. Certainly if the distinction laid down by Campbell were invariably true, that νίπτω always signifies to *dip*, and λούω always to *bathe*, there could be no doubt as to this interpretation, which (after all) *may* be the true one. Most Commentators, however, following the Vulgate, interpret, “washed their wounds.” Thus there will

imply, submitting to the further instructions of these his special ambassadors and authorized messengers: and it always includes a desire to be delivered from the power of sin, and a disposition to comply with his scheme of salvation, which is to purify to himself a peculiar people zealous of good works. (Doddridge.)

be a sort of *metonymic synecdoche* of member, or *hypallage* for ἀπέλουσε τὰς πλήγας; as in Longin. Past. p. 62. (cited by Wets.) ἡ χλόη — ἀπονίπτει τε τὸ πρόσωπον ἡμαγμένον. And so the Latin *abluerē* is used in some passages of Virgil and Ovid, quoted by Pricæus. The Onomasticon, too, has *exgrumare*, ἀποθρομβεῖν. This latter mode of taking the phrase, though not the easier, is perhaps the truer one.

34. ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, "and having conducted them up to his house." For the ἀνα implies as much. The jailor's house was, it seems, higher than the rest of the prison, for obvious reasons. So Acts 9, 39. ἀνήγαγον εἰς τὸ ὑπερῶν.

34. παρέθηκε τράπεζαν, "set out a table." In this phrase, which often occurs in the Scriptures, and sometimes in the Classical writers, τράπεζα signifies the *food* placed on the table: and παρατιθέναι, like the Latin *aponere*, is often used of placing or setting anything παρὰ before a guest.

Πανοικὶ is explained by the antient lexicographers σὺν ὅλῳ τῷ οἴκῳ: who, however, prefer the more Classical πανοικησία. Yet the other is used by good authors, though later ones; as Æschin., Socr., Philo, Josephus, and Diodor. Siculus. Kuinoel thinks, from ver. 36 & 39. that the jailor then conducted them back to the dungeon. But this is far from certain; nay, it is not *probable* that he should have been so anxious about guarding *such* prisoners, as not to be content with the security which his *house* might afford, where they might be held in what was called *libera custodia*. Doddridge rightly supposes that they remained in his house *that night*.

35. ῥαβδούχους, *beadles*, *apparitores*, answering to the lictors who attended on the prætors. See Rhodig. Ant. Lect. 7, 29., Otto de Ædil. Colon. et Municip. p. 479., and Munthe in loc.

35. ἀπόλυσεν τοὺς ἀνθρώπους ἐκείνους. Pricæus remarks on the *contempt* implied in ἐκείνους. But perhaps such a feeling was not meant to be shown on that occasion. These magistrates would feel, it

should seem, too much respect for the Apostles, and too much shame at their own conduct. Reflection had probably shown them the irregularity of the whole procedure, especially as, upon enquiry, they would find nothing but what was innocent, nay even laudable, in the conduct of the Apostles. Thus far I agree with Grotius, Limborch, Rosenmuller, Heinrichs, and Kuinoel, the last of whom further thinks, that the earthquake had inspired them with fear, and that it is probable the jailor had told them of what had happened in the prison during the night. Had this, indeed, been the case, they might have been induced the more readily to order the release of the prisoners; but how far fear co-operated in producing this we are not enabled to determine, since we know not how far they might have been induced by enquiry, and the intelligence of the jailor, if he really conveyed it, to so change their opinion of the men, as to suppose that they might be Divine legates.

37. *δείσαντες ἡμᾶς*, &c. One cannot but observe the spirited, brief, and withal *natural* air of expression thrown over this sentence, so characteristic of the temperament of St. Paul, in which *each word* forms, as it were, a *head of accusation*.

Δημοσία. On this and such like words Wolf refers to Pfochen de Stylo N. T. § 96; and on *public scourging*, as a most disgraceful punishment, to Corn. Adami. in Exerc. Exeg. p. 321.

On the Apostle's conduct Markland offers the following judicious observations:

“St. Paul knew what he was about; and he thought it concerned (as it did) the *innocence* and *reputation* of Silas and himself, as God's envoys, that this public amends should be made them by the *Duumviri*, who he knew had greatly exceeded their authority, in *publicly scourging*, and then *committing to prison*, *Roman citizens*, without any legal process. He would not have been so touchy had it not been to

vindicate *innocence* and *character*, and to humble those insolent provincial magistrates, in order to make them more *cautious* for the future, though he had a right to have them severely punished, as they themselves very well knew." (Markland.)

37. ἀκατακρίτους. This word here, and in 22, 25, signifies not merely *uncondemned*, but *untried*, and thereby, in a legal sense, *uncondemned*; what the Latins call *indefensus*, or *inauditus*. So κατακρίνω is often used for κρίνω. Instead of ἀκατακρίτος the Classical writers use ἄκριτος. (Schleusner.) It has been fully shown by Grotius, Wets., and others, in loco, that it was strictly forbidden by the Roman laws for any citizen to be condemned or punished unheard. (See Acts 25, 16.) So Cic. (cited by Grotius and Wets.) Causâ cognitâ possunt multi absolvi: incognitâ nemo condemnari potest. Tacit. Hist. 1, 6. Inauditi atque indefensi tanquam innocentes perierant. This was indeed the common law of all nations. And in illustration of this, Grotius aptly cites Hesiod: Μηδὲ δίκην δικάσης πρὶν ἀμφοῖν μῦθον ἀκούσης.

37. ἀνθρώπους Ῥωμαίους ὑπάρχοντας. The Commentators have adduced a great number of passages in proof that Roman citizens were exempt from scourging, and especially after appealing to the people, or emperor. See Appian, p. 443. Cic. in Verr. 5, 53 & 56. Dionys. Hal. p. 292. Plut. Publ. 103. Liv. 2, 8. Val. Max. 4, 1. Cic. pro Rab. C. 4. Hence the bare expression, *I am a Roman citizen*, often, even in the most distant and barbarous countries, sufficiently availed to repress violence. See Cic. Verr. 5, 57 & 65., Cic. ap. Fam. 10, 32., and also Sigon. de Antiquo Jure Roman. T. 1. p. 77., Grævius's Thesaurus, Manut. de Leg. Rom. C. 16. p. 1076., Cort. ad Sallust. Cat. 5, 1., Briasson de Form. L. 8. p. 718., Lang de Immunitate, and in his Obs. S. p. 1 seq., and Heyn's Dissertation in his Opusc. Acad. T. 2. p. 190.

It has been asked by what right Paul calls himself a *Roman*. Some, as Hammond, Beza, Doughty, and Pearce, have supposed it was on the ground that Tarsus, his native place, was a Roman colony, or at least a *municipium*. See Wits. Melet. § 1. C. 6. On the colonies, and the difference between them, we have treated *supra*, ver. 13. Now the *municipia* were properly Italian towns, on which had been conferred the *jus civitatis*, by which the citizens of those places had the public and private rights of *Quirites*, and moreover made their own laws, and elected their own magistrates. That they had also the right of offering themselves as candidates to the honours at Rome, we find from the case of Milo, whose birth-place was Lanuvium, a *municipium*, and who proposed himself for the consulship. (See Cicero's Orations pro Milone 41., pro Murena 41., and pro Sylla 7 & 8.) There were, however, *municipia* which had not the right of suffrage; and so possessed not the full *jus civitatis*. (See Liv. 38, 36., Sigon. de antiquo jure Ital. 2, 6., Turneb. ad Cic. Agr. 1, 5., Arntz's Dissert. de Civitate Pauli, p. 133., Wastean's Dissert. de jure Municip., and Roth. de re Municipal. Rom. 1801, 4to.) But Tarsus (Paul's birth-place) was neither a colony, nor a *municipium*, but merely an *urbs libera*. See Plin. 5, 27. Now these *free cities* lived under their own laws, had their own magistrates, were independent of the jurisdiction of the Roman president, and were not occupied by Roman garrisons. Yet they were held bound to acknowledge the sovereignty of the Roman people, and send them auxiliaries against all their enemies. (See Polyb. Exc. Leg. 1110, Gronov. on Liv. 33, 32., Cic. Verr. 3, 6., Spanheim on Julian, p. 37. & de usu Num. 676 & 691., Orb. Rom. p. 97., Deyling, Obs. 3, 304 seqq.) With this freedom the Tarsæans had been presented by Augustus, as a compensation for the damages they had sustained in the cause of Julius Cæsar, under various calamities attending the Civil War. So Appian, p. 1077. and Dio Chrys. in Tars. posteriore: τοιγαροῦν ἂν τις ἀν φίλοις καὶ συμμάχοις, καὶ τηλικαύτην προθυμίαν ἐπιδειξαμένοις, κακεῖνος ὑμῖν παρέσχε, χώραν, νόμους, τιμὴν, ἐξουσίαν τοῦ ποταμοῦ τῆς τε θαλάσσης τῆς κατ' αὐτήν: where by *τιμὴ* honour is meant, either the dignity of metropolis, or that of *αὐτονομία*, the *having its own laws and magistrates*, or being of the antient form of the republick, and being independent of the Roman president. [So Dio Cass. 508. (cited by Pearce,) who tells us that, *for the affection which the people of Tarsus bore to Julius Cæsar, and afterwards to Augustus, the latter caused their city to be called Juliopolis, οὕτω προφιλῶς τῷ Καίσαρι προτέρῳ, καὶ δι' ἐκεῖνον τῷ δευτέρῳ, οἱ Ταρσεῖς εἶχον, ὥστε καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτοῦ μετονομάσαι*. Edit.] That the Tarsæans had not the *jus civitatis Romanæ* is also hence apparent, that the Roman Tribune, though he knew Paul to be a Tarsæan (see 21, 39.), yet ordered him to be scourged (22, 14.), though he desisted as soon as he understood that he was a *Roman* citizen. (See 23, 27 seqq.) Therefore there seems reason to prefer either the opinion of those who (as Calvin and Cellar. Diss. 14. P. 2. p. 925. de Pauli Apost. Rom. Civit.) maintain that some one of Paul's ancestors had this freedom given him for some service rendered to Cæsar in the civil wars; or the

inner, and safer custody, which writers express by various names; as has been shown by Pet. Faber Semest. 2. p. 92. (Wolf.) I would add a very similar expression of Livy 34; 44. Pleminius in *inferiorem demissus carcerem* est.

24. τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. The ξύλον was a wooden (and sometimes iron-bound) machine (as in Herodot. 9, 37. ξύλον σιδηροδετὸν), by which any member, and especially the neck, was so confined down that it could not be raised (see Aristoph. Nub. 592. Lysistr. 681.); or into which the feet were thrust and constrained, as here, and in Herod. 6, 75. 9, 37. Aristoph. Ep. 966, 993 & 1046.; also called the κᾶλον, ξυλοπέδη, ποδοκάκη, and ποδοστράφη. So the Hebr. 𐤒𐤕, in Job 13, 27. 38, 11. (see Michael. Suppl. ad lex. Hebr.) Or finally, one in which the person was held by *all* the members, neck, hands, and feet; and which, having five holes, or *foramina*, was called πεντασύριγγος. See Aristoph. Ep. 1046. This machine was by the Romans called the *nervus* (probably from the machine being originally composed partly of ropes). So Plaut. Capt. 3, 5, 71. Nam noctu *nervo* vinctus custodiebatur. (Kuini.)

For most of the above matter the learned Commentator is indebted to Elsner (whom see); and almost all his Classical citations are derived from that writer and Wetstein. Both, however, have omitted a curious expression to be found in Plaut. Pæn. 5, 6, 28. Ne sis apud me in *ligned custodid*: which I have cited principally for the purpose of indicating the origin of Samuel Butler's very happy periphrasis for *stocks*, namely, *The wooden bastille*. For that, and some other expressions of the same nature, which occur in his Hudibras, the witty buffoon seems to have been indebted to the notes of Grotius and Priæus, who had anticipated most of what Elsner could meet with on the subject; as, indeed, has been the case with many of my own collections. I can, however, subjoin the following gleanings. The mist. 289 B. ἐν τῷ ξύλῳ ἦν: and 11 B. ὅτι ἀτυχεστέρος

ἐστὶ τῶν ἐν τοῖς ξύλοις : and 91 B. τοὺς δὲ αἱ σκιμαπῶδες
 ἔγενοντο ἀντὶ ξύλων. Herod. 9, 37, 10. ἐδέτετο ἐν
 ξύλῳ σιδηροδέτω. Theophyl. Sim. 14 D. ἐν εἰρώτῃ
 ξύλων ποδοκᾶκῃ τοὺς πόδας ὑπέβλιβε. There can be
 but little doubt that Luke had in view Job 33, 11.
 ἔθετο δὲ ἐν ξύλῳ τὸν πόδα μου. See Fischer de Vett.
 Lexx. 459., Du Fresn. Gloss. voce ξύλων, and Suicer's
 Thes. in v. Wets. has here adduced the following
 fine description of a jailor by Philo 2, 53, 26. ὅσης δ'
 οἱ εἰρκτοφύλακες ἀπανθρωπίας γέμουσι καὶ ἀμότητος,
 οὐδεὶς ἀγνοεῖ φύσει· τε γὰρ ἀνηλεεῖς εἰσι, καὶ μελέτῃ συγ-
 κροτοῦνται, θηριούμενοι καὶ ἐκάστην ἡμέραν πρὸς ἀγριότητα,
 χρηστὸν μὲν οὐδὲν ἢ δρῶντες ἢ λέγοντες ἢ ἐρῶντες, ὅσα δὲ
 βιαιότατα καὶ χαλεπώτατα· — συνδιατρίβουσι δὲ οἱ εἰρκ-
 τοφύλακες λοπεδοῦταις, κλεπταῖς, τοιχωρύχοις, ὕβρισταῖς,
 βιαίιοις, φθορεῦσιν, ἀνδροφάνοις, μοιχοῖς, ἱεροσύλοις. See
 Gen. 39, 31.

25. προσευχόμενοι ὕμνουσιν τὸν Θεόν, i. e. "they re-
 turned thanks to God that they had been thought
 worthy of suffering in the cause of Christ and of
 religion. See 5, 41. and Matt. 5, 11 & 12. Now
 the circumstance of the "prisoners hearing them" is
 recorded, in order to show how courageously they
 bore this testimony of faith in God, insomuch that
 their fellows were witnesses of that fortitude. (Grot.
 & Kuin.) This was, indeed, *joy in the Holy Ghost* :
 in a prison where they could neither bend their
 knees, nor raise their hands ! (Wets.)

26. ἄφνω δὲ σεισμός ἐγένετο μέγας. That *earth-
 quake*, in the usual sense, must be understood, is
 plain from the circumstance of the doors being
 forced open. That *lightning* should have caused
 them to open (as some recent Commentators ima-
 gine) is utterly incredible.

When the jailor had awoken, and found the
 doors open, he might well suppose that the prisoners
 had found means to effect their escape. Therefore
 it was natural that he should (knowing the heavy
 penalty to which the laws adjudged him ; see 12, 7.)
 think of seeking death in a milder form than that
 which he would otherwise expect to meet at the

hands of the executioner. On this *earthquake*, it has been remarked by Pricæus, Grotius, Elsner, and others, that the presence of the Deity, or of an angel from him, was usually denoted by such a phenomenon; as in 4, 31. See Ex. 19, 18. Heb. 12, 25. Ps. 103, 32. This, too, was the constant opinion of the *Heathens*; in illustration of which, Elsner, amongst many other passages, cites Ovid. Fast. 3, 329. Constat Aventinæ tremuisse cacumina sylvæ, terraque subsedit pondere pressa Jovis. See also Longin. § 9. Eurip. Bacch. 591. The same remark will also apply to *doors opening of themselves*, which was always thought to indicate the presence of the Deity, or of an angel.

26. καὶ πάντων τὰ δεσµὰ ἀνέθη. By this most Commentators understand that the chains of all the prisoners were loosed, or relaxed; though not so that they were quite at liberty. But this is difficult to conceive, and, from the use of the word in the Classical writers (see the examples cited by Wets.); ἀνέθη can only signify *freed from chains*, as if the chains had fallen off; as in the case of Peter 12, 7. But as the doors were at the same time opened, it would be wonderful that they should not have made their escape; which is, by many, attributed to *extreme astonishment*. The reason assigned by Grotius for it is Divine interposition, and for this cause,—that the Apostles might know that they were useful to others as well as to themselves, and that by them the chains of the mind were loosed. All this, however, seems little satisfactory. I cannot help suspecting (which I am surprised should not have occurred to the Commentators), that for πάντων we should read πάσων, as referred to θυγαί, or rather take πάντων for πάσων, by a very frequent enallage, in which an adjective is made to agree not so much with the antecedent as with some kindred word, as here, θυγέτρων. Now *chains* are applicable to *doors* as well as to *persons*. It seems probable that Chrysostom so read or understood the words, since at

812, 16. he closely unites *ἥνοιξεν καρδίας τὰς θύρας* with *ἔλυσε δεσμὰ διπλᾶ*.

27. *ἔξυπνος*. The words occur in 3 Esdr. 3, 3.

28. *ἐφώνησε*, &c. Doddridge and Kuinoel think that Paul understood the man's intention from the uttering of some desperate words that declared it. Here Wets. compares Xen. Ephes. 1. *ἐδεδοίκει γὰρ, μὴ τι ἑαυτὸν ἐργάσεται δεινὸν*. It is remarked by Grotius that suicide was frequent among the Greeks and Romans, and was not disapproved of by the philosophers. Nay, even among the Hebrews, it was a doubtful question whether it might or might not be tolerated; as appears from the interesting narrative, which many of my readers will recollect, found in Joseph. de Bell. Jud. in which is related the mode by which the life of the Historian was (as it seems, *by the hand of Providence*) preserved, when he had fallen among a band of most sanguinary desperadoes.

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remarks (from Doddridge) that we are not by this to understand that, if the jailor thus believed, his *whole family* would be also saved; but that we have here a *breviloquentia* (examples of which figure may be seen in Glass. Phil. S. 620, 640.) for, “thou shalt be saved and all thy house, if they believe and obey in like manner.”

32. ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, i. e. “made known to him such fundamental truths of the Gospel as were suitable to his ignorant state.”

33. καὶ παραλαβὼν αὐτοὺς, ἐν ἐκείνῃ τῇ ὥρᾳ. So I would point; taking ἐν ἐκείνῃ, &c. to mean, “at that very hour, unseasonable as it was.” Ἐλουσεν ἀπὸ τῶν πληγῶν. There is something strange in this expression. Hence Grotius supposes it to signify that the jailor took them to a bath within the precincts of the prison, and bathed them. He probably was of the same opinion as Dr. Campbell, who (on Joh. 9, 7.) takes it to mean, “bathed their whole bodies, for the sake of cleansing their wounds.” So Piscator takes ἔλουσεν as a vox prægnans for ἔλουσε καθαρίζων. The ἀπὸ Κυρκε and Kuinoel think may signify *prop-ter*; as in Sirach 31, 25. 29, 27. and Lucian p. 744. ἀπὸ τῆς νόσου ἐξυρήσατο. Thus it will be necessary to understand σώματα. Among other passages produced by Wets. tending to countenance this interpretation, is one from Achill. Tat. p. 321. τὰ νῶτα διαγεγράμμενα δεικνυσιν — αὐτὴν παραδίδωσι θεραπαί- ναις κελεύσασα λούσαι. Certainly if the distinction laid down by Campbell were invariably true, that νίπτω always signifies to *dip*, and λούω always to *bathe*, there could be no doubt as to this interpretation, which (after all) *may* be the true one. Most Commentators, however, following the Vulgate, interpret, “washed their wounds.” Thus there will

imply, submitting to the farther instructions of these his special ambassadors and authorized messengers: and it always includes a desire to be delivered from the power of sin, and a disposition to comply with his scheme of salvation, which is to purify to himself a peculiar people zealous of good works. (Doddridge.)

be a sort of *metonymic synecdoche* of member, or *hypallage* for ἀπέλουσε τὰς πλῆγας; as in Longin. Past. p. 62. (cited by Wets.) ἡ χλόη — ἀπονίπτει τε τὸ πρόσωπον ἡμαγμένον. And so the Latin *abluerē* is used in some passages of Virgil and Ovid, quoted by Pricæus. The Onomasticon, too, has *exgrumare*, ἀποθρομβεῖν. This latter mode of taking the phrase, though not the easier, is perhaps the truer one.

34. ἀναγαγάν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, "and having conducted them up to his house." For the ἀνα implies as much. The jailor's house was, it seems, higher than the rest of the prison, for obvious reasons. So Acts 9, 39. ἀνήγαγον εἰς τὸ ὑπερώον.

34. παρέθηκε τράπεζαν, "set out a table." In this phrase, which often occurs in the Scriptures, and sometimes in the Classical writers, τράπεζα signifies the *food* placed on the table: and παρατιθέναι, like the Latin *apponere*, is often used of placing or setting anything παρὰ before a guest.

Πανοικὶ is explained by the antient lexicographers σὺν ὅλῳ τῷ οἴκῳ: who, however, prefer the more Classical πανοικησία. Yet the other is used by good authors, though later ones; as Æschin., Socr., Philo, Josephus, and Diodor. Siculus. Kuinoel thinks, from ver. 36 & 39. that the jailor then conducted them back to the dungeon. But this is far from certain; nay, it is not *probable* that he should have been so anxious about guarding *such* prisoners, as not to be content with the security which his *house* might afford, where they might be held in what was called *libera custodia*. Doddridge rightly supposes that they remained in his house *that night*.

35. ῥαβδούχους, *beadles, apparitores*, answering to the lictors who attended on the prætors. See Rhodig. Ant. Lect. 7, 29., Otto de Ædil. Colon. et Municip. p. 479., and Munthe in loc.

35. ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. Pricæus remarks on the *contempt* implied in ἐκείνους. But perhaps such a feeling was not meant to be shown on that occasion. These magistrates would feel, it

should seem, too much respect for the Apostles, and too much shame at their own conduct. Reflection had probably shown them the irregularity of the whole procedure, especially as, upon enquiry, they would find nothing but what was innocent, nay even laudable, in the conduct of the Apostles. Thus far I agree with Grotius, Limborch, Rosenmuller, Heinrichs, and Kuinoel, the last of whom further thinks, that the earthquake had inspired them with fear, and that it is probable the jailor had told them of what had happened in the prison during the night. Had this, indeed, been the case, they might have been induced the more readily to order the release of the prisoners; but how far fear co-operated in producing this we are not enabled to determine, since we know not how far they might have been induced by enquiry, and the intelligence of the jailor, if he really conveyed it, to so change their opinion of the men, as to suppose that they might be Divine legates.

37. *δείσαντες ἡμᾶς*, &c. One cannot but observe the spirited, brief, and withal *natural* air of expression thrown over this sentence, so characteristic of the temperament of St. Paul, in which *each word* forms, as it were, a *head of accusation*.

Δημοσίᾳ. On this and such like words Wolf refers to Pfochen de Stylo N. T. § 96; and on *public scourging*, as a most disgraceful punishment, to Corn. Adami. in Exerc. Exeg. p. 321.

On the Apostle's conduct Markland offers the following judicious observations:

“St. Paul knew what he was about; and he thought it concerned (as it did) the *innocence* and *reputation* of Silas and himself, as God's envoys, that this public amends should be made them by the *Duumviri*, who he knew had greatly exceeded their authority, in *publicly scourging*, and then *committing to prison*, *Roman citizens*, without any legal process. He would not have been so touchy had it not been to

vindicate *innocence* and *character*, and to humble those insolent provincial magistrates, in order to make them more *cautious* for the future, though he had a right to have them severely punished, as they themselves very well knew." (Markland.)

37. ἀκατακρίτους. This word here, and in 32, 25, signifies not merely *uncondemned*, but *untried*, and thereby, in a legal sense, *uncondemned*; what the Latins call *indefensus*, or *inauditus*. So κατακρίνω is often used for κρίνω. Instead of ἀκατακρίτος the Classical writers use ἀκρίτος. (Schleusner.) It has been fully shown by Grotius, Wets., and others, in loco, that it was strictly forbidden by the Roman laws for any citizen to be condemned or punished unheard. (See Acts 25, 16.) So Cic. (cited by Grotius and Wets.) Causâ cognitâ possunt multi absolvi: incognitâ nemo condemnari potest. Tacit. Hist. 1, 6. Inauditi atque indefensi tanquam innocentes perierant. This was indeed the common law of all nations. And in illustration of this, Grotius aptly cites Hesiod: Μηδὲ δικάζην δικάσης πρὶν ἀμφοῖν μῦθον ἀκούσης.

37. ἀνδράπους Ῥωμαίους ὑπάρχοντας. The Commentators have adduced a great number of passages in proof that Roman citizens were exempt from scourging, and especially after appealing to the people, or emperor. See Appian, p. 448. Cic. in Verr. 5, 53 & 56. Dionys. Hal. p. 292. Plut. Publ. 103. Liv. 2, 8. Val. Max. 4, 1. Cic. pro Rab. C. 4. Hence the bare expression, *I am a Roman citizen*, often, even in the most distant and barbarous countries, sufficiently availed to repress violence. See Cic. Verr. 5, 57 & 65., Cic. ap. Fam. 10, 32., and also Sigon. de Antiquo Jure Roman. T. 1. p. 77., Grævius's Thesaurus, Manut. de Leg. Rom. C. 16. p. 1076., Cort. ad Sallust. Cat. 5, 1., Brisson de Form. L. 8. p. 718., Lang de Immunitate, and in his Obs. S. p. 1 seq., and Heyn's Dissertation in his Opusc. Acad. T. 2. p. 190.

It has been asked by what right Paul calls himself a *Roman*. Some, as Hammond, Beza, Doughty, and Pearce, have supposed it was on the ground that Tarsus, his native place, was a Roman colony, or at least a *municipium*. See Wits. Melet. § 1. C. 6. On the colonies, and the difference between them, we have treated *supra*, ver. 12. Now the *municipia* were properly Italian towns, on which had been conferred the *jus civitatis*, by which the citizens of those places had the public and private rights of *Quirites*, and moreover made their own laws, and elected their own magistrates. That they had also the right of offering themselves as candidates to the honours at Rome, we find from the case of Milo, whose birth-place was Lanuvium, a *municipium*, and who proposed himself for the consulship. (See Cicero's Orations pro Milone 41., pro Murena 41., and pro Sylla 7 & 8.) There were, however, *municipia* which had not the right of suffrage; and so possessed not the full *jus civitatis*. (See Liv. 38, 36., Sigon. de antiquo jure Ital. 2, 6., Turneb. ad Cic. Agr. 1, 5., Arntz's Dissert. de Civitate Pauli, p. 133., Wastean's Dissert. de jure Municip., and Roth. de re Municipal. Rom. 1801, 4to.) But Tarsus (Paul's birth-place) was neither a colony, nor a *municipium*, but merely an *urbs libera*. See Plin. 5, 27. Now these *free cities* lived under their own laws, had their own magistrates, were independent of the jurisdiction of the Roman president, and were not occupied by Roman garrisons. Yet they were held bound to acknowledge the sovereignty of the Roman people, and send them auxiliaries against all their enemies. (See Polyb. Exc. Leg. 1110, Gronov. on Liv. 33, 32., Cic. Verr. 3, 6., Spanheim on Julian, p. 37. & de usu Num. 676 & 691., Orb. Rom. p. 97., Deyling, Obs. 3, 304 seqq.) With this freedom the Tarsæans had been presented by Augustus, as a compensation for the damages they had sustained in the cause of Julius Cæsar, under various calamities attending the Civil War. So Appian, p. 1077. and Dio Chrysa. in Tars. posteriore: τοιγαροῦν ἂν τις ἀν φιλῷ καὶ συμμάχοις, καὶ τηλικαύτην προθυμίαν ἐπιδειξαμένοις, κακεῖνος ὑμῖν παρέσχε, χώραν, νόμους, τιμὴν, ἐξουσίαν τοῦ ποταμοῦ τῆς τε θαλάσσης τῆς κατ' αὐτήν: where by *τιμὴ* honour is meant, either the dignity of metropolis, or that of *αὐτονομία*, the *having its own laws and magistrates*, or being of the antient form of the republick, and being independent of the Roman president. [So Dio Cass. 508. (cited by Pearce,) who tells us that, for the affection which the people of Tarsus bore to Julius Cæsar, and afterwards to Augustus, the latter caused their city to be called *Juliotropolis*, οὕτω προφιλῶς τῷ Καίσαρι προτέρῳ, καὶ δι' ἐκεῖνον τῷ δευτέρῳ, οἱ Ταρσεῖς εἶχον, ὥστε καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτοῦ μετονομάσαι. Edit.] That the Tarsæans had not the *jus civitatis Romana* is also hence apparent, that the Roman Tribune, though he knew Paul to be a Tarsæan (see 21, 39.), yet ordered him to be scourged (22, 14.), though he desisted as soon as he understood that he was a *Roman* citizen. (See 22, 27 seq.) Therefore there seems reason to prefer either the opinion of those who (as Calvin and Cellar. Diss. 14. P. 2. p. 925. de Pauli Apost. Rom. Civit.) maintain that some one of Paul's ancestors had this freedom given him for some service rendered to Cæsar in the civil wars; or the

opinion of others (as Wassenberg in his *Diss. de Juriprudentiâ Pauli*, Gronovius on Joseph. Decret. pro Jud. p. 42., Deyling, and Bishop Pearce,) that he had *purchased* that right by money. That Julius Cæsar did give the *jus civitatis* to many foreign cities, we learn from Dio Cass. p. 233. And most of the principal persons of the Gallia Comata were also, about that time, presented with this freedom, though unaccompanied with the suffrage, or right of being candidates for honours. (See Lips. on Tacit. Annal. 11, 23., Sueton. Cæs. 76, and Spanheim Orb. Rom. 83 seq.) It was moreover in the power of the presidents of provinces, and those who held any high office in government, to give this *jus civitatis* to whom they pleased. So Cic. Varr. 2, 7. "Hic est dio, judices, nunc beneficio Q. Metelli civis Romanus factus." Now Metellus was the prætor of Sicily. See also de Orat. C. 3. Hence rapacious presidents of provinces used to set this freedom to sale. And the *Jews* were accustomed to *purchase* the titles and rights of Roman citizens, in order to have free access, by virtue thereof, to all the cities of the Roman empire, to carry on a safer and readier traffic, and moreover have the privilege of living free and unmolested even in those cities which had not the *jus civitatis*. (See Deyling ubi supra.) So Joseph. Bell. 1, 2, 14. ὃν ἐὶ καὶ τὸ γένος Ἰουδαίων, ἀλλὰ τὸ γ' οὖν ἀέλωμα Ῥωμαϊκὸν ἦν.

Paul therefore appealed to this *jus civitatis*, and, with reason, claimed to be honourably conducted out of the city. "To *make this claim* (observes Wets.) was due to himself. For if he had departed secretly, a report might have been circulated that he had escaped by breaking the prison; which would have tainted his reputation, and been injurious to his Apostolic authority, both among the Philippinians and elsewhere. He was moreover bound both by civil and natural right, to maintain his privileges, and Roman-citizenship. For what are privileges and immunities, if we neglect, or suffer them to be torn from us. It is the part of a good citizen to so act that others with whom he lives, and especially his children and grandchildren, may not be in a worse condition than they would have been without him." (Wets.) "He seems, however, to have had (as Doddridge observes) *especial regard to the interests of Christianity* in this place, though not indifferent to their civil rights as *men and Romans*; for such a token of public respect from the magistrates would undoubtedly encourage the new converts, and remove a stumbling-block out of the way of others who might not have discerned the true lustre of the characters of Paul and Silas, amidst so much injury as they had before suffered."

But why, it may be asked, did not Paul urge the privilege, and take shelter under its defence, when the Duumvirs ordered them to be scourged? To this it may be answered, in the words of Mr. Biscoe ap. Doddr., that the hurry and noise prevented him.

This is far more satisfactory than the conjecture of Wolf and Deyling, that he did not choose to escape by pleading his privilege, but was willing to give this evidence of his firmness in the cause of truth; and especially as he would obtain the opportunity of gaining over to Christianity the jailor and his family. Bp. Pearce thinks the reason was, that Silas not being a Roman (for it does not ap-

pear, he says, that he was one,) would then have been beaten alone; and this might have discouraged Silas from going on as Paul's companion in a work where Paul had a hope of escaping from punishment, which Silas had not. But such hypothetical modes of interpretation are especially to be deprecated, since, even when employed in defence of the truth, they often injure the cause they are intended to serve.

37. ἡμᾶς Ῥωμαίους. As it does not appear from any other passage that *Silas* was a Roman citizen, most Commentators, as Grotius, Pearce, Heinrichs, and Kuinoel, would take the singular for the plural, by a *synecdoche*, and, as Walch thinks, *dignitatis gratia*. But, however either, or both those principles may be applicable *elsewhere*, yet surely they are out of place *here*. It is not easy to see how the veracity of the Apostle can be cleared by any such rhetorical or grammatical *hocus pocus*. Neither, indeed, is there any *need* to have recourse to it; for the very argument on which our Critics establish the assertion that Silas was not a Roman citizen, is utterly unfounded: "because (say they) he is no where else so called." True; but is it anywhere else asserted that he was *not so*? No where. Since, then, St. Paul here evidently calls him a Roman citizen, and as there is no evidence to the contrary, we are authorized in considering him such; though we are not told *how* he acquired the *jus civitatis*, which was, however, (as we have above seen,) not so very difficult to obtain. Indeed his very name, as has been supposed, *Silvanus*, would make us *conjecture as much*, if St. Paul had not told us.

37. ἔβαλον εἰς φυλακὴν. Here there is another ground of complaint. For, before confession or conviction, prisoners were held *in custodia liberâ*, either by the magistrate in his private house, or in that of others to whose care he committed them, (see Liv. 39, 14., Sallust, B. C. 49., and Cic. Catil. Or. 3, 6.): and it was only *after confession* or conviction that they were thrown into public prisons. See Sigon. de Judiciis Rom. (Kuinoel.)

This may be very true, as applied to the custom

at *Rome*; but it will not, I imagine, hold good of the inhabitants of the *free* cities of the *provinces*, like Tarsus, and seems at variance with the genius of Oriental policy.

37. *ὡ γὰρ*, *not so, nay verily*. This is an elliptical formula, highly suitable to a quick feeling of indignation, in which some verb must be supplied, as *ποιεῖν* or *εἶδει*. The Latins, too, say *non profecto*, *non ita*. Markland here refers to Lucian, Dial. Diog. and Mausol. p. 312., and Eurip. Iph. Taur. v. 1005., and Wets. cites Aristoph. Nub. 292. Ran. 58, 194, 501. Eq. 1202. Lys. 55. Eccl. 386. Compare Exod. 10, 11. Acts 10, 14. Matt. 25, 9. Luke 1, 60. Acts 11, 8.

37. Ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. This would be an unequivocal acknowledgment of their own flagrant injustice, and the innocence of the Apostles; would tend to wipe away public ignominy by public acknowledgment, and thus repair the injury done by them to the Gospel. (Meuschr.) This demand was not only just, but very suitable to the place where it is made: for, as we learn from a passage of Lucian, Asin. T. 2, 116. (cited by Wolf), it was, especially among the Macedonians, thought a mark of innocence if any one should be publicly set free by the magistrates. The place spoken of is Thessalonica, and the words are these: *καὶ τούτῳ με ὁ ἄρχων δημοσί, πάντων ἀκούοντων ἀπολύει*. Kuinoel adds Lucian, Toxar. T. 2, 55. Nay the custom seems to have extended to their neighbours the Thessalians: for Kuin. produces a story from Apulejus L. 3. p. 134., of a person who was falsely condemned by the magistrates, and afterwards had made from them the *amende honorable* by their going, in form, to his house: *Ecce illico (says he) etiam magistratus ipsi, cum suis insignibus domum nostram ingressi, talibus me monitis delinire gestiunt, neque tuæ dignitati, &c.*

38. ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι. How happened it that the Duumvirs so easily yielded credence to Paul's assertion? It was because they

knew to pretend to the *jus civitatis* falsely was a capital offence ; as appears from Sueton. C. 25. "ci-vitatem Romanam usurpantes in campo Esquilino securi percussit." Afraid the Duumvirs might well be, lest they should have to stand a trial at Rome on a charge *læsæ majestatis*. For in the injury of any private citizen the majesty of the Roman people was thought to be involved : and how severely such an offence was punished, we learn from Dionys. Hal. p. 725. τιμαρξίαι δὲ προσέκειντο τοῖς καταλύουσιν ἢ παραβαίνουσι τὸν νόμον, ἐὰν ἀλώσι, θάνατος καὶ δήμευσι τῆς οὐσίας. See also Dio. Cass. p. 785., A. August. de legibus T. 2, 1268., Thesaur. Græv., & Sigon. de judiciis L. 3, 2. p. 445. (Kuin.)

39. παρεκάλεσαν αὐτοὺς. Παρακαλεῖν must, in this connexion, signify (as it does in some other passages,) *pacify*. So 1 Cor. 4, 15. βλασφημούμενοι παρακαλοῦμεν, literally, *give good words*. The nature of these pacificatory words may be easily imagined : and they are, indeed, *expressed* by the *interpolator* of the Cod. Cant. The magistrates, doubtless, professed their ignorance of the Apostles' characters, and their persuasion of their innocence ; at the same time expressing all due sorrow for their mistake.

40. εἰσῆλθαι εἰς τὴν Λυδίαν. At this expression many Critics and Commentators have stumbled ; of whom some have sought to alter the reading, either from conjecture, or from a few MSS. Adopting the former method, Piscator proposes τὴν Λυδίας, subaud *οἶκον*. But, though they have proved that that syntax is employed by the best writers ; yet they cannot show that the *present one* was not also in use. Indeed, it has been, I think, fully proved by Alberti and Wolf on this passage, Bengel on Aristoph. Plut. 237., and Heumann in Pæcil. p. 12. that εἰσερχεσθαι εἰς τινα is used as well as εἰσερχεσθαι εἰς τινος. So Aristoph. there cited : εἰς φειδαλδὸν εἰσελθὼν, and a little after : ἣν δ' εἰς παρακλήγ' ἀνθρώπων εἰσελθὼν τύχαι. Lys. Orat. 2. incit. p. 24. εἰς ὑμᾶς δ' εἰσελθὼν λπίξαι τῶν δικαίων τεύξεσθαι, & Orat. 33. init. οὐκ ἂν πότε εἰς

ὑμᾶς εἰσελθεῖν τοῦτους εἴασα. See several other examples cited by Kypke and Valcknaer. Thus it appears that *eis*, when prefixed to nouns of person, denotes the *place* in which the person is: and therefore *eis τὴν Λυδίαν* signifies into Lydia's house. So that there is no occasion to change the *eis* into *πρὸς*, as is done by Bengel, Wets., Matthiæ, and Griesbach; though the *πρὸς* is used in that sense. See the note on Matt. 26, 57. Here it seems to have been introduced by those who thought it would be a plainer reading, and effectually prevent the mistake into which some [nay, even Erasmus himself] had fallen, of taking *Λυδίαν* for the *country* of that name. (Kuin.)

40. ἰδόντες τοὺς ἀδελφοὺς, "*and having there seen the brethren:*" not, as we may suppose, *all at once*, but as they could come to them, and privately.

40. παρεκαλέσαν, i. e. "exhorted, instructed (viz. to remain stedfast in the faith), and also further illustrated the nature of the religion which they were to profess." Doddridge *unites* the notions of comforting and instructing.

40. ἐξῆλθον, *departed*; viz. from Philippi. By *these* we are to understand *Paul* and *Silas*; for Luke and Timothy seem to have remained here; since our Historian now again resumes the *third* person.

CHAP. XVII.

Paul, having passed through Amphipolis and Apollonia, proceeds to Thessalonica (1—10.), and from thence repairs to Berea (10—14.), from whence he departs to Athens (15—fin.)

1. Ἀμφίπολιν. On Amphipolis see the Geographical writers, Thucyd. 1, 100. 4, 102 & 103 & 104., and Herodot. 7, 117. Ἀπολλωνίαν. There were several cities of this name in Macedonia. Here, undoubtedly, we are to understand the one situated between Amphipolis and Thessalonica, which

Ptolemy, Geograph. L. 3., calls Apollonia in Mydonia.

1. *Διοδευσαντες, having passed through.* This verb answers to the Heb. עָרַר in Ps. 89, 41. It appears that Paul and Silas merely went to Amphipolis and Apollonia, as being in their nearest way to Thessalonica; but made no stay there. Now Thessalonica was the metropolis of the *second province* of Macedonia, and the seat of the Roman President and Quæstor. See Liv. 45, 29. compared with 44. and 10, 45. It was formerly called Θέρμαι (see the Schol. on Thucyd. 1, 61.); but its name was afterwards changed, either by Cassander, in honour of his wife Thessalonica, daughter of Philip (according to Strabo, Ttetzas, Zonaras, and Diodor. Sic.), or (according to Steph. Byzant.) by Philip himself, in order to commemorate his conquest of Thessalia. [which, however, seems far less probable. Edit.] Its inhabitants consisted chiefly of Greeks and Romans; but there were also many Jews resident there. So Plin. H. N. 4, 10. (Kuin.)

1. *ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.* Our English Translators render, "*a synagogue*," following the opinion of Beza and Piscator, who treat the article as pleonastic, or used for *τις*. But there seems reason to suppose, with Grotius, Wets., Heumann, Rosenm., Heinrichs, and Kuin., that it is emphatic, and hints that this was the *only* Synagogue in Macedonia; though there were (as we have reason to think from the preceding Chapter) several *Proseuchæ*.

2. *κατὰ δὲ τὸ εἰωθὸς.* Paul was, in all his journies, accustomed to attend on *Divine worship* at the *Synagogues*, and *first* to deliver his doctrines to the *Jews*, before he preached them to the Gentiles. See 18, 46. 14, 1. 17, 10. 18, 4 & 9. (Kuin.)

2. *Διελέγετο αὐτοῖς.* *Διαλέγεσθαι* is a term of very general sense, and denotes to discourse in *any* way, and especially to *harangue*. Thus it signifies to deliver orations, whether civil or military, and also *disserere*, maintain disputations, or bring forward discourses, as Philosophers or teachers used to do to

their scholars. So Ælian V. H. 3, 19. ὁ δὲ Ἑεροκράτης ἀκούσας παραχρήμα ἦκε πρὸς Πλάτωνα, καὶ κατέλαβε διαλεγόμενον τοῖς συν ἐκπῶ. So that it might apply to such discourses (or *sermons*) as St. Paul delivered. The *sense* of the passage, however, cannot satisfactorily be determined without settling the *punctuation*; and on that Commentators are not agreed. The ancient ones, (as Chrysostom,) and earlier modern, (as Beza and the authors of our English Version,) put a comma after γραφῶν, and at the words διανοίγων καὶ παρατιθέμενος subaud αὐτὰς, ἀπὸ being for ἐκ, as often: and they render, “docebat e scripturâ, explicans eam et demonstrans.” So Luke 24, 32. διανοίγων τὰς γραφὰς. But most recent Commentators, from the time of Grotius to the present day, place the comma after αὐτοῖς, so that the following words ἀπὸ (for ἐκ) τῶν γραφῶν διανοίγων, &c. may be read in continuity: and they appeal to Acts 28, 23. πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπὸ τοῦ νόμου Μωσέως. And Klotzius (cited by Kuinoel) maintains that διανοίγειν ἀπὸ τῶν γραφῶν is equivalent to διανοίγειν τὰς γραφὰς in Luke 24, 32. Kuinoel, too, confirms this construction from Acts 28, 23., and offers some reasons, which, however, seem not very convincing; for, after all, the common construction, as it is the more natural and easy, so is it the more suitable to the simple and popular style of the New Testament; and therefore it ought (I think) to be retained. There is, however, no material difference in the *sense*, whichever construction be adopted.

2. Διανοίγων, opening out, explaining them. Παρατιθέμενος. The word properly signifies to “place any thing before” another; as *food*: but it is often used, in the Classical writers, in a moral sense, for *proponere, exponere, ostendere*, “to lay any considerations before one;” of which examples are adduced by Elsner, Kypke, Wets., and Valcknaer.

3. ὅτι τὸν Χριστὸν εἶδει παθεῖν. In this he followed the example of his Divine master. See Luke 24, 23. The transition which we now have, from the

oblique to the direct, is very frequent both in the sacred and profane writers. See Acts 1, 4. (Kuin.)

4. ἐπείσθησαν, *were persuaded (to believe)*: equivalent to ἐπίστευσαν. To these are opposed, at ver. 5, the ἀπειθοῦντες. Προσεκληρώθησαν τῷ Παύλῳ. The verb προσεκληροῦσθαι signifies to apportion to any one by lot, to allot, and generally *adjoin, conjoin*. In the passive, too, it has, like many other verbs, a *reflected* sense, namely, to *join oneself to*; as in the present passage, and in many others adduced by Loesner and Markland. See also Valcknaer. Σεβομένων Ἑλλήνων, i. e. proselytes of the gate. See the note on 13, 16.

4. γυναικῶν τε τῶν πρώτων οὐκ ἐλίγαι. By these we are to understand, as in 13, 50., honourable matrons, wives of the respectable inhabitants who had the Jewish religion. They are, *infr.* ver. 12. (as in 13, 50.) called εὐσχήμονες. See the note there. Pricæus cites Achill. Tat. 5. γυναῖκα Ἐφεσίων πρώτην, and Apulej. L. 2. *feminas primates*.

5. προσλαβόμενοι τῶν ἀγοραίων τινὰς ἀνδρας π. The word ἀγύραιος denotes what is connected with a market place or a forum; and carries various significations in reference to the different kinds of business accustomed to be done there. Thus in 19, 38. ἀγοραιαὶ ἡμέραι are "*days on which business is done in the forum*." As applied to *persons*, it denoted those who keep the market. Wets. has illustrated the various uses of the word by a vast number of passages from the Classical writers; ex. gr. Herodot. 2, 141. and Xen. Hist. 6., where it signifies *market people*. But it also denoted not merely *buyers and sellers* in a market, but those *idlers* who (like the *Lazzaroni* at Naples) almost *lived* in the market, and even slept by night under the porticoes and other places of shelter.* Hence it came to denote,

* These seem to have been had in view by Horace, when, in his *Ars Poetica* 245, he speaks of the *innati trivis ac pene forenses*. Such are called by Cicero, in his *Epist. Fam.* 8, 1. *subrostrani*, by Plaut. *Cap.* 4, 2, 35. *subbasilicani*, and by Cicero the *fax* and *sentina urbis*.

persons of the lowest and basest sort, the very dregs of society,* a sense very frequent in the Classical writers; and most of Wetstein's examples tend to illustrate this last signification, which is noticed by ancient Lexicographers, as Suidas, Hesychius, and others. Kuinoel refers to Casaub. on Theophr. C. 6., Valcknaer on Ammon. p. 10., Græc. Lect. Hes. C. 1., and Suic. Thes. in v.: and Schleusner refers to Gronov. Obs. 3, 22., Puttman's Misc. 13, 25., and Arnet's Dissert. on the use of this word in the New Testament.

Most Commentators agree in giving the word the *figurative* sense: but as *πονήρους* is added, I prefer, with Beza and others, *circumforanei*.

5. ὀχλοποίησαντες, "raising a mob." Ἐθορύβουν, "threw the city into a disturbance, set it into an uproar." So Thucyd. 6, 61. 3, 78. and elsewhere. Ἀγαγεῖν εἰς τὸν δῆμον. By the δῆμος are not here meant the *people*, or the *mob* (as Doddridge renders), but the *popular assembly* in the forum, or elsewhere. So infr. 19, 30. βουλομένου εἰσελθεῖν εἰς τὸν δῆμον. Schleusner takes it for the forum, or place where the popular assembly was held; which comes to the same thing. Kuinoel interprets it *concio populi*; which seems very harsh and far-fetched.

6. ἔσυρον — ἐπὶ τοὺς πολιτάρχας, i. e. the city magistrates. This word has the same sense as *πολίταρχος*, which occurs in Æneas Polior. C. 26. (Schleusner.) Βοῶντες, shouting, bawling, vociferating. See 8, 7, 21, 34. This verb is often used in Thucydides, as here, of the shouts and clamours of the populace; ex. gr. 7, 48. οἱ νῦν βοῶσιν ὡς ἐν δεινοῖς ὄντες, ἐκείσε ἀφικομένους τάναντία βοήσεσθαι, 6, 28. et sæpe.

* Valcknaer observes, that this use of the word is to be traced to the abhorrence in which the market rabble were held by the respectable citizens, and the notoriously lying and fraudulent character of the petty huckstering traders; as also to the market-place being the usual resort of those *scurræ* in the Grecian cities who spent the day in utter idleness.

6. Οἱ τὴν οἰκουμένην ἀναστατώσαντες. Most Commentators agree that this expression must be confined to the *Roman empire*; and Markland thinks that even thus that is overcharged, and savours more of malice than truth. But we need not be so nice in scanning the meaning of an expression, which (like the corresponding one in our own language) is perpetually used in a *popular* sense, and by no means in any extensive signification.

6. Ἀναστατώσαντες. This is formed from the more Classical expression ἀναστάτους ποιήσαντες, which occurs in Thucyd. 6, 76. 6, 5. 8, 24. There, however, it is used in the full sense of destroying and expelling any people from their country; but here, and in 21, 38., it is employed like our *turn upside down*, to denote “perverting, exciting to tumult and insurrection.” So ἀνασελεῖν in Luke 23, 5. The word is only used by the Translators of the Old Testament (see Schl. Lex. Vet. Test.); and is therefore considered as belonging to the Alexandrian dialect. See Sturz.

7. οὗς ὑποδέχεται, “hath received as guests and friends.” In this sense the word occurs in Luke 19. 6., and James 2, 25.; as also in the best Classical writers. Kuinoel cites Xenoph. Mem. 2, 3, 13., to which I add 3, 111. 6, 22. 3, 12. Doddridge takes the ὑπὸ to denote *secretly*. But this seems an unfounded refinement. Neither, however, is the ὑπὸ in this sense of ὑποδέχεσθαι quite *pleonastic*; as will appear from the kindred expression “come under my roof,” which occurs in Gen. 19, 8. Matt. 8, 8. and elsewhere.

7. ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, “act contrary to,” &c. Ἀπέναντι properly signifies *over against*;—but sometimes *contrary to*; as here and in Sirach, 37, 4. καὶ ἐν καιρῷ θλίψεως ἔσται ἀπέναντι. So the Heb. לַקְרָא in Num. 21, 23. and 1 Paral. 19, 17. (Schleusner.) We may render, “transgress the decrees of Cæsar.” In preferring this charge of sedition, these accusers (we may observe) took ad-

vantage of the ambiguity in the sense of *Κύριος*, the name given by the Christians to Christ, which was also that applied to kings and emperors; and resorted to the same craft as that evinced by the chief Priests and Pharisees, namely, confounding the *temporal* and the *spiritual* acceptation of *King*.

9. λαβόντες τὸ ἱκανόν. This is a mere translation of the Latin law phrase *satis accipere, satisfactionem accipere, receiving security*; the opposite to which is *ικανόν διδόναι, satis dare, to give security*. What was here engaged to be done does not clearly appear. Grotius and others think it was, to have Paul and Silas forthcoming for trial. But they *immediately departed*. Therefore it rather appears to have been (as is the opinion of Heumann and others) "that Paul and Silas should depart forthwith."

11. οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θ. The sense is, "these (Jews) were of better dispositions than those in Thessalonica." I am surprised that so many critics, as Erasmus, Vatabl., and Camerarius (followed by our English Translators), should take *εὐγενέστεροι* in the *literal* sense, which is little suitable to such kind of persons as the foreign Jews, who were mostly *traffickers*. Besides, the words following, *οἱ ἐδέξαντο, &c.*, which *give an example* of this *εὐγενεία*, shew that it must be taken, not in a physical, but moral sense. This, indeed, was seen by Chrysostom, who explains *εὐγεν* by *ἐπικεικότεροι*,* and has been fully established by Grotius. "They were (says he) of less hard hearts; they were more patient hearers, and employed thought and enquiry on what they heard. They were therefore *τεταγμένοι πρὸς τὴν ζωὴν αἰώνιον*, were better prepared to do the

* That Chrysostom, when he so explained *εὐγενέστεροι*, had in view the sense above assigned to this word, namely, *well disposed*, is plain, since in this signification *ἐπικεικός* occurs in the best authors; as Xen. Hist. 1, 1, 21. The Scholiast, too, on Lucian 2, 737., explains τὸ ἐπικεικός by τὸ τὸν τρόπον ἀγαθόν. But there is a yet more apposite example in Thucyd. 8, 93. *ἐπειθὸν οὓς ἴδοιεν ἀνθρώπους ἐπικεικούς, αἰσίου τὸ ἡσυχάζειν, καὶ τοὺς ἄλλους παρακατέχειν*, where *ἐπικεικός* evidently signifies *well disposed*.

will of the Father, and so they better *knew of the doctrine.*" (Joh. 7, 17.)

Both *εὐγενής* and the Latin *ingenuus* have a metaphorical sense applied to the mind, and denote "*ingenuous, liberal*, of good disposition and manners." As examples of this signification, Grotius cites Joseph. Ant. 12, 7, οἱ δὲ δοκιμώτατοι τὰς ψυχὰς εὐγενεῖς οὐκ ἐφρόντισαν αὐτοῦ. Plut. Hom. Quæst. *it is the opinion of Philosophers* καὶ τὸ διδακτὴν εἶναι τὴν ἀρετὴν, ἔχουσιν μὲν ἀρχὴν τὴν εὐγένειαν, ὑπὸ δὲ παιδείας εἰς τὸ τέλειον προαγομένην. Kypke, Loesner, and Wets., produce other examples, of which the most apposite are the following. Philo de nobilitate 904. ἐπειδὴ τοίνυν ἡ εὐγενεία κεκαθαρμένης διανοίας καὶ καθαροῖς τελείοις κλήρος οἰκείος, μόνους χρὴ λέγειν εὐγενεῖς τοὺς σώφρονας καὶ δικαίους, Ovid de Ponto 1, 2, 1. Maxime, qui tanti mensuram nominis æquas, et geminas animi nobilitate genus. Wets. also quotes Aristot., who notices this metaphorical use of both *εὐγενής*, and *γενναῖος*. Of the latter there is a remarkable example in Thucyd. 3, 88. καὶ τὸ εἶηδες, οὐ τὸ γενναῖον πλείστον μετέχει. Other examples are found in Soph. Œd. Col. 8. Polyb. 2, 55, 9. τὸ γενναῖον καὶ φιλελεύθερον. Xenoph. Ages. 4, 5., where σὺν τῷ γενναίῳ μειονεκτεῖν is opposed to σὺν τῷ ἀδίκῳ πλεονέχειν. Soph. Œd. Col. 1042. τοῦ τε γενναίου χάριν, i. e. γενναιοτήτος χάριν. Dionys. Hal. 436, 35. μετὰ τοῦ γενναίου, *generosè*.

Hence it is plain that we may very well dispense with the conjecture of Markland and others, *εὐμενέστεροι*.

11. μετὰ πάσης προθυμίας. Of this phrase Wets. adduces examples from Polyb. p. 447., and an Inscription from Chishul, and Pricæus brings forward one from Diodor. Sic., from which it appears to have been of the *common dialect*, instead of which the Classical writers used a periphrasis; as Herodot. 7, 6. πᾶσαν προθυμίαν παρεχόμενοι. On Βεροία see Wass. on Thucyd. 1, 61.

11. τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γράφας. It is not easy to see what the article has here to do;

which, indeed, is not found in some very ancient, and several more modern MSS., and some Fathers, as Chrysostom. Yet it is still *less easy* to conceive how it could creep in; and when we consider the exuberant variety of Greek phraseology, the most prudent course seems to be to retain it. How to *account* for it is another affair. Now it is well known that καθ' ἡμέραν is often, in the Classical writers, used in the sense of *daily*; and sometimes even without a substantive; as Xenoph. Hier. 4, 9. τὰ καθ' ἡμέραν. And so Thucyd. more than once. In such cases a *substantive must be supplied*, such as is suitable to the subject and the context. Here ἔθος, or some similar word, is to be understood. We may render, therefore, "in their daily custom."

11. Ἀνακρίνοντες τὰς γραφὰς. The verb ἀνακρίνω signifies properly "to use judicial interrogation and examination" (as in Luke 23, 14.); or *generally* "to examine diligently, scrutinize with judgment." Hence it is explained by Chrysostom ἀνερευνᾶν. And it is used in the sense of *percontari*, *perscrutare*, in 1 Sam. 12, 12., where the Hebrew term is תַּחַן. Beza paraphrases thus: "diligently and with judgment weighing every thing, abandoning all prejudices, and yet not catching up any thing lightly and inconsiderately." "Not that they doubted (observes Grot.) of the veracity of Paul and Silas, but in order that, by comparing the prophetic writings with their words (especially respecting the death and resurrection of the Messiah), they might be more and more confirmed in the truth, and derive arguments wherewith to convince others.*"

* "It does not, however, follow (observes Doddridge) that Christianity cannot be proved otherwise than from the prophecies of the Old Testament. It might be demonstrated from various topics of external and internal evidence to those who never heard of any former revelation. Another very important additional argument does, indeed, arise from the accomplishment of prophecies; and when it has been asserted (as we know it has) by the authorized teachers of the Gospel, not only that Christ is a Divine Messenger, but also that his appearance was foretold to the Jews, then

12. εὐσχημόνων, *the respectable*. See the note on 13, 50.

13. οἱ ἀπὸ τῆς Θεσσαλονίκης, "Jews of Thessaly." Now ἀπὸ often denotes *country* or residence, like the French *de*, the Welsh *ap*, the German *von*, the Dutch *van*, the Italian *da*, &c. See the note on 15, 1.

13. καίκεῖ, *thither*. See the note on Matt. 2, 22. and Valckn. in loc. Σαλεύοντες τὸν ὄχλον, "stirring up the people." This verb (from σάλος, the sea surge, or waves of the sea,) signifies to *wave, move, agitate*.* I am not, indeed, aware that so strongly metaphorical an expression can be found in the Classical writers; but they have frequent allusions and comparisons of civil commotions to a troubled sea; and from them Elsner has learnedly illustrated the force of the metaphor. Thus Dionys. Hal. 319. νόσουσα ἡ πατρίς καὶ ἐν πολλῷ

it is impossible to vindicate Christ's mission without showing that it was so. But, in examining the particular texts in question, we are not only to inquire whether the sense given by the Apostles be, in itself, considered most easy and natural, which is generally the case; but (especially on account of the obscurity which must of course attend prophecy) we are to consider whether the improbability of the sense they give in any particular instance, or in all instances, be sufficient to balance the other proofs they produced of being under a Divine guidance, before we can draw any conclusion to the prejudice of their plenary inspiration; so far should we be from concluding, without such an overbalance, that Christianity is false." (Doddr.)

* Hence our *sea* (which etymologists have, most improbably, derived from ζέω or ἄλῳ) I would derive from σείω. There is the same allusion in σάλος. The Latin *mare* signifies literally a *collection of salt water* (from the Hebr. מַר, salt, bitter). From these words most of the terms denoting the sea are derived. The Hebr. מַר is by the best Hebraists thought to literally signify *tumult, motion* (in which there is the same leading idea as in *sea*). The Arabic مَر denotes properly, "the astonishing, or wonderful water." The Greek θάλασσα comes from θάω, to shake, to toss, break, &c. Whence it has given to it by Homer the epithet πολύφλοισβος. It cannot be derived (as Bos and Schmidt tell us) from ἄλασσα, since one of its significations, and, I believe, the primary one, is *sea-coast* (which occurs in Thucyd 2, 96.): now the sea is not saltier at the coast, nay perhaps otherwise, but it is in greater agitation; especially when the coast is rocky.

κλυδώνι σαλευομένη. Lys. Orat. 5. p. 77. ἐν σάλῳ γένεσθαι. Syr. 29, 18. ἐσάλευσεν αὐτοὺς ὡς κύμα θαλάσσης. See Cic. pro. Cluent. C. 49., pro Muræna 17., and pro Flacco 24., as also Soph. Œd. T. 23. πόλις ἄγαν ἤδη σαλεύει.

14. ἐξαπέστειλαν — ὡς ἐπὶ τὴν θάλασσαν, *to the sea*. “To *what* sea (asks Markland), and to go whither?” He then resorts to conjectures, and for θάλασσαν would read Θεσσαλίαν; and in support of this reading appeals to an interpretation in the Cod. Cant. But this, though a very ancient conjecture, (for such alone it is,) cannot be received without the addition of the words immediately subjoined by the interpolator, for which, however, there is no authority.

With respect to the ὡς, critics, both ancient and modern, have stumbled at it, assigning to it the common sense *as if*. But that *compels* them to suppose that this *going to the sea* was only a *ruse de guerre*, or stratagem, to deceive the enemies, and make them suppose that he was going to take ship, when, in fact, he meant to take his journey by land, through Macedonia and Thessaly, to Athens. They take the trouble to formally justify this procedure. But all this will not soften the harshness of the interpretation, which, in fact, is not *necessary*; for we may have recourse to a Greek idiom, by which the difficulty may be easily removed. Now ὡς sometimes, especially with ἐπὶ and a verb of motion, expressed or understood, signifies *usque ad*, *æως*, *right to*. Of this signification numerous examples are adduced by Wets., Loesner, Munthe, Raphel, and others; as Diodor. Sic. 14, 49. πλεῖν ὡς ἐπὶ Συρακουσίους. Pausan. Corinth. 25. καταβάντων δὲ ὡς ἐπὶ θάλασσαν. I forbear to give more examples, and will only add to those already produced, Thucyd. 1, 48. 5, 17. 6, 67. It is, indeed, very frequent in that author. A distinction must, however, be made between the sense it should have, when the noun following is a *name of place*, and when it is a *common* noun; as ναυμαχίαν. In the passages where

the latter use prevails it is almost pleonastic; in the former the *ὡς ἐπὶ* perhaps answers to the *primitive* sense of our *to-wards*; and this seems to be the sense in the present passage. It certainly best agrees with the word preceding, which is not *προέπεμψεν*, but *ἐξαπέστειλαν*. The journey seems to have been made secretly; and some of the brethren accompanied Paul, we may suppose as guides.

But we must not neglect to satisfy Markland's enquiry, "to what sea?" Now in places situated as Berea is) between two seas, the expression *ἐπὶ τὴν θάλασσαν* (to the sea) must denote the sea nearest to them, that sea-port which they most use. Thus in Thucyd. 1, 137. Admetus, king of the Molossi (a country between the Adriatic and *Ægean* seas), is said to have sent Themistocles *ἐπὶ τὴν ἐτέραν θάλασσαν*, which, as Molossia was nearer to the Adriatic, must mean the *Ægean sea*. By way of explanation, too, Thucydides adds, *ἐς Πύδναν*; which (by the way) was very probably the place where St. Paul took ship for Athens, and was about thirty-five miles from Berea: for *Alorus*, though near, seems not to have been a port; and as to *Dium*, it is much further off than *Pydna*, and is itself not a port. So that there can be no doubt but it was *Pydna*.

14. *ὑπέμενον*—*ἐκεῖ*. See the note on 16, 40. It has been, not improbably, conjectured by Koppe, in his Prol. on *Thess.* p. 4. that Paul departed alone; leaving Silas and Timothy at Berea, in order that the latter might set off to the Thessalonians, who were deprived of their Apostle, and bring them tidings of Paul, at the same time also confirming them in Christian doctrine. (1 *Thess.* 3, 4.); while the former should wait at Berea till Timothy returned from Thessalonica, and then both follow the Apostle. (Kuinoel.)

15. *καθιστῶντες τὸν Παῦλον ἡγαγον αὐτὸν ἕως Ἀθηνῶν*. *Καθιστάναι* is not (as Kuinoel tells us) synonymous with *προπέμπειν*. The latter signified only to set any one forward on his way, by accompanying him part

of it: the former rather denoted to take charge of any one, (as guide, or defender,) so as to *set him down* either at the end, or at some stage of it.*

The αὐτὸν is omitted in some MSS., and put in brackets by Vater; but, though inelegant, it seems genuine.

15. καὶ λαβόντες ἐντολὴν—ἵνα αἰς τάχιστα ἔλθωσι πρὸς αὐτὸν. Now Silas and Timothy returned to Paul when he was at Corinth (see *infr.* 18, 5. compared with 1 Thess. 3, 6.); though it seems he expected they would have joined him, while yet at Athens, by the words of ver. 16. ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου. And this they probably would have done, had he staid there as long as he originally intended. Doddr. observes, that "Paul perhaps expected some considerable success would attend his labours at Athens, and was therefore desirous to engage the assistance of these pious and excellent persons; though God did not see fit to answer these hopes." Markland too thinks it apparent from this message to Silas and Timothy, that Paul intended to have made a longer stay at Athens, expecting, probably, as he might not unreasonably do, a large harvest there; though he soon perceived that he was mistaken, finding that the *Religion* of the place was *Superstition*, and that the city, so famous for piety, learning, and knowledge, was over-run with idols. "Now this (continues he) would have a very discouraging look,

16. ἐν δὲ ταῖς Ἀθήναις. I have before (on this book) given some illustrations of the origin of those

* Of this signification examples are given by Raphel and Wetstein; as Polyb. 1158. καὶ τὰ ὄρη κατιστάτωσαν εἰς Ῥώμην. Thucyd. 4, 78. The earliest authority for this use is Hom. Od. v. 274. τοὺς μ' ἐκέλευσα Πύλονδε κατατῆσαι. The construction is generally with an εἰς or ἐπὶ. I know of no other example with ἕως: but one cited by Wetstein from Arrian Ind. 271. comes very near to it. It is as follows: καταστήσειν αὐτοὺς μέχρι Καρμανίας. Of this, and some kindred phrases, I shall adduce many further examples on the passage of Thucyd. which is the most important towards understanding the true force of the expression.

names of antient cities which were expressed in the plural. In addition to what is there written, I must observe, that the reason seems to be, they consisted of *more than one town*, (as Syracuse, London and Westminster; and also Sparta,) or, a *high town and low town*, as Athens, or any *old town und new town*. That in the *second* class we are to reckon with Thebes, is clear from Pausan. 10, 5, 3. *ὡς δὲ ἐβασίλευσαν, τὴν πόλιν τὴν κάτω, προσώκισαν τῇ Καδμείᾳ, καὶ Θήβας ὄνομα ἔθεντο κατὰ συγγένειαν τῆς Θήβης. & 9, 7, 4. σφισὶν ἡ μὲν κάτω πόλις πᾶσα ἔρημος ἦν ἐπ' ἐμοῦ πλὴν τὰ ἱερὰ τὴν δὲ ἀκρόπολιν οἰκοῦσι, Θήβας, καὶ οὐ Καδμείαν, καλουμένην.* The Cadmæa, it seems, its *Acropolis*, was originally called *Thebe*, and when the lower town was added by Zethus and Amphion to the Cadmæa, then the plural number was assumed, and grew afterwards into general use. The above observations are even yet more applicable to Syracuse, as being composed of four towns, and to Sparta. And the same may be said of Mycenæ, Tarsus, Thebæ Ægypt., Clazomenæ, Megaræ, Cumæ, and many others.

16. *παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ.* When the Apostle was perambulating this most magnificent city of Greece, so famed for perfection in the arts both of war and peace,* he might well expect to find some vestiges of pure religion: but his spirit, we are told, was *vehemently moved within him*, viz. with indignation and grief.† So by a still stronger He-

* So Cic. de Orat. 1, 4. Athenæ omnium doctrinarum inventrices, &c. And, what is *instar omnium*, Pericles in his Fun. Orat. ap. Thucyd. 2, 40. where, in the course of a long and elaborate panegyric on Athens, he says: καὶ ἐν τα τοῦτοις τὴν πόλιν ἀξίαν εἶναι θαυμάζεσθαι, καὶ ἔτι ἐν ἄλλοις φιλοκαλοῦμεν γὰρ μετ' εὐτελείας, καὶ φιλοσοφοῦμεν ἀνευ μαλακίας. And, further on, ξυνελών τε λέγω τὴν τε πᾶσαν πόλιν τῆς Ἑλλάδος παιδεύειν εἶναι.

† Dr. Doddridge has, with less than his usual learning and taste, expounded, thus: "a sharp edge was set upon his spirit, and he was wrought up to great eagerness of zeal." Such is the consequence of pressing too strongly on the *etymology* of a term, without attending to the *usus loquendi*. Hence the Doctor's remarks, founded

braism, Gen. 6, 6. "it grieved him at the heart." Dan. 7, 15. "I was grieved in spirit in the *midst of my body*."

16. κατείδωλον οὔσαν τὴν πόλιν, *filled with idols*. So the Syriac. This sense is expressed by the κατὰ; for in composition it has an intensive force; as κατάδενδρος, κατάμπελος, κατάγραφος, κατάκοσμος, and many more words, some of which may be seen in Valcknaer's Schol. 1, 537. As to κατείδωλος, it seems to be an ἀπαξ λεγόμενον, for it has, as yet, been no where else found.

That this city *was* wholly enslaved to idolatry, has been abundantly proved by our philological illustrators, especially the indefatigable Wetstein, from whose collectanea I select the following passages. Pausan. Attic. 1, 24. Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστὶ σπουδῆς. Strabo 10. p. 472 c. Ἀθηναῖοι δ' ὥσπερ περὶ τὰ ἄλλα φιλοξενούντες διατελοῦσιν, οὕτως καὶ περὶ τοὺς θεοὺς· πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, ὥστε καὶ ἐκωμωδήθησαν, καὶ δὴ καὶ τὰ θράκια καὶ τὰ φρύγια. Lucian. t. 1. Prometh. p. 180. ἀπανταχοῦ δὲ βωμοὺς καὶ θυσίας καὶ ναοὺς καὶ πανηγύρεις. Liv. 45, 27. So also Pausan. in Attic. c. 17, 24. (cited by Pearce and Doddridge,) who tells us, that Athens had more images than all the rest of Greece: and Petron. Satir. c. 17. who humourously says,* "It was easier to find a god than a man there." To which I add, Thucyd. 2, 38. καὶ μὴν καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρεπέσιν, ὧν καθ' ἡμέραν ἢ τέρψις τὸ λυπηρὸν ἐκπλήσσει.

on this notion, though they do credit to his head and heart, yet appear to little advantage.

Had our Apostle been (as the infidels tell us) a fanatic, we should have now seen the sure marks of that spirit; "yet here (says Doddridge) we do not see him thrown into any sallies of rage, but only engaged courageously to attempt stopping this torrent of popular superstition, by the most serious and affectionate, yet, at the same time, manly and rational remonstrances."

* Which had been, if I remember, applied by some more ancient writer, and with great probability, to Egypt.

On this subject, Doddridge has the following judicious remark: "The prevalence of such a variety of senseless superstitions in this most learned and polite city, which all its neighbours beheld with such veneration, gives a most lively and affecting idea of the need we have, in the most improved state of human reason, of being taught by a divine revelation."

17. διελέγετο ἐν τῇ συναγωγῇ, &c. "discoursed to the Jews and proselytes." That it was the Apostle's custom first to address himself to *them*, has been before observed.

17. καὶ ἐν τῇ ἀγορᾷ. Of the *market-places* at Athens, of which there were many, the most celebrated were the Old and the New Forum. The former was in the Ceramicus, a very ample space, part within, and part without the city. See Meurs. Dissert. de Ceramico Gemino, § 46. and Potter's Archæolog. 1, 8. p. 30. The latter was outside of the Ceramicus, in a place called Eretria. See Meur. Ath. Attic. 1. 1. c. 6. And this seems to be the one here meant. For no forum, except the Ceramicus and the Eretriacum, was called, absolutely, ἀγορά, but had a name, to denote *which* was meant, as *Areopagiticum*, *Hippodamium*, *Piræum*, &c. In process of time, and at the period when Paul was at Athens, the forum was transferred from the Ceramicus into the Eretria; a change which, indeed, had been introduced in the time of Augustus; and that this was the most *frequented* part of the city, we learn from Strabo 10. p. 447. Besides, the *Eretriac forum* was situated before the *στοὰ*, or portico, in which the *Stoics*, of whom mention is just after made, used to hold their public discourses. It was moreover called *κύκλος*, from its round form.

17. πρὸς τοὺς παρατυγχάνοντας, "with any whom he met with, who were inclined to hear him discourse on Christian doctrines." It is well observed by Harmer, that though in our country the carrying on religious disputations in the markets would be thought improper, and the effect of intemperate zeal; yet it

would, even now, not be strange in Arabia, and other parts of the East, where people meet in such places for conversation. And, what is most to the purpose, it may be remarked that this was (as St. Paul found) not unusual at *Athens*: in illustration of which Wetstein, among other passages, cites Dio Chrys. p. 577 c. who says of Socrates: *περὶ τὴν ἀγορὰν τὰ πολλὰ διατρίβων—εἴ τις ἄρα ἐβελήσῃ πυθέσθαι τι καὶ ἀκούσαι τῶν νεωτέρων ἢ τῶν πρεσβυτέρων* and Themist. p. 318 B. of the same: *τοὺς λόγους τούτους οὐκ ἐν ἀπορρήτῳ ἐποιεῖτο, οὐδὲ πρὸς μόνους τοὺς μαθητάς, ἀλλὰ πρὸς πάντας ἀνθρώπους, ὡς του αὐτός φησιν, ἐκκεχυμένως, καὶ ἐπὶ τῶν τραπεζῶν καὶ ἐν τοῖς ἐργαστηρίοις, καὶ ἐν ταῖς καλίστραις, καὶ περιέρρεον αὐτὸν κύκλῳ οἱ κηροπλαστοὶ, καὶ οἱ χαλκοτύποι*. Diog. Laert. Socrat. 21. *τὰ ἠθικὰ φιλοσοφεῖν ἄρξαι ἐπὶ τε τῶν ἐργαστηρίων καὶ ἐν τῇ ἀγορᾷ*. See Bp. Pearce's annotation.

18. *τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν.*

There were then two other sects at Athens, namely, the *Academick* (or Platonic) and the *Peripatetick*. But of these there is here no mention, either because the Platonic dogmas seemed, for the most part, to make nearer approaches to Christianity, insomuch that those of that sect (as Valcknaer thinks) would probably listen to Paul with some interest, when he discoursed, as was his custom, on the immortality of the soul, while the Peripateticks were, in that age, of far less celebrity; or, because they did not attend Paul's discourse; which indeed is not improbable, since their places of philosophical discussion, the *Academia* and *Peripatus*, where out of the city, and far removed from the Eretriac forum.

The *Epicureans* were, in fact, *Atheists*, maintaining that the world was not created by God, nor had any care been bestowed on it by him. They accounted pleasure as the *summum bonum*; and therefore they directed that virtue was to be cultivated *for the sake of the pleasure*, but not for itself. They maintained that the soul would, after its departure from the body, perish together with it, and that thus there was nothing to be either hoped or feared after death. See Cic. Fin. 2, 31. Tusc. 5, 31. Seneca de Benef. 4, 4. Plutarch de Plac. Phil. 4, 7, 3., Diog. Laert. 9. § 138., Lucret. 3, 437 seq. 842, seq., Clem. Alex. Protrept. p. 20., Brucker, Hist. 1, 948 seq., and Borner's Dissert. de Disputatione Pauli cum Epicureis et Stoicis.

The *Stoics* were of opinion that the nature of God was fiery, and that it was diffused throughout all parts of the world. See Stob. Ecl. Phys. 1. p. 43., Plutarch de Plac. 1, 7., Cicero N. D. 1, 28., and Senec. Epist. 92. They acknowledged that the world was created by God, but maintained that all things were bound by a kind

of *fatalis necessitas*, to which they imagined even the Deity himself to be subject. See Plut. de Rep. Stoic. p. 1056., Gellius 6, 2., and Senec. de Provid. 5. and Epist. 77 & 88. They denied that the wise man in any respect yielded to Jupiter. So Senec. Epist. 53. Est aliquid quo sapiens antecedit Deum. Ille naturæ beneficio non timet, suo sapiens, ecce res magna, habere imbecillitatem hominis, securitatem Dei. And Ep. 73. Jovem plus non posse quam bonum virum; Jovem diutius bonum esse, et sapientem nihilo minores se aestimare, quod virtutes ejus spatio breviora claudantur. They denied the immortality of souls; though, on the condition of souls after death, they varied in opinion. Cleanthes maintained the existence of all souls until the burning of the world. See Laert. 7, 156. and Cic. Tusc. 1, 31, 32. Chrysippus, however, limited this to the souls of the good and wise. See Plut. de Plac. 4, 7. and Laert. 7, 157. Others maintained that the soul, when released from the bonds and imprisonment of the body, immediately returned to the celestial fire, namely, to God himself.

Since, therefore, even from what has been hitherto said, it clearly appears that the dogmas, both of the Epicureans and Stoics, were as apposite as possible to the doctrines of Christ, it is not to be wondered at that what was propounded by Paul should have been very unaccountable and unacceptable to those philosophers. See v. 18 & 22. (Kuin.)

To the above accurate account of these antient sects a few particulars may be added from our own Theologians. "The Epicurean notions (says Doddridge) came near to those of our gay world; and as to the Stoics, though different writers, according to their fondness for, or prejudices against, the philosophy of the Pagans, and of this sect in particular, have represented their doctrines in a very different view; and indeed the notorious inconsistency between some of their own writers and some of the ancients, in their account of them, has greatly perplexed the matter. But I think Dr. Benson has expressed himself, on the whole, in a very impartial and judicious manner. Among other remarks, he has the following: 'Some of them exempted the human will from fatality; and maintained that virtue was its own sufficient reward, and vice its own sufficient punishment. As to their belief of future rewards and punishments, they exceedingly fluctuated; though they had some expectations of a future state of existence, as well as of the conflagration and renovation of the world, with relation to which several of them seem to have expected a continual revolution of exactly similar events at equally distant periods of time.' (Doddr.)

Bp. Pearce has with equal brevity, spirit, and truth observed: "The Epicureans acknowledged no gods, except in name only, and they absolutely denied that they exercised any providence over the world: and while the Stoicks professed to believe both the existence of the gods, and their providence in the world, they attributed all human actions to fate; and so destroyed the foundation of all religion, as much as the atheistical Epicureans did."

I must be permitted to subjoin a very fine passage of Max. Tyr. on the Epicureans, D. 314. T. 2, 105. οὐδε γὰρ τῶ Κιμπερίω

διηγῆσασθαι δύναταί τις τὸ τοῦ ἡλίου καλλῶς, οὐδὲ τῷ ἡπειρώτῃ τὴν θάλατταν· οὐδ' Ἐπικούρῳ τὸν Θεόν: where for Ἐπικούρῳ I conjecture Ἐπικουρείῳ.

So much at variance were all their dogmas with the pure and humbling doctrines of Christ, that it is no wonder many of those philosophers should have thought Paul unworthy of any serious attention. Though others (more, it should seem, from a love a novelty than a desire for truth, and perhaps with the view of indulging their cavilling spirit) led him to the Areopagus, to give further opportunity for examining his doctrines, and holding them up to derision.

18. συνέβαλλον, "engaged in discourse with him." Here we must subaud λόγους. The *complete* phrase occurs in Eurip. Iph. in Aul. v. 830. αἰσχροὺν δὲ μοι γυναῖξί συμβάλλειν λόγους. (Schleusner.)

19. σπερμολόγος. This word is properly used of those little insignificant birds which support a precarious existence by picking up seeds scattered by the sower, or left above ground after the soil has been harrowed. See Max. Tyr. Diss. 13. p. 133., Harpocr., Aristoph. Av. 292., and the Scholiast, and Plutarch, T. 5, 50. edit. *Reisk*. It was metaphorically applied also to paupers who prowled about the market place, and lived by picking up any thing which might be dropped by buyers and sellers; and likewise to persons who gleaned in the corn fields. See Eustath. on Hom. Od. ε. 241. Hence it was at length applied to all persons of mean condition, who, as we say, "live on their wits." Thus it is explained by Harpocrates εὐτελῆς, *mean and contemptible*. And so Philo 1021 c. χρησάμενος—δούλων σπερμολόγῳ περιτρίμματι. See Kypke on this passage. Finally it was applied to *parasites*, who, by flattery and buffoonery, contrived to pick up a living from the provisions of other men's tables. Furthermore, as sparrows and other such minute birds as live by gathering up seeds are especially noisy and garrulous, so the term was applied to insignificant praters and chatterers. See Hesych., Suid., Philostr. Vit. Ap. 5, 20., Casaubon on Theophr. Char. C. 6., and Suic. Thes. 2, 994.; as also Pricæus and Wets. on this passage. (Kuini., Schl. & Kypke.)

Doddridge renders *σπερμολόγος* "retailer of scraps," which version is founded on the Syriac; and may, indeed, have place, but not to the exclusion of the two other notions above detailed.*

18. *ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι*. Various are the significations of *δαιμών* and *δαιμόνιον*, which are generally applied to any god or deity. So Hom. Il. α. 222. *ἡ δ' Ὀυλυμπόνδε βεβήκει Δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους*. Ælian, V. H. 3, 13. *καλῶς τὸ δαιμόνιον ἐπὶ τριγονίαν τυραννίδας μὴ ἄγον*. Thus *δαιμών* is used of *Jupiter* by Callim. Hym. in Jove 44., and of *Apollo* by Palæph. 47, 3. And the gods of the Gentiles are styled *δαιμονία* in 1 Cor. 10, 20., and Deut. 32, 17. Not unfrequently, however, *δαιμών* and *δαιμόνιον* are discriminated from gods and heroes, So Jambl. Vit. Pyth. C. 21. p. 84. Kuster. *περὶ τοῦ θείου, καὶ περὶ τοῦ δαιμόνιου καὶ περὶ τοῦ ἡρωικοῦ γένους εὐφημὸν τε καὶ ἀγαθὴν ἔχειν δαιμονίαν*. Athenag. Apol. pro Christ. p. 28. *πρώτος Θαλῆς διαιρεῖ, αἷς οἱ τὰ ἐκείνου διαιροῦντες ἀκριβοῦντες μνημονεύουσιν, εἰς θεὸν, εἰς δαίμονας, εἰς ἥρωας*. Finally, by the name *δαίμονες* are designated all the *dii minores* of every kind, including the heroes. Now heroes and demigods were names given by the Greeks to those who were descended partly from gods, and partly from men, with extraordinary endowments of body and mind, and, after death, to be put on the list of the Deities.*

* Kuinoel, indeed, would confine the sense to *loquacity*; which he thinks is supported by the context. "For Paul (says he) disputed with the Stoicks and Epicureans. Now the Greek *philosophers* used, in disputations, to bring everything to the test of reason; and they thought the greatest excellence of reasoning consisted in conciseness of thought and brevity of diction. (See Quintill. Inst. Orat. 10, 1. and Walch ubi supra, p. 9.) But Paul's Oratory was not placed in *πειθοῖς ἀνθρωπίνης σοφίας λόγοις* (1 Cor. 2, 4.) but consisted chiefly in the *ubertas et copiosa dicendi vis*. Hence some of those Stoicks and Epicureans, to whose doctrines Paul's were at variance, thought him a trifier and babbler."

† The distinction between *δαίμονες* and *θεοὶ* is clearly stated in Max. Tyr. Diss. 24. p. 276. (Davis.) *καὶ τίθεσο θεὸν μὲν, κατὰ τὸ ἀπαθὲς καὶ ἀθάνατον· δαίμονα δὲ κατὰ τὸ ἀθάνατον καὶ ἐμπαθὲς, ἄνθρωπον δὲ, κατὰ τὸ ἐμπαθὲς καὶ θνητὸν*. And Jambl. Vit. Pyth.

See Jambl. de mysteriis, Cuper's Obs. 3, 16., and Lips. Opp. T. 4. p. 875.

Such a hero, or inferior god, undoubtedly those philosophers thought was preached by Paul, when they heard him teaching that Jesus was the Son of God, the Saviour of men, who had been a mighty benefactor to the human race, and after death had been received up into Heaven. (Kuini.)

18. καταγγελεὺς. This word properly denotes a *messenger* or *herald*; and here an *announcer*, or *preacher*. The verb from which this word is derived is frequent in the Old Testament. So Acts 4, 2, καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ

p. 42. Edit. Kuster. εἶρε Θεὸν, εἶρε δαίμονα, εἶρε θεῖον τινα ἄνθρωπον. So also Dionys. Hal. 1, 499, 4. πάντας τε Θεοὺς καὶ ἥρωας καὶ δαιμόνας. See Bp. Blomf. on Æschyl. P. V. 85. Gloss. There is a curious passage on this subject in Eurip. Helen. 1151. ὅτι Θεός, ἢ μὴ Θεός, ἢ τὸ μέσον, τις φαίη; *utrum plane Divinum, aut humanum, aut ex Heroum Dæmonumque medio inter Deos et homines genere.* So also Max. Tyr. Diss. 14, 1, 266. εἶσι δ' αὐτοῦ φύσεις ἀθάνατοι δεύτεραι, θεοὶ καλούμεναι δεύτεροι ἐν μεθωρίῳ γῆς καὶ οὐρανοῦ τεταγμένοι· θεοῦ μὲν ἀσθενέστεροι, ἀνθρώπου δὲ ἰσχυρότεροι· θεῶν μὲν ὑπηρεταί, ἀνθρώπων δὲ ἐπιστάται· θεῶν μὲν πλησιαταί, ἀνθρώπων δὲ ἐπιμελέστατοι. Id. Diss. 15, 3. ult. 1, 275. ὅτω κῆνταῦθα κοινωνεῖ θεὸς μὲν δαίμονι κατὰ τὸ ἀθάνατον, δαίμων δὲ ἀνθρώπῳ κατὰ τὸ ἐμπαθές, ἄνθρωπος δὲ θηρίῳ κατὰ τὸ αἰσθητικόν, θηρίον δὲ φυτῷ κατὰ τὸ ἐμψυχον. Id. 11, 1. 1. 187. ult. λαμβάνει τὸν Σάτυρον—δαίμονα φίλοινον: where Heinsius ill renders "vinosus Deus." The right word would have been *dæmon*. So also Liban. Orat. 545 D. καὶ Θεοὺς καὶ ἡμιθέους, καὶ τὸ τρίτον αὖ γένος. And so also in a beautiful passage of Plutarch, Vit. Romul. 28. ἀλλὰ τὰς ἀρεταῖς ἀσκητὰς ψυχὰς παντάπασιν οἶεσθαι κατὰ φύσιν καὶ δίκην θείαν, ἐκ μὲν ἀνθρώπων εἰς ἥρωας, ἐκ δ' ἡρώων εἰς δαίμονας, ἐκ δὲ δαιμόνων εἰς Θεοὺς ἀναφέρεισθαι: where the student will observe a fine climax. Aristid. T. 3, 284 B. οὐ δαίμονας ἀλλὰ δαιμονίους καλῶν. From the words which precede and follow, it appears that δαίμονες and ἥρωες had, in this view, nearly the same signification as that assigned to them by the Greeks. Diogenes Laert. 823. among the dicta of Pythagoras records this: Θεοὺς μὲν δαιμόνων προτιμᾶν, ἥρωας δὲ ἀνθρώπων. And so Pind. Ol. 2, 2. τίνα Θεὸν, τιν' ἥρωα, τίνα δὲ ἄνδρα κεληδήσομεν: imitated by Horace.

This distinction, however, though generally, is not always observed by the earliest and best authors. One of the most remarkable deviations from it occurs in Eurip. Phœn. 614. where he makes Etœocles exclaim: ὦ—θεῶν τῶν λευκοπῶλων δῶματα. See the Schol. on Eurip. Hec. 164.

νεκρῶν & 16, 21. καταγγέλλειν ἔθθ. The Classical writers expressed this by εἰσάγειν δαιμόνια, or εἰσφέρειν, or εἰσηγεῖσθαι, of which Wets. adduces numerous examples; as Varius: καινὰ δαιμόνια εἰσηγεῖτο. Xenoph. de fact et dict. Socratis. ἀδικεῖ Σωκράτης, οὗς μὲν ἡ πόλις νομίζει θεοὺς, οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσηγούμενος. Diog. Laert, 2, 4. εἰσφέρων. Plut. 378. ξενὰ παρεισάγων δαιμόνια. Ælian V. H. 11, 3. εἰσῆγε ξένους δαίμονας. Dio. Cass. 382. καινὰ δαιμόνια ἀντεισφέροντες. Joseph. c. Apion. 2, 37. τιμωρία κατὰ τὸν ξένον εἰσάγοντα θεὸν ὄριστο θάνατος. Almost all the passages cited by Wets. report the case of Socrates, whose imputed crime was τὸ περὶ θεῶν καινοτομεῖν, and καινὴ διδασχῇ.

18. ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. These (as appears by εὐηγγελίζετο, not εὐγγελίζεται) are the words of St. Luke: for Paul would not have used an expression in *this* sense unknown to Grecians.

'Ανάστασις belongs not only to *Christ*, but to the resurrection of all the dead *by Christ*. [q. d. "preached Jesus, and the resurrection of the dead through him." Edit.] Of both these Paul had spoken. Hence the word is here used in a general sense. [which seems to be hinted at by the article. Edit.] Compare ver. 31, 32 & 33. where there is added τῶν νεκρῶν. These doctrines, it must be observed, were usually conjoined by the Apostle. See 4, 2. 24, 15. 1 Cor. 15, 12. (Kuin.)

I agree with the learned Commentator in retaining the common interpretation of these words; but I can scarcely think him justified in giving the unqualified censure he does to the opinion of Chrysostom and Œcumenius, and several eminent Commentators of modern times, as Selden, Rous, Hammond, Spencer, Morus, Valcknaer, Doddridge, and Warburton, whose arguments are not so futile as Kuin. (after Bentley and others, esteem them), that the Athenians took ἀνάστασις for a goddess. The mistake may seem, indeed, too gross for such enlight-

ened persons, but (as Selden and others urge) since they were accustomed to deify virtues and vices, and many of the powers of nature, it is the less surprising. As to the argument, that if so, Paul must have spoken with blameable obscurity, that seems not very conclusive; for many expressions of Christ himself are far from clear and perspicuous. And if Paul applied to Jesus what he says in Joh. 11, 25. *ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ*, they might mistake him; and, indeed, at ver. 20., they say, *ξενίζοντα τινα εἰσφέρεις τὰς ἀκοὰς ἡμῶν*. Besides, we are to bear in mind that there was so much the less chance for them to understand St. Paul, since to *them* his strong Hellenistic phrases and harsh Hebraisms would be little intelligible, especially as we have no reason to suppose them to have been very attentive hearers, or anxious enquirers into his meaning.

After all, however, there is no necessity to abandon the common interpretation, which is not liable to any serious objection; for as to the one which would naturally occur, namely, that the plural in *ξένων δαιμονίων* requires us to suppose *two gods* in the corresponding member of the sentence, it is sufficient to answer (with Wolf, Adami, and Bp. Pearce) that the plural is used for the singular; as in ver. 28. *ὡς τινες τῶν καθ' ὑμᾶς ποιετῶν εἰρήκασι*, meaning *Aratus*. As in addressing them Paul would speak not only of God, but of Jesus, the Son of God, they would easily suppose him to speak of two gods.

19. *ἐπιλαβόμενοι τε αὐτοῦ*, &c. Many Commentators, as Beza, Piscator, and Schleusner, infer from this expression, that Paul was forcibly apprehended, and taken before the court of Areopagus, since that was a tribunal for the trial of great offences against morals and religion; and to introduce the worship of foreign gods was, by the law, a capital offence. But there is no *proof* that they apprehended him violently. It is probable that the court of Areopagus had, since the time of Socrates (like the courts of Inquisition for the last half century) gradually

abated much of its ancient severity in that respect. Besides (as Kuinoel observes) it does not appear that ξένα δαιμόνια were so odious at Athens; nay, it seems that unknown Deities were introduced there;* (see the Commentators on ver. 16.) and Socrates was condemned not so much for *introducing new gods*, as for despising and setting at nought those that were already worshipped: which may be illustrated from *indictment*, as it is recorded in Xen. Mem. 1, 1, 1. ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεούς, οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρειν. It is probable that their curiosity was strongly excited, and that the better inclined brought Paul before the Areopagus, in order to obtain a fuller explanation of the doctrines propounded by him; while others *might* only have in view an occasion of ridicule. Nor is there any thing in the whole narration that indicates a *trial*: we have neither the indictment of accusers, nor the interrogatories of judges. Paul does not address them as *judges*; neither does he attempt any exculpation of his conduct. Indeed, I suspect that Paul was not brought to Areopagus, as before the *court* of Areopagists, but that the place was selected as a proper one for such a public enquiry, and the Areopagists who sat there, sat, not *ex officio*, but as Philosophers. In short, the whole seems to be an affair with *philosophers*, and not *judges*. Hence it is certain that ἐπιλαμβάνω will admit the sense above assigned to it, which also occurs in Matt. 14, 31., Luke 9, 47. 14, 4., Acts 23, 19. There seems to be an ellipsis of χειρὸς, which is expressed in Mark 8, 23. Xen. de Republ. 1, 18., and often.

The words, "*may* we know," also confirm this

* And this appears from the following passage of Athen. 9, 372. speaking of the Athenians: τούτοις ὑπάρχει τανρ' ἐπειδὴ τοὺς θεοὺς σέβουσιν· ἀπέλυσαν ἄρα σέβοντες ὑμᾶς ὡς εὐ φησὶ τι ἢ τι Αἴγυπτον αὐτῶν τὴν πόλιν πεποιήκας ἔντ' Ἀθηναίων which passage has been given up by Bentley as irretrievably corrupt. It may, however, be very well emended by reading, for τι, τιν', and, for πεποιήκας, πεποιήκας i. e. πεποιήκασι.

Yet I have noted the following passages: Eurip. Phæn. 1499. Ælian V. H. 3, 1. Herodian 4, 5, & Polyb. 24, 5, 9. Themist. p. 19. In the singular it is far more frequent: but it sometimes occurs in a sort of middle sense, between *ear* and *hearing*.

21. ἐπιδημοῦντες ξένοι, "the strangers who sojourn there." Some Commentators (including Doddr.) think that this term refers to the young nobility and gentry who were sent from all parts to study at Athens. But this seems limiting the sense too much. Pricæus is of opinion that it has reference to that numerous order at Athens called the *μέτοικοι*. "And this distinction (says he) between the *ἄστοι* and *ξένοι* was there very frequent. The *ἄστοι* considered themselves as alone possessing any rank. All the rest were included indiscriminately under the name *ξένοι*. They called themselves the *first inhabitants*, the *αὐτοχθόνες*; the rest they styled *new comers*. On this subject there is a very instructive passage in the Panathenaica of Aristid., where he says: Ξένοι καὶ πολῖται μογῇ τῇ γῇ ταύτῃ τρέπουσι διηρῆσθαι. Οἱ μὲν γὰρ ἄλλοι, καθάπερ θέαν καταλαβόντες, οὕτω ταῦτα κρίνουσιν, οὐ τῷ μᾶλλον ἑαυταῖς προσήκειν τῶν χαρίων τοὺς ἄλλους ἀφορίζοντες, ἀλλὰ τῷ φάηται κατασχόντες· καὶ ξένους ἀναμάζουσι τοὺς δευτέρους ἐλθόντας· ἀγνοοῦντες ὅτι πάντες ὁμοίως εἰσὶ ξένοι, μᾶλλον δὲ αὐτῶ πρώτοι ξένοι καὶ τοσούτον τῶν δημοποιητῶν οὐς αἰσῶται παλαιῶνται διαφέρουσιν, ὅσον οὐ κρηθέντες ἀξίαι τῆς πολιτείας, ἀλλ' εἰσβιασάμενοι προυβάλλοντο τὴν πατρίδα, ὥσπερ ὄπλων ἀπορία τῷ φανέenti χρησάμενοι· μόνους δ' ὑμῖν (Atheniensibus) ὑπάρχει καθαρὰν εὐγενεῖαν τε καὶ πολιτείαν αὐχεῖσθαι· καὶ δυοῖν ὄντων ὀνομάτοι, ἐκάτερον κύριον ἐστὶ τῇ χώρᾳ διὰ τὸ ἕτερον, εἰκότως· οἱ τε γὰρ ξένοι διὰ τοὺς ἄλλους πολῖτας γνησίους ὄντας ἐνέχονται τῷ προσήματι, οἷτε πολῖται βεβαιῶσι τὴν ἐνωμιμίαν τῷ καθαροῖ ξένων εἶναι τὸ ἐξ ἀρχῆς. This passage exceedingly illustrates the true force of ἐπιδημοῦντες, to which the following bear a strong affinity. Lucian Ver. Hist. τοὺς ξένους ἐπιδημοῦντας. Simplic. C. 37. Epicteti. τοὺς ξένους τοὺς ἐπιδημοῦντας ἡμῖν. Ælian, Var. 3, 14.

ταῖς ξένοις τοῖς ἐπεδημοῦσιν. Diodor. Sic. in Excerpt. ξένους παρεπιδημῶντας. In the Epist. to the Hebrews we have ξένους καὶ παρεπιδήμους. And in Dicaearchus, speaking of Athens, τῶν ξένων παρεπιδημοῦντας. Διατρέχουσί δὲ τινες ἐν τῇ πόλει λογογράφοι, σείαντες τοὺς παρεπιδημοῦντας καὶ εὐπόρους τῶν ξένων. Theophrastus, too, on the same city, introduces the talkative person as exclaiming, 'Ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ! καὶ, ὡς πολλοὶ ἐπιδημοῦσι ξένοι! And Senec. C. 6. says of Helvia, "Nulla civitas est ubi magnam partem peregrinæ multitudinis non invenias." No wonder, then, that to Athens, the famous sea-port, the temple of the Muses, and the seat of science, so many strangers should have resorted. (Pricæus.)

Kypke offers the following illustration of this subject.

"The inhabitants of Athens were divided into πολῖται, μετοῖκοι, and ξένοι. (See Demosth. adv. Aristocrat. p. 432.) Only the πολῖται (i. e. the ἄστωι) and the ξένοι are opposed in a more extensive sense; by which the latter comprehended both the μετοῖκοι and the ξένοι. Hence the question arises whether the ἐπιδημοῦντες ξένοι are to be taken in this more extended sense, as denoting all the ξένοι, viz. who had not the *jus civitatis*, or only those who had their fixed habitation at Athens; as opposed to sojourners. I find the phrase used only in the stricter sense; as in Theophr. (above cited), Demosth. in Neær. p. 522. ξένων δ' οὐ πάντων ἐπιδημία ἦν αὐτόθι. Lycurg. adv. Leocrat. p. 126. οὐ μόνον πολίτης ἀλλὰ καὶ ξένος ἐν τοῖς ἔμπροσθεν χρόνοις ἐπιδημηκαὶς. Lucian dial. mar. Dor. et Gal. p. 189. τοὺς ἐπιδημοῦντας τῶν ξένων. & Ver. Hist. above cited. Xenoph. Mem. p. 450. τοὺς ἐπιδημοῦντας ἐν Λακεδαιμονίᾳ ξένους. It seems, therefore, that the word Ἀθηναίων is here to be taken in a more extensive sense, as including the μετοῖκοι. (Kypke.)

Of the numerous passages produced by Wets., the most apposite (except those already cited) are the following. Pausan. Lacon. 22. ἐφόνευσέ μὲν τοὺς ἐπι-

δημοῦντας τῶν ξένων, ἐφόνευσε δὲ αὐτοὺς τοὺς Δηλίους. Eliac. 2, 26. παρόντων καὶ τῶν πολιτῶν καὶ ξένων, εἰ τόχοιεν ἐπιδημοῦντες. Athen. p. 579 A. ex Machone : ἄνθρωπος ξένος καὶ παραδημήσας Ἀθήνησιν πότε.

The opinion of *Pricæus* is supported by J. Gronov. and others : but most Commentators for nearly a century have espoused (and I think more rightly) the view of the subject taken by Kypke. See Adami Obs. 264., Raphel in loc., Wolf's *Curæ*, and Kuin: on 2, 10. I will only add, that the reason for the immense concourse of strangers from every part of the world arose from the boundless liberality of the Athenian government towards them. Thus Pericles, in that most consummate of all antient orations, preserved by Thucydides, 2, 39. sub init. says: τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπείργομέν τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν ἄν τις τῶν πολεμίων ἰδὼν ὠφελθεῖη. And c. 37. sub med. speaking of the private life of the Athenians: καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ' ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δι' ὀργῆς τὸν πέλας, εἰ καθ' ἡδονὴν τι δρᾷ, ἔχοντες, οὐδὲ ἀξημίους μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι.

21. εἰς οὐδὲν ἕτερον εὐκαίρουν. This seems to correspond to the Latin, "nulli rei magis vacant." *Εὐκαίρειν* is a word unknown to the earliest and best writers (who use in this sense *σχολάζω*), and only occurs in the later ones; as Polybius, Plutarch, Philo, &c. See Kypke and Loesner. It is by Fischer and Sturz reckoned among the words of the Macedonian and Alexandrian dialect.

21. ἢ λέγειν τι καὶ ἀκούειν καινότερον. On the loquacity and rage for novelty of the Athenians, and of their busy and prying curiosity into both public and private affairs, in which the enquirer could have no concern, all antient writers coincide with St. Luke.*

* Of this the Philological illustrators, especially Wetstein, supply us with abundant examples, of which the following are the most apposite: Demosth. ad Epist. Philippi, &c. Philipp. 1. ἡμεῖς δὲ, εἰρήσεται γὰρ ἡλθεῖς, οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες

Their love of gossiping and news is evident from the fact that there were at Athens places called *λεσχαί*, i. e. gossiping houses (corresponding to our *coffee-houses*) devoted to the reception of persons who met together to hear and tell news. Of these Meurs. Ath. Att. p. 158. tells us there were 360. The more respectable inhabitants used to resort to the *ιατρεία* (*shops of the surgeons*), and *κουρεία* (*shops of the barbers*).*

It must be remarked, that *καινότερον* is for *καινόν*, the comparative for the positive.

22. In this discourse (so eminently characterised by depth of thought, solidity of sentiment, and energy of diction,) it must be observed, the Apostle wisely accommodates himself to the circumstances of his hearers. In the first place he treats of the existence of one true God; then enjoins a purer mode of worshipping him; after which he maintains the truth of the doctrine of Jesus.

The plan of the discourse is thus laid down by Schoettgen: "The *Exordium* contains the occasion which led to his addressing them; namely, their *δαιμονία*, and worship of an unknown God (ver. 22 & 23). The *Proposition* is this: I announce to you who that unknown God is (ver. 23). The *Confirmation* contains, 1st, an annunciation of the true doc-

αὐτὸ καὶ ψηφίζομενοι, καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἴ τι λέγεται νεώτερον. Thucyd. 3, 38. μετὰ καινότητος μὲν λόγου ἀπαῖσθαι ἄριστοι' where the Scholiast remarks: τούτα πρὸς τοὺς Ἀθηναίους αἰνιττεται, οὐδὲν τι μελετώντας, πλὴν λέγειν τι καὶ ἀκούειν καινόν. [which observation seems to have come, not from the early Scholiasts, but from some modern one, who seems to have had this passage of St. Luke in view. Edit.] Theophr. Char. 3. περὶ λογοποιίας (on gossiping) ἐρωτήσας, πόθεν σὺ, καὶ, τί λέγεις; καὶ ἔχεις περὶ τούτου, εἰπεῖν καινόν, καὶ ἐπιβαλὼν ἐρωτᾷ, μὴ λέγεται τι καινότερον; Aristoph. Eccl. 574. & Eq. 975. Philo 2, 381, 38. γῆς καὶ θαλάσσης ἄχρι τῶν περάτων ἀφικνεῖται, ἵνα ἴδῃ τι πλεῖον ἢ ἀκούσῃ καινότερον. See also Philostr. 519 A.

* It may be permitted, in passing, to observe the strong resemblance between the Athenians and the modern French, who are little altered from the ancient Gauls, as they are described by Strabo, Diodorus, Cæsar, and other writers.

trine (ver. 24—28): 2dly, an indirect exhortation to his hearers to regulate their lives according to its precepts (29, 30); with the *reason* added (ver. 31).

Kuinoel, and some others, think that we have only a *part* of what St. Paul said: in which, however, I cannot agree with them. They seem to forget (as they also did in the case of Stephen) that the Apostle was *interrupted*; otherwise, he would undoubtedly have proceeded much further.

22. σταθεῖς, i. e. “being set up to speak.” So Lycoph. 470. ἐν ῥητρήσι δημοτῶν σταθεῖς where Tzetzes explains ῥητρήσι by δημογορίαις. On this idiom I have before treated; and for further illustration of it must refer the reader to Wolf in loc.

22. κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. The best critics, for the last two centuries, (and of the antient ones Chrysostom,) have been pretty much agreed that δεισιδαιμων must here have the *good* sense: for it is a word of middle signification, and susceptible of two senses. Many examples of both are produced by the Philological illustrators. (especially Wets.) from writers of every age. This, indeed, is *here* so manifest from the very complexion of the whole sentence, that no one competently versed in Greek literature can doubt it. Had the meaning commonly ascribed to δεισιδαιμονεστέρους been the one intended by the Apostle, he would not have used either κατὰ πάντα, nor θεωρῶ. Besides, before so august a court, the Apostle would surely not have thus glaringly violated decorum; whereas, according to the mode of interpretation first mentioned, he opens his discourse in a conciliatory manner, rather commending their attachment to religion, as far as they were informed of its true character.* See Cudworth ap. Bulkley.

* That this commendation was not altogether unmerited, has been abundantly proved by the Philologists; to whose citations I add the following. Polemo ap. Schol. on Soph. Œd. c. 100. Ἀθηναῖοι τε γὰρ ἐν τοιοῦτοις ἐπιμελεῖς ὄντες, καὶ τὴν πρὸς θεοὺς δόξαν. Soph. Œd. Col. 260. εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβέστερας εἶναι. & Œd.

For a detail of the true force and various applications of the word *δαιμον*, I must refer the reader to the masterly Dissertation (for such it is) of Dr. Hammond; as containing by far the most complete account ever yet given.

It has been by some thought that St. Paul might *purposely* employ a term of doubtful meaning. But this seems refining too much; and moreover is inconsistent with the frank and open character of the Apostle. It is probable that he was not acquainted with the *bad* sense of the word; while, on the other hand, the *good* one would be so similar to certain Hebrew phrases as to be more likely to be chosen. It is remarkable, however, that the word occurs in no other passage of the Old or New Testament.

23. *διερχόμενος*, "passing through up and down your city." Ἀναθεωρῶν τὰ σεβάσματα ὑμῶν: the *ἀνὰ* seems to be intensive.

23. Τὰ σεβάσματα ὑμῶν. The Syr. renders, "templa vestra;" and the Vulg. and Æthiop., "simulacra vestra." Some modern Commentators, as De Dieu,

C. 1006. εἰς γῇ Θεὸς ἐπίσταται Τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει. Eurip. Heracl. 896. (speaking of Athens): ἔχει δδον τιν' ὃ πόλις δίκαιον· (οὐ χρὴ πόρε τῶδ' ἀφελέσθαι) τιμῶν Θεοῦς.

Valcknaer, too, in his Schol., renders *δαιμονιστέρος* *σεβίς* *religiosus*; and observes, that there is a passage much to the purpose in Plato's 2d Alcib. t. 2. 148 r. Sophocles (he remarks) wrote, at a very advanced age, a whole drama in praise of the piety of his country, called the *Œd.* in Col. in which, at v. 1187, he, under the person of *Œdipus*, bears the honourable testimony: τὸ γ' εὐσεβεῖς Μόνοισ παρ' ὑμῖν, εὖρον ἀνθρώπων ἐγώ. To these passages Valcknaer also subjoins the following: Aristoph. Nub. 300. ἔλθωμεν λιπαρὴν Χθόνα Παλλάδος, εὐάνδρον γὰν Κέκροπος ὀφόμεναι πολυήρατον, ὃν σέβας ἀρρήτων ἱερῶν, ἵνα Μυστοδόκος δόμος Ἐν τελευταῖς ἀγλαῖς ἀναδείκνυται, Οὐρανίαι τε θεοῖς δωρήματα, Ναοὶ θ' ὑπερσφαιεῖς, καὶ ἀγάλματα, καὶ πρόσοδοι μακάρων ἱερῶν, Εὐστεφανοὶ τε θεῶν Θυσίαι, θαλίαι τε, παντοδοπαῖς ἐν ὥραις where the Schol. explains *παντοδοπαῖς ἐν ὥραις* by *διηλεκῶς παντὶ καιρῷ, διὰ τὸ θρησκεῖν πάντας Θεοὺς, καὶ πανηγυρίζειν αἰεὶ, θύουσι διαπαντός καὶ διηλεκῶς* which (I would observe) exactly corresponds to what *Pericles* says in his *Orat. ap. Thucyd. 2, 38.* cited *supra* on ver. 16. *Athen.* 372 v. where the gods are introduced saying (after having enumerated all the good things which Attica produced at every season of the year), ταῦτοις ὑπάρχει, ταῦτ', ἐπειδὴ τοὺς Θεοὺς σέβουσι.

and also the Æthiopic Translator, take σεβάσματα for θεοί; as in Sap. 14, 20. 15, 17. Hist. Dru. 27. By our English Translators it is rendered *devotions*; which is certainly the farthest from the sense; and indeed it is rather a version of Erasmus's interpretation, *culturas*. That of Beza and Piscator, namely, *sacra*, has been, with reason, adopted by most modern Commentators. For σεβάσμα, as Schleusner and Kuinoel remark, (from Koppe,) though it may not denote *any* object of religious worship, yet in this context must signify generally (and by metonymy) the worship itself and every thing connected with it, as temples, altars, sacrifices, images, &c.

23. εὗρον καὶ βωμόν, ἐν ᾧ ἐπεγέγραπτο Ἀγνώστῳ Θεῷ.

This altar, dedicated Θεῷ Ἀγνώστῳ, remarked by St. Paul at Athens, has exceedingly exercised the learning and ingenuity of Commentators and Critics. See Fabric. Bibl. Antiq. 296. and Wolf's *Curæ* on this passage. Now the principal difficulty which it involves, is this, that the Greek writers, especially such as illustrate Athenian antiquities, and are consulted by the Commentators for the illustration of this passage, make mention of *many altars* dedicated ἀγνώστοις θεοῖς. And as to the passages of Lucian in Philip., to which some (as Grotius, Olearius, and Witsius Melet. L. p. 84.) have appealed, in order to prove that at Athens there existed an altar dedicated ἀγνώστῳ Θεῷ, they are little to the purpose. For, though Critias, in the former passage, ironically swears, *νῆ τὸν ἀγνώστον ἐν Ἀθήναις*; and in the latter, another speaker thus concludes the dialogue: *ἡμεῖς δὲ τὸν ἐν Ἀθήναις ἀγνώστον ἐφευρόντες, καὶ προσκυνήσαντες χεῖρας εἰς οὐρανὸν ἐκτείναντες, τοῦτῳ εὐχαριστήσωμεν*: yet, as Eichhorn and Niemeyer (in his *Interpr. Orat. Paul. Ath. in Areop. hab.*), and others remark, Lucian, in those passages, only turns to ridicule (according to his custom) Paul's expression; and there is not a word of assertion that he really saw any such altar at Athens. And, as to the other passages of Greek writers brought forward, we can only conclude from them that there were *altars* dedicated by the Athenians to *many unknown gods*. Thus Pausan. 1, 1. edit. Kuhn. says, that there was in Phalerus (a port of the Athenians), *βώμοι θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων*. And Philostrat. Vit. Ap. 6, 3. writes: *σωφρονέστερον περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὗ καὶ ἀγνώστων θεῶν βώμοι ἴδρονται*. The subject, therefore, of both passages is *many gods*; neither from the words cited does it clearly appear whether the altars were inscribed ἀγνώστοις θεοῖς or ἀγνώστῳ Θεῷ. The above Commentators also cite another passage, no more to the purpose than the rest, from Diog. Laert. 1. 10. p. 71. where D. relates that Epimenides removed the plague at Athens in this manner: *λαβὼν πρό-*

βατα μέλανά τε καὶ λευκά, ἤγαγε πρὸς τὸν Ἀρειὸν πάγον· κἀκείθεν εἶασεν ἰέναι οἱ βούλοιντο, προστάξας τοῖς ἀκολουθοῖσι, ἔνθα ἂν κατακλίνει αὐτῶν ἕκαστον, θύειν τῷ προσήκοντι θεῷ· καὶ οὕτω λήξαι τὸ κακὸν· ὅθεν ἔτι καὶ νῦν ἔστιν εὑρεῖν κατὰ τοὺς δῆμους τῶν Ἀθηναίων βωμοὺς ἀνώνυμους. Now here we have not ἀγνώστῳ Θεῷ, but τῷ προσήκοντι Θεῷ, which they explain, "the God to whom this business belongs, and who hath the power of removing the pestilence, whosoever he may be." And if those altars had had an inscription, it would doubtless have been, as Olearius rightly remarks, τῷ προσήκοντι Θεῷ; but βωμὸς ἀνώνυμος is an altar with no inscription. See Wolf on this passage.

Now, since the antient writers tell us that there were *many* altars at Athens dedicated ἀγνώστοις Θεοῖς, Erasmus, Le Clerc, Brodæus, and many others, have maintained that St. Paul changed the plural number into the singular, in *accommodation* to his purpose. Of the same opinion too was Jerome, who, in his Comment. on the Ep. to Tit. 1, 12. testifies that this inscription (which, he says, had been read by him,) was as follows: Θεοῖς Ἀσίας καὶ Εὐρώπης, καὶ Λιβύης, Θεοῖς ἀγνώστοις καὶ ξένοις. It is, however, justly objected by others, that this interpretation being admitted, the whole strength and weight of the Apostle's arguments is taken away; nay, his assertion might by his adversaries have been convicted of falsity. They therefore think that the good Father was imposed upon, and they maintain that there were altars at Athens inscribed in the plural number, and also one in the singular. Eichhorn conjectures that there were *many* altars at Athens originally with no inscriptions, from the art of writing having been, at the period of their erection, unknown or not generally received; and that these, in a later age, the Athenians did not destroy, but, since they knew not to whom they were dedicated, inscribed on them ἀγνώστῳ Θεῷ, to a (some) unknown god: and that of several altars so inscribed St. Paul only saw one: and, since he knew not that more were so inscribed, made mention of this, in order to shew that he proposed nothing unusual or unheard of, but that his *one* God was found in the number of the Gods already worshipped by them. To which opinion Niemeyer accedes. For my own part, I think that there were at Athens several altars on which this inscription was written in the plural number, as in the passages of Pausan. and Jerome above cited. And Pausan. 5, 14. tells us, that in Elis, where the Olympic games were celebrated, there were placed near the altar of Jupiter Olympus βωμὸς ἀγνώστων Θεῶν. But I am of opinion, that at Athens there was also one altar with the inscription ἀγνώστῳ Θεῷ; although it does not appear that any other writer has recorded it. For no argument can be deduced from their silence, to the discredit of any writer, like St. Paul, of unimpeached integrity. The altar in question had probably been dedicated ἀγνώστῳ Θεῷ on account of some remarkable benefit received, which seemed attributable to some God, though it was uncertain to whom. See Torkill. Baden Diss. *aræ Deo ignoto dicatæ causas ex antiquissimæ religionis naturâ probabiliter esse repetendas*. Haun. 1787, who supposes the inscription to have originated in the superstition of the early ages, which filled all nature with Deities,

and knew not how to call any natural phenomenon by its right name. (Kuinöel.)

The opinion of Kuinöel seems, upon the whole, best founded; and in this Bp. Pearce (who wrote most judiciously upon the passage) appears to have *finally* acquiesced. For, in conclusion, he says: "Therefore we may reasonably suppose that each of the altars (*viz.* those mentioned by Pausanias, Philostratus, and others), or at least *one of them* may have had the inscription ἀγνώστῳ Θεῷ." He, very properly, rejects the interpretation of Jerome, and judiciously remarks: "The case between Paul and Jerome is this: Paul, who was on the spot, says that he saw at Athens *an altar* with this inscription, *To the unknown god*: and Jerome, who *never was there*, and who lived some hundreds of years after Paul, says, that the inscription, which Paul saw, was not *To the unknown God*, but *To the unknown Gods*. Now, uti creditis, Quairites? The passages cited by Wetstein contain nothing new, which is *opposite*, except Eurip. Troad. 884. ὃ γῆς ὄχημα, ἐπὶ γῆς ἔχων ἔδραν, ὅστις ποτ' εἰ σὺ. Orest. 440. δουλεύομεν θεοῖς, ὅτι ποτ' εἰσι θεοί.

Chrysostom rightly traces the erection of these altars to the superstition of the Athenians, who, fearing lest they should suffer severe punishments for the neglect of some god whom they knew not, dedicated an altar even ἀγνώστῳ Θεῷ, lest any one of the gods might fancy himself neglected. Schleusner informs us that a catalogue of the different nations who erected altars and sacrificed to unknown gods may be seen in Dieteric's Lex. Philol. N. T. in voce.

The student will observe, that the force of the expression ἀγνώστῳ Θεῷ is, "To an unknown God" (and consequently that of ἀγνώστοις Θεοῖς is, *to unknown Gods*); though, in accommodation to his purpose, the Apostle treats it as if τῷ ἀγνώστῳ Θεῷ.

23. ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τούτου ἐγὼ κ. ὁ. &c. The whole passage may be thus paraphrased: "The God whom ye worship, without knowing him, is the creator of heaven and earth, the governor of the universe; nor is it necessary that ye should erect *temples* for his habitation. He hath not, according to the vulgar opinion, his habitation in *temples*, so as to be, in an especial manner, present *there*, and there more readily to hear the prayers offered up to him. A nature so immense cannot be included by the narrow bounds of *any building*. As to sacrifices, offerings, or gifts, he wants them not; nor is he propitiated by receiving them; for all things which men enjoy are derived from him, as their author and preserver." Now what is here said of the creation of the world, was meant to be levelled against the dogmas of the *Epicureans*; and what is

said of the providential care of God over all things, is levelled against the Stoical and Epicurean opinions; and, in speaking of sacrifices, temples, and the creation of man, the Apostle means to impugn the superstitions of the *common people*. See the note on vv. 18 & 26. We may observe that the same description of the true God, as distinguished from false ones, inasmuch as he is the creator of heaven and earth, and the governor of the universe, frequently occurs in the writings of the Prophets, and in the Psalms. See Is. 45, 6. 12, 13, 5. Amos 5, 8 & 9. Ps. 96, 5. 146, 6. compare 14, 15. (Kuin.)

23. *Εὔσεβεῖτε*, "whom ye religiously worship (and so far laudably)." Of this syntax Grotius gives an example from an old poet ap. Plutarch: *οὐδεὶς κάματος εὔσεβειν Θεοῦς*. And Wets. cites Eurip. *εὔσεβοῦσι τοὺς Θεοὺς*. Schleusner refers to Xenoph. Hist. 1, 7, 10.

24. *ὁ ποιήσας τὸν κόσμον*. Pricæus compares the following elegant passage of Empedocles. Πάντ' ὅσα τ' ἦν, ὅσα τ' ἐστίν, ἰδ' ὅσα τε ἔσται ὀπίσσω, Δένδρεα τ' ἐβλάστησε, καὶ ἀνέρες, ἡδὲ γυναῖκες, Θῆρες τ', οἰανοί τε, καὶ ὕδατοθρέμμονες ἰχθύς.

24. *οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ*. Pricæus and Wets. cite Cic. de N. D. 1, 9., Minuc. Fel. Oct., and Lucian de sacrif. 11. *ἔπειτα δὲ ναοὺς ἐγείραντες, ἵν' αὐτοὶ μὴ ἄοικοι μὴδ' ἀνέστειαι δῆθεν αἰσιν*. Also Arnol. c. Gent. 6.

25. *Οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται*, "he is not worshipped." This term is applied to religious worship in general, and especially *offerings*, to which there seems here an allusion. So Thucyd. 1, 137. *ἐκείνων ἐθεράπευσε χρημάτων δόσει*. And so Salust. p. 270. ap. Kypke. *οὐδὲ δώροις θεραπεύεται ἡδονῇ γὰρ ἂν ἡττηθείη*. Examples of this signification, *worship of the gods* (which is rare in the Classical writers) are cited by Schleusner, in his Lex., from Xenoph. Mem. 2, 1, 2., and Æsch. Socr. 2, 23, 41. (See also De Dieu.) Thus there is no reason to suppose, with Pearce, that *ὑπὸ χειρῶν ἀνθρώπων* is a gloss.

25. οὐδὲ — προσδεόμενός τινος.* This verb properly signifies to want something over and above what one already possesses; of which Wets. produces examples. This distinction, however, is seldom observed.

Wetstein here remarks that Paul, with consummate art, so tempers his discourse; that at one time he contests on the side of the vulgar against the Philosophers: at another time with the Philosophers against the vulgar; and sometimes against *both*. "Now the Stoics (continues he) believed in the existence of *one God*, but the vulgar, thinking that all things could not be governed by *one Being*, divided the governance amongst many. The *Stoics* ascribed the origin of the human race to *God*. The *common* people of Athens thought that their nation had existed from all eternity: while the *Epicureans* ascribed the origin of men to fortuitous chance. The *Stoics* believed those only to be virtuous who had attained perfection. Paul teaches them that a conversion, or change for the better, is necessary for *them* also. The *Stoics*, moreover, taught that all

* With the *sentiment* Wets. compares several from the ancient Philosophers; as Lucret. 1, 57. Omnis enim per se divum natura necesse est Immortali ævo summâ cum pace fruatur, Semota ab rebus nostris sejunctaque longè; Ipsa suis pollens opibus, nihil indiga nostri. Diog. Laert. Mened. 6, 105. θεῶν μὲν ἴδιον μηδενὸς δεῖσθαι. Senec. de Helv. 2. Socrates dicere solitus, eum diis esse simillimum, qui quàm paucissimis egeret. Cum Dii nullius egeant rei. Plut. de Stoic. Contradict. p. 1052 z. ἡ τῶν θεῶν ἔννοια περιέχει τὸ εὐδαίμον καὶ μακάριον, καὶ αὐτοτελές. Διὸ καὶ τὸν Εὐριπίδην ἐπαινοῦσι εἰπόντα [Herc. Fur. 1345.] Δεῖται γὰρ ὁ θεὸς, εἴπερ ἔστ' ὁρθῶς θεὸς, οὐδενὸς αὐτῶν. Philo 2, 106. ὁ μὲν γὰρ θεὸς πάντα κεκτημένος, οὐδενὸς δεῖται. So also Hierocl. p. 25. (cited by Kypke): ὅστις τιμᾷ τὸν Θεὸν ὡς προσδεόμενον, οὗτος λέληθεν οἷομενος εἶναι τοῦ Θεοῦ εἶναι κρείττονα.

We are to remember that Plutarch, Seneca, and other Philosophers, who lived after the Christian æra, had probably read the Scriptures: and there is reason to suppose that they borrowed from them several of their doctrines.

Paul seems to have had in view 3 Macc. 2, 9 (cited by Kypke), ἡγλασας τὸν τόπον τοῦτον εἰς σὸν ὄνομα σοι τῇ τῶν ἀπάντων ἀπροσδεεῖ.

things were bound by a *fatalis necessitas*: Paul, on the contrary, maintains that the actions of man are to be imputed to *themselves*; so that they may be rewarded or punished for having done those things which it was in their power *not* to have done."

25. διδοὺς πᾶσι ζωὴν καὶ πνοήν, i. e. "the breath of life." So Gen. 2, 7. See the note on Joh. 3, 5. (Grot.) Τὰ πάντα, "all things necessary to the sustenance of that spirit which he hath infused." (Pric.)

26. ἐξ ἐνὸς αἵματος. Αἷμα and the corresponding words, in almost all languages, designate *seed, race, parent, &c.* See the note on John 1, 13. Paul now goes back to the origin of the human race; and teaches that it is to be derived from *one man*, in order thereby to oppose the vain conceit of the Athenians, who called themselves αὐτοχθόνες and γηγενεῖς: in illustration of which, numerous passages are cited by Wets.; ex. gr. Aristoph. Vesp. 1071. ἔσμεν ἡμεῖς — Ἀττικοὶ μόνοι δικαίως εὐγενεῖς αὐτόχθονες. Herodot. 7, 162. ἀρχαιοτάτων μὲν ἔθνος παρεχόμενοι, μῦνοι δὲ ἔοντες οὐ μετανάσται ἐλλήνων. Eurip. Erechth. 68. λογίζομαι δὲ πολλὰ πρῶτα μὲν πόλιν οὐκ ἂν τιν' ἄλλην τῆς δε βελτίω λαβεῖν. Ἡ πρῶτα μὲν λέως οὐκ ἐπακτὸς ἄλλοθεν, αὐτόχθονες δ' ἔφυμεν. Eurip. Ion. 29. ἐλθὼν λαὸν εἰς αὐτόχθονα κλεινῶν Ἀθηναίων. Wetstein has, however, omitted the most apposite one, namely, Thucyd. 1, 2. where we may plainly see that the Historian (and probably most other sensible men of his time) did not entertain the common notion of the Athenians being αὐτοχθόνες.* His words are these: τὴν γοῦν Ἀττικὴν, διὰ τὸ λεπτόγεων, ἀστασιάστον οὔσον, ἄνθρωποι ὥκουσι οἱ αὐτοὶ αἰεὶ. And so Pericles ap. Thucyd. 2, 36. τὴν χώραν αἰεὶ οἱ αὐτοὶ οἰκοῦντες. The two following passages, cited by Wets., are very apposite. Anthol. 3, 31, 6. Ἀστεα καὶ δ' ἄλλως ἐνὸς αἵματος, ὡς λόγος ἐστί. Virg. Æn. 8, 142. Sic genus amborum scindit se sanguine ab uno.

* The force of the word is thus expressed by Justin 2, 16. "Non advenæ, sed eodem innati solo, quod incolunt, et quæ illis sedes, eadem origo est."

I must not omit to compare the *πάν ἔθνος ἀνθρώπων* with Philostr. Vit. Ap. 8, 18. *ἔθνη ἀνθρώπων*, another imitation of the Scripture by that not ineloquent Sophist.

26. ἐπὶ πάν τὸ πρόσωπον τῆς γῆς. An Hebraism for ἐπὶ πρόσωπον πάσης τῆς γῆς (as in Luke 21, 35.), i. e. ἐπὶ πᾶσαν τὴν γῆν. Paul seems to have had in view Gen. 11, 3. διέσπειρεν ἀνθρώπους ὁ κύριος ἐπὶ πρόσωπον πάσης τῆς γῆς. So also Deut. 32, 8. διεμέριζεν ὁψιστος ἔθνη, αἷς διέσπειρεν υἱοὺς Ἀδάμ, καὶ ἔστησεν ὅρια αὐτῶν. (Kuin,)

In answer to the objection, that no *principle of reason* could prove that all mankind were descended from one original pair, Doddridge observes, that it was not necessary for the Apostle separately to prove every article of his doctrine, of which he here gives a *summary* account; though, had they heard him out, he would no doubt have given them proper evidence that he had a commission from God to teach it, and that therefore it was to be received on the authority of the revealer."

26. ὁρίσας προτεταγμένους καιροὺς, "determining certain times, and certain boundaries of the regions which they should inhabit." Critics are generally agreed, that for προτεταγμένους, we are to read προστεταγμένους, as being the more difficult reading, and supported by many MSS. Their testimony, however, in such a case as the present, is of no weight. For *προ* and *προς* in composition are perpetually confounded. Indeed I doubt whether *προτάσσω* can mean *constitute*, appoint. There is no authority for that sense in Scripture; and, I think, none in the Classical writers: whereas *προτάσσω* is frequently so used; as, for instance, in Thucyd. 3, 52. προτάξαντες Ἀστούμαχον. And so 2 Macc. 8, 36. προτεταγμένος νόμος. See also Ps. 59, 8.

26. ὁρίσας, *limiting, appointing*. Wets. compares Diodor. Sic. 1, 6. ἔφησαν — τοὺς ἀνθρώπους τυχεῖν τῆς πρώτης γενέσεως αἰρισμένοις χρόνοις. Etymol. τὰ ὁροθέσια χωρίζουσι τήνδε τὴν γῆν ἀπὸ τῆς δε, καὶ ἐκάστω

τὸ ἴδιον φυλάττει. Artemid. 4, 3. ἐν ὁρισμένοις χρό-
νοις, &c.

This is evidently levelled against the *Epicurean* dogmas. De Dieu, Pricæus, and others, take the *περιοταγμένους καιροὺς* and *ὁραθεσίας τῆς κατοικίας αὐτῶν* to mean "the limits of human life." But, as Kuinoel observes, this would be both tautological, and not agreeable to the context.

27. ζητεῖν τὸν Κύριον. Paraphrase thus: "God hath pleased that there should be these evidences of His existence and providence, that all nations may recognise in him the Creator and the Governor of the universe." See Rom. 1, 19, 2. Sap. 13, 4 seq. At ζητεῖν subaud ὥστε or εἰς τὸ. The formula ζητεῖν τὸν Κύριον denotes, to study to attain a knowledge of the true God, by a diligent consideration of the proofs of His Divine Providence.

27. Εἰ ἄρα γε ψηλαφήσειαν αὐτὸν, "if haply they might feel after, and find him; i. e. if they can possibly attain a right and certain knowledge of God.* Now ψηλαφᾶν signifies to *feel*, *handle*, and is used not only in a physical, but moral sense, to denote *handle*, *try*, *investigate*, *enquire*. So Plutarch 589. (cited by Elsner): τὰς μὲν ἀλλήλων νοήσεις ὁλον ὑπὸ σκότῳ διὰ φωνῆς ψηλαφῶντες γνωρίζομεν. There is also an hendiadis for ψηλαφήσαντες εὗροιν. (Kuinoel.)

27. καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα, "and yet he is not far," &c. The participle is used for the indicative. We have, too, a *litotes*; and the sense of οὐ μακρὰν, &c. may be thus ex-

* Bulkeley appositely cites Plat. Phæd. § 47. who severely censures those who *feel after God in the dark*, by resting in the investigation of second causes, without carrying up their enquiries to that *first cause*, to which all other things are owing, and which established that admirable order of things we behold; substituting a mere name, instead of the really efficient cause, and thinking they have found out the great sustaining power, when they have not. Ὁ δὲ μοι φαίνονται ψηλαφῶντες οἱ πολλοὶ, ὥσπερ ἐν σκότει, ἄλλοτρίῳ ὄμματι προσχρώμενον, ὥς αἴτιον αὐτὸ προσαγορεύειν. Τὴν δὲ τοῦ θεοῦ βέλτιστα αὐτὰ τεθῆναι δυνάμιν, οὕτω νῦν κείσθαι, ταύτης οὐτε ζήτουνσιν, οὐτε τινα οἶονται δαιμονίαν ἰσχὺν ἔχειν.

pressed: "for he is *near*, since these are manifest indications of the Creator and Governor of the world." So Simplic. on Epict. C. 38. αὐτὸς αἰεὶ πᾶσι πάρεστι. Dio Chrys. p. 201 B. (cited by Wets.) ἄτε γὰρ οὐ μακρὰν οὐδ' ἔξω τοῦ θεοῦ διαφικισμένοι, ἀλλὰ ἐν αὐτῷ μέσῳ πεφυκότες ἐκείνῳ, καὶ προσεχόμενοι πάντα τρόπον, οὐκ ἐδύναντο μέχρι πλείονος ἀξύνετοι μένειν. He also quotes a witty passage from Duris the Samian ap. Athen. 253. (speaking of Venus): ἄλλοι μὲν ἡ μακρὰν γὰρ ἀπέχουσι θεοί, ἡ οὐκ ἔχουσιν αὐτά· ἡ οὐκ εἰσὶν ἡ προσέχουσιν ἡμῖν οὐδὲ ἐν· σε δὲ παρόνθ' ὁρώμεν οὐ ξύλινον, οὐδὲ λιθινόν, ἀλλ' ἀληθινόν· where observe the *paronomasia*.

It is truly observed by Michaelis and Niemeyer, that this is not to be referred to the philosophical, or theological, doctrine of God's omnipotence, but to the power which he affords to every one of knowing him and contemplating him in his works.* Elsner cites the following interesting passage of Joseph. Ant. 6, 2., which, I add, has been imitated by Procopius: Τούτον δὲ σοι κατασκεύασα τὸν ναὸν ἐπώνυμον, ὡς ἂν ἀπ' αὐτοῦ σοι τὰς εὐχὰς θύοντες καὶ καλλιερῶντες ἀναπέμπωμεν εἰς τὸν αἴρα, καὶ πεπεισμένοι διατελοῖημεν, ὅτι παρῇ καὶ μακρὰν οὐκ ἀφέστηκας οὐδὲ σαυτῷ· τῷ μὲν γὰρ πάντα τε ἐφορᾷ καὶ πάντα ἀκούειν, οὐδὲ νῦν ἔπου σοι θέμις οἰκεῖν ἀπολείπεις τὰς πάντας, μᾶλλον δὲ πᾶσιν ἔγγιστα εἶναι· μάλιστα δ' ἐκάστῳ καὶ βουλομένῳ καὶ διὰ νυκτὸς καὶ ἡμέρας συμπαρῇ.

28. ἐν αὐτῷ γὰρ ζῶμεν, &c. The ἐν here corresponds to the Hebr. ב (whence our *by*), *through*. Many Commentators suppose here a *climax*: but as they are not agreed on its progression, whether from the more perfect to the less perfect, or vice versâ, it is evident that the principle is precarious, and of unsafe application. (See, however, Kypke in loc., Storr's Opusc. 3, 35., and Kuin.) It rather seems a strong (and popular) expression, in *this* sense:

* And so Grotius remarks: "Neque enim ad subtiles disputationes de præsentia essentiali Dei, de quâ varîe fuere et Philosophorum, et Judæorum, et Christianorum sententiæ, Athenienses vocat Paulus, sed ad ea quæ rebus sentiebantur."

“To him we owe life, and every faculty connected with it: *by* him we are what we are.” Numerous parallel passages are cited by Pricæus, Elsner, Wets., and Gataker on Anton. 4, 23. & 5, 27. The most apposite are the following: Aristot. Rhet. 3, 11. ἐν πᾶσι τὸ ἐνέργειαν ποιεῖν ἐδοκίμει — κινούμενα γὰρ καὶ ζῶντα ποιεῖ πάντα. Plaut. Pœn. 5, 4, 14. Jupiter, qui genus colis alisque hominum, Per quem vivimus vitalem ævum, Quem penes spes vitæ sunt hominum omnium. Soph. Œd. Tyr. 322. ἐν σοι γὰρ ἔσμεν. To which I add Eurip. Alc. 290. ἐν σοι δ' ἔσμεν καὶ ζῆν καὶ μῆ. Soph. Phil. 963. ἐν σοι καὶ τὸ πλεῖν — ἔστι, καὶ, &c. Soph. Œd. Col. 247. ἐν ὑμῖν κείμεθα: and 392. ἐν σοι τὰ κείνων φασὶ γίγνεσθαι. See the Schol. on Soph. Aj. 34. and Valckn. on Eurip. Phœn. 1256. On the *sentiment* Doddridge observes: “No words can better express that continual and necessary dependence of all derived beings, in their existence and all their operations, on their First and Almighty Cause, which the truest philosophy as well as theology teaches.”

28. αἷς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι. Wets. compares Longin. S. 15. οἱ καθ' ἡμᾶς δεινοὶ ῥήτορες. See Fischer on Weller, Vol. 3. P. 2. p. 191.

28. τοῦ γὰρ καὶ γένος ἔσμεν. The words occur both in Arat. Phænon. ver. 5. and in a Hymn of Cleanthes on Jov. 5.* We may observe that what is there said of Jupiter, Paul applies to the one true God, since the wiser Greeks by *Jupiter* understood the *one Supreme Being*.

With respect to the Hymn of Cleanthes, it is by Doddridge justly pronounced to be, beyond comparison, the purest and finest piece of natural religion extant in all Pagan antiquity; and also contains (he

* Similar sentiments have also been cited by Grotius, Piscator, Elsner, Raphel, Wolf, and Wetstein; as, for instance, from Herodot. 1, 13, 3. ἡμεῖς δὲ τὸ σὸν γένος. Pindar, Nem. Od. σ. ἐν ἀνδρῶν, ἐν θεῶν γένος. Tyrtæus: Ἡρακλῆος γὰρ ἀνίκητου γένος ἔσπῃ. Lucret. 2, 990. Denique cœlesti sumus omnes semine oriundi, omnibus ille idem pater est. I add Apollon. Epist. 44. καὶ πάντας ἀνθρώπους ἀδελφοὺς καὶ φίλους, ὡς ἂν γένος μὲν ὄντας θεοῦ, μιᾶς δὲ φύσεως.

adds) nothing unworthy of a Christian, nay, he had almost said, an inspired writer.* Whether Paul alluded to this passage, or to that of Aratus, Commentators are not agreed. Most of them fix on one or the other; and they remark that the plural is used for the singular; as in Matt. 27, 44. Mark 14, 4. 15, 32. Luke 23, 39. But there seems no occa-

* As it is somewhat rare, being only to be found in any tolerable state of correctness in the expensive edition of Stobæus (to whom we owe its preservation), Edit. Heeren. T. I. p. 30. I shall here subjoin it, for the benefit of my younger readers.

Κύδις' ἀθανάτων, πολυνύμμε, παγκρατὲς αἰεὶ
 Ζεῦ, φύσεως ἀρχηγέ, νόμου μέτα πάντα κυβερνῶν,
 Χαῖρε. Σὲ γὰρ πάντεσσι θέμις θνητοῖσι προσανθῆν.
 Ἐκ σοῦ γὰρ γένος ἐσμέν, ἰῆς μῆμημα λαχόντες
 Μοῦνοι, ὅσα ζῶει τε καὶ ἔρπει θνήτ' ἐπὶ γαῖαν.
 Τῷ σε καθυμνήσω, καὶ σὸν κράτος αἰὲν αἰίσω.
 Ζοὶ δὴ πᾶς ὁδε κόσμος ἐλίσσόμενος περὶ γαῖαν
 Πείθεται ἢ κεν ἄγης, καὶ ἐκὼν ὑπὸ σείῳ κρατεῖται.
 Τοῖον ἔχεις ὑποεργὸν ἀνικήτοις ἐνὶ χερσίν
 Ἀμφήκη, πυρόεντα, αἰὲ ζῶοντα κεραυνόν.
 Τοῦ γὰρ ὑπὸ πληγῆς φύσεως πάντ' ἐρρίγασιν,
 Ὡς σὺ κατενθύνεις κοινὸν λόγον, ὃς διὰ πάντων
 Φοιτᾷ, μιγνύμενος μεγάλοις μικροῖς τε φαέσσιν.
 Ὡς τόσσοι γεγαῶς, ὕπατος βασιλεὺς διὰ παντός,
 Οὐδέ τι γίγνεται ἔργον ἐπὶ χθονὶ σοῦ δίχα, δαίμον,
 Οὔτε κατ' αἰθέριον θεῖον πόλον, οὔτ' ἐνὶ πόντῳ.
 Πλὴν ὑπόσα ρέζονσι κακοὶ σφετέρῃσιν ἀνοίαις.
 Ἀλλὰ σὺ καὶ τὰ περισσὰ ἐπίστασαι ἄρτια θεῖναι,
 Καὶ κοσμεῖς τὰ ἄκοσμα, καὶ οὐ φίλα σοὶ φίλα ἐστίν.
 Ὡδε γὰρ εἰς ἕν ἅπαντα συνήρמוκας ἐσθλὰ κακοῖσιν,
 Ὡςθ' ἕνα γίγνεσθαι πάντων λόγον αἰὲν ἔόντα,
 Ὅν φεύγοντες ἐῷσιν ὅσοι θνητῶν κακοὶ εἰσι.
 Δύσμοροι, οἳτ' ἀγαθῶν μὲν αἰὲ κτῆσιν ποθεόντες
 Οὔτ' ἐσορῶσι θεοῦ κοινὸν νόμον, οὔτε κλύουσιν.
 Ὡς μὲν πειθόμενοι σὺν νῷ βίον ἐσθλὸν ἔχουσιν.
 Ἄντοί δ' αὖθ' ὀρμῶσιν ἀνεν καλοῦ ἄλλος ἐπ' ἄλλα.
 Οἱ μὲν ὑπὲρ δόξης σπουδῇν δυσέριστον ἔχοντας,
 Οἱ δ' ἐπὶ κερδούνας τετραμμένοι οὐδενὶ κόσμῳ,
 Ἄλλοι δ' εἰς ἄνεσιν καὶ σώματος ἡδέα ἔργα
 - - - - ἐπ' ἄλλοτε δ' ἄλλα φέροντες,
 Σπεύδοντες μάλα πάμπαν ἐναντία τῶνδε γενέσθαι.
 Ἀλλὰ Ζεῦ πάνδωρε, κελαινεφές, ἀρχικέραυνε
 Ἀνθρώπους ρύοιο ἀπειροσύνης ἀπὸ λυγρῆς,
 Ἦν σὺ πάτερ, σκέδασον ψυχῆς ἀπὸ, δὸς δὲ κυρῆσαι
 Γνώμης, ἢ πῖσυνος σὺ δίκης μετὰ πάντα κυβερνᾷς,
 Ὅφρ' ἂν τιμηθέντες ἀμειβόμεσθά σε τιμῇ,
 Ὑμνοῦντες τὰ σα ἔργα διηνεκές, ὥς ἐπέοικε
 Θνητὸν εἶν, ἐπεὶ οὔτε βροτοῖς, γέρας ἄλλο τι μεῖζον,
 Οὔτε θεοῖς, ἢ κοινὸν αἰὲ νόμον ἐν δίκῃ ὑμνεῖν.

sion to resort to any such principle *here*; especially as St. Paul, who in his Epist to Tit. 1, 12. cites a verse of Epimenides, brings it forward as the composition of *one* poet. It is reasonable, therefore, to suppose that he here alluded to *both the above poets*, since he had very probably read both.

29. γένος οὖν ὑπάρχοντες, "since therefore we are the offspring of God, we ought not to think that the Deity is like unto silver, or gold, or stone carved," &c. The sentence is thus paraphrased by Markland. "If, then, *man* be God's handy-work, or creation, as your own Poet says; sure it must be absurd to imagine that *God* can be man's handy-work, or creation." And, more solidly, by Kuinoel thus: "Nos naturæ viventes et intelligentes, a Deo creati eique similes, præstantiores sumus pretiosissimis et absolutissimis artis ingeniique humani monumentis, quanto igitur præstantior iis est Deus, qui ut pater et creator noster, nos ipsos naturâ et dignitate antecellit, neque adeo statua inanimata, ab artifice confecta, pro Deo coli potest ac debet."

The materials for statues, both marble and silver, were in Athens most abundant; as we learn from Xenoph. de Vectig. and Strabo 218 B. & 613 A. cited by Wets., who also adduces numerous passages in illustration of the *sentiment*; as Cic. de Nat. D. 1, 27. Quid igitur mirum, si hoc eodem modo homini natura præscripsit, ut nihil pulchrius quam hominem putaret, eam esse causam, cur Deos hominum similes putemus? Xenoph. ap. Clem. Alex. Strom. 5. εἰς θεὸς ἐν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος, οὔτε δέμας θνητοῖσιν ὁμοῖος, οὔδ' ἐνὸν. Joseph. c. Apion. 2, 22. Tacit: de mor. Germ. 9. cæterum nec cohibere parietibus deos, nec in ullam humani oris speciem assimulare ex magnitudine cœlestium arbitrantur. Herodot. 1, 28. Plut. Num. 65 D. I forbear to mention such later writers as might have taken the sentiment from Scripture, as, for instance, Philostratus.

For χαράγματι Markland conjectures χειρουργήματι; but without cause. Schleusner observes that χά-γμα properly denotes a *sculpture*, or *stamping*;

yet, by metonymy, signifies the *thing* sculptured, carved, or engraved, a piece of sculpture, or statuary; as a statue, stamp, or coin, &c.; and therefore it is here to be rendered "a statue chiseled by human art," &c. It *may*, however, be taken in its primitive sense, as a *verbal*, to denote *any thing sculptured*; and as verbals formed from passive verbs often take after them a genitive dependent upon ὑπὸ or ἀπὸ, so we may account for the genitive being here used. An example of this occurs in Sap. 3, 11. τέχνης ἐμμελέτημα.

Ἐνθυμήσεως is for ἐνθυμήματος.

30. τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδῶν. We may paraphrase thus: "But although God was pleased to give so many and undoubted tokens of his existence and providence, and cannot be worshipped under any figure of human art; yet, for a long time, men did entertain erroneous opinions of him, and did not worship him aright. These errors, as long as they arose from ignorance, God overlooked, and bore with."

30. χ. τ. ἀγνοίας, "ignorance of the true God and Divine worship." Ὑπεριδεῖν properly signifies *overlook*, pass by; and hence, from the adjunct, denotes to neglect, not care for; (as Tob. 4. 3. Sir. 35, 14. Deut. 3, 26.) and also to *despise*; as in Xenoph. Ages. 8, 4. Anton. 5, 31. Philo 1096. Levit. 26, 40. [of both these last mentioned significations there are examples in Thucyd. 4, 62. 5, 6 & 43. 6, 11. Edit.] But it is likewise used of those who purposely *pass by*, and *look aside from*, any thing, and make as though they saw it not (as in Deut. 22, 3 & 4. Lev. 20, 4. Ps. 54, 1.), *dissemble*, *knowledge*, *connive*, &c. Hence it signifies to bear with, patiently suffer, παρ-ορᾶν. So Acts 14, 16. εἶσε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. (Kuin.) All the above significations Wets. has copiously illustrated with examples.

30. τανῶν παραγγέλλει τ. ἀ. π. μετανοεῖν. Doddridge, with his usual good taste, observes "that there is a dignity in this latter expression becoming one who was conscious to himself that he was indeed an

ambassador from the King of Heaven." "This universal demand of repentance (continues he) declared, in the strongest terms, universal guilt, and admirably confronted the pride of the haughtiest Stoic of them all; and, at the same time, bore down all the idle pleas of fatality; for who could repent of doing what he apprehended he could not but have done?" I would add that this "demand of repentance," this ceasing to do evil, and learning to do well, was agreeable to the dicta of the Philosophers. So Hierocl. in Aur. carm. Pyth. 9, p. 126. Edit. Needham. ἡ δὲ μετανοία αὐτῇ Φιλοσοφίας ἀρχὴ γίνεται.

31. "And because God hath now vouchsafed men a clearer light, despise not (I entreat you) these warnings afforded to you. For God will require strict and solemn account of the *use* they may make of the better knowledge vouchsafed to them. He will, indeed; appoint a day in which he will judge the world," &c. By *ἡμέρα* is meant (as is evident from the words following) the last and general judgment, both of dead and living. Ἐν δικαιοσύνῃ. An adverbial sentence in the place of the adverb δικαιοῶς. Ὡς ὥρισε, for ὃν ὁ. There is a nervous elegance in this antithetical assemblage of πάντες and πανταχοῦ, of which Wetstein adduces many examples from the best Greek writers.

31. πίστιν παρὰσχόν, &c. The formula πίστιν παρέχειν has been learnedly illustrated by Raphel, Kypke, Krebs, Loesner, and Fischer, by whom it has been satisfactorily proved to have no reference to what Theologians call the "*saving word*" by which God *operates faith* in those who obey it, but merely to signify "produce faith" by bringing forward arguments sufficient for the proof of any thing; and thus confirm and establish its truth. So Polyb. 4, 33. ἱκανὴν αὖ παρὰσχη πίστιν τοῖς ὑφ' ἡμῶν εἰρημένοις. Joseph. Ant. 2, 9, 4. τοῖς μέντοι προκατηγγεγλεμένοις ὑπὸ τοῦ Θεοῦ πίστιν ὁ τοκετὸς τῆς γυναικὸς παρείχε.

The above critics have, moreover, shown that πίστις often signifies the arguments serving to esta-

blish any truth; to whose examples I add Appian 2, 804, 43. ἐς τε πίστιν τῆς ὑποκρίσεως τοὺς θεράπωντας ἐσταύρου. Wetstein also cites examples from Thucyd. 3, 112. τοῖς προφύλαξι πίστιν παρεχομένους, & 6, 17. ὁργὴ πίστιν παρασχομένη ἐπεισε. Strabo 42 A. Theophr. C. P. 5, 7. Dionys. Hal. de Dict. Thucyd. 1. πίστεις παρέχομαι, besides a considerable number of other passages.

32—34. ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον. It is plain that the Apostle was here *interrupted* in his discourse by the derision and mockery of at least *one* class of his hearers; * and by the indifference of others. For I cannot accede to the opinion of Beza and others, that the words ἀκουσόμεθα σου πάλιν περὶ τούτου indicate a mind *undecided*, and a *wish to hear more*. Had that been the case, they would have chosen the time present. But as Paul's discourse was *interrupted* by the sneers and *laughter* of *one* part of his audience, so was it equally by the *exclamation* of *others*, ἀκουσόμεθά σου πάλιν περὶ τούτου, which was, I imagine, a civil way of saying, "we will hear no more of this at present." And probably *some* suited the action to the word, and turned upon their heel while he was speaking. "And thus (says Doddridge) the indifference of some, and the petulance of others, cut short the Apostle's discourse: so that they went down to righteous condemnation, under the guilt of having rejected a Gospel, the proof of which they might

* These are generally supposed to have been the *Epicureans*, and the *others* the *Stoics*: an opinion which seems too formal and systematical to be much relied upon. We are not to imagine the disgust to have arisen solely from the mention of a resurrection of the dead. The declaration that repentance was necessary to *all* of them, and that a judgment would be held over their nation, must have been unaccountable to *all parties*, especially to those who held the doctrine of perfectibility. And the *scoffers* (particularly in so jocular a people as the Athenian) would, I imagine, be found among *all classes*. Indeed the extreme levity of that nation, and their proneness to ridicule, is remarked by many antient writers, from whom citations may be found in Wetstein.

have learnt in *one single day*, but would not give themselves the trouble of examining; and this is the condemnation among us."

33. ἐξῆλθεν ἐκ μέσου αὐτῶν. This simply signifies "departed from them." See 2 Cor. 6, 15.

34. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐ. On κολλᾶσθαι see the note on 5, 18.; and on Ἀρεοπαγίτης the note on ver. 19. By γυνή cannot be meant, as many suppose, the wife of Dionysius; for that would have required ἡ γυνή αὐτοῦ. It signifies *a wife*, or *matron*; and the Cod. Cant. adds εὐσχήμων, which is, however, a gloss; though not undeserving of attention. The author of it was thinking of the expression γυναῖκας τὰς εὐσχήμονας, *respectable matrons*, at 13, 50. The word τιμία, added in Cod. E., is also a gloss.

As to the name Δέμαρις, since it no where else occurs, Grotius, Hemsterhusius, and others, would read for it Δέμαλις, a name by no means uncommon. But Olearius, Wolf, and others, rightly reject this, very truly observing that the ρ and λ are perpetually interchanged. Possibly, too, the name was a Doric one.

34. καὶ ἕτεροι σὺν αὐτοῖς. For ἕτεροι Markland conjectures ἕτεραι: which is, however, unnecessary, not to say solœcistic; since as the αὐτοῖς indicates that persons of both sexes are meant, so propriety of language requires that the pronoun following should be in the *masculine*, as being (so the Grammarians tell us) the *worthier gender*.

CHAP. XVIII.

Paul, after having departed from Athens, repairs to Corinth, and there meets with Aquila, who, on being expelled from Rome, had, with his wife Priscilla, retired to this city. To Aquila, who was a tent maker, Paul, being of the same trade, joins himself, works in his shop, and lodges in his house (ver. 1—5). Silas and Timotheus come to him from Macedonia (ver. 5). After having staid a year and a

half at Corinth (ver. 11.), and (though amidst the pertinacious opposition of the Jews) preached to the Gentiles with success the doctrine of Christ, Paul takes a journey through Syria; repairs to Cæsarea and Jerusalem (21 & 22.); afterwards traverses Galatia and Phrygia (ver. 23.); and, at length, returns to Ephesus, where he had left Aquila and Priscilla (ver. 23.), who had accompanied him into Syria (ver. 18.). Meanwhile, at Ephesus, Apollos, being accurately taught the Christian doctrine by Aquila and Priscilla, had there preached it (25 seqq.) (Kuin.)

1. Κόρινθον. A celebrated city with two ports; whence it was called *bimaris*, the metropolis of Achaia, called by Cicero *totius Græciæ lumen*, and by Florus *Græciæ decus*; and of which Strabo says (L. 8. p. 263.) ἡ μὲν οὖν πόλις τῶν Κορινθίων μεγάλη τε καὶ πλουσία διαπαντὸς ὑπῆρξεν, ἀνδρῶν τε ἡνυπόρηκεν ἀγαθῶν εἰς τε τὰ πολιτικά καὶ εἰς τὰς τέχνας τὰς δημιουργικάς. See also Arist. Orat. in Nept. Opp. T. 1. p. 23. (Kuin.) The Commentators have, however, omitted the most important passage respecting this city to be found in any antient author: namely, Thucyd. L. 1, 13. οἰκουντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ αἰὲν δὴ πότε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου, καὶ τῶν ἔξω, διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε δυνατοὶ ἦσαν, ὥς καὶ τοῖς παλαιοῖς ποιηταῖς δεδῆλωται· ἀφνειὸν γὰρ ἐπανόμασαν τὸ χωρίον· ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπαιδοῦν, τὰς ναῦς κτησάμενοι, τὸ ληστικὸν καθίρουν, καὶ ἐμπόριον παρέχοντες ἀμφοτέρω, δυνατὴν ἔσχον χρημάτων προσόδω τὴν πόλιν.

2. Ἰουδαῖον ὀνόματι Ἀκύλαν. This is the Latin name *Aquila*, with a Greek termination. For the Jews of those times resident among the Gentiles used to assume Gentile names, or assimilate their Jewish ones thereto. See Grot. on Acts 13, 9. Barth. Adv. 7, 4. That this Aquila is not (as some say) the same with the Greek Translator of the Old

Testament (though he was his fellow-countryman), still less the Chaldee Paraphrast Onkelos, has been shown by Koppe on Rom. 16, 3. Michaelis conjectures that he had been resident at Rome on commercial business: and that he was rich, may, he thinks, be collected from the circumstance that the Christians of Rome and Ephesus used to meet at his house. See Rom. 16, 5. 1 Cor. 16 & 19. (Kuin.) These seem, however, somewhat precarious conclusions. Whether he was yet a Christian when Paul met with him, or not, St. Luke does not say; and it has been thought uncertain. But St. Luke often omits minute circumstances, which may very well be supplied: and this probably is one of them; especially since the expression *προσῆλθον αὐτοῖς* implies a sort of connection, which was probably that of identity of religion. Now there had been a congregation of Christians at Rome, from the earliest period of the Gospel, which originated (as some think) with certain of those who had been present at the feast of Pentecost, when the Holy Ghost was imparted; and was doubtless fostered and promoted by those Jewish Christians who had occasion to repair to that city on commercial or other business.

2. Ποντικὸν τῷ γένει, i. e. "by country one of Pontus;" in which province there were many Jews settled. (Kuin.) Probably on account of the considerable commerce which was carried on from thence with most parts of the civilized world.

Πρόσφατος, *recently*. This would *properly* signify *recently slain*, from the old word *φάω*, cognate with *σφάζω*. Thus a corpse is called *πρόσφατος νεκρός* by Phrynichus 164. See also Hom. II. ω. 757. Hence *πρόσφατος* was applied generally to what is recent, new, &c. See Suid. and Hesych. So Pind. Pyth. 4. ult. *πρόσφατον Θήβη ξενωθείς*: where the Scholiast explains *ἀρτίως*. And in Sirach 9, 10. it is opposed to *ἀρχαῖος*. Other Classical examples may be seen in Alberti and Kypke.

Πρισκίλλα. A diminutive from *Prisca*, as she is

called in 2 Tim. 4, 19. and which some think ought to be read here: but without reason; for, in ancient times, names of persons, especially of females, were sometimes pronounced in the simple, and sometimes in the *diminutive form*; as, for instance, Terentilla, Catullus, &c. See Casaub. on Sueton. Aug. C. 69.

2. διὰ τὸ διατεταχέναι Κλαύδιον, "had issued a *διάταγμα*, or order." This is noticed by Sueton. Claud. C. 23. in these words: "Judæos, impulsore Chresto, assidue tumultuantes Romæ expulit." By the *Chrestus*, mentioned by Suetonius, some recent interpreters, as also Archbishop Usher and Van Dalen, understand a certain Hellenistic Jew, or freed-man, who had excited the Jews to rebellion. But the earlier Commentators, more rightly, maintain that by *Chresto* we are to understand *Christo*: and in this opinion Kuinoel acquiesces. "The words of that writer (says he) are to be understood of dissensions between the Jews and Christians, and other disturbances, to which Christianity had given rise." "From the Acts of the Apostles (continues he) it sufficiently appears that the Jews frequently excited tumults in the cities of Greece, for the purpose of throwing impediments in the way of those who were promulgating Christianity. And this they seem to have done at Rome; which accounts for those *turbæ assidue*, or frequent tumults, to which that suspicious tyrant Claudius chose to put an end by this edict of expulsion, which, no doubt, extended to Christians also; for *they* were, as yet, confounded with Jews. To call Christus *Chrestus* was, indeed, a mistake likely to occur, especially as the name Chrestus was very common; whereas that of Christus was by no means so. And that, in point of fact, the mistake *was* often made, we learn from Tertulian, Apol. ad Gentes, C. 3. and Lactant. Institut. 4, 7, 5. (Kuinoel.) There is no reason to wonder that Suetonius, a Gentile, should confound Christus and Chrestus, or account Christ as the author of these disturbances [which in a certain sense he was: nay

he himself said (Matt. 10, 34.), "I come not to send peace, but a sword." Edit.] He knew not, (is it likely that he should have done?) the true cause of the tumult; and he followed uncertain rumour. It happened to him, as it has done to other Heathen writers when treating of Jewish affairs, especially such as concern religion, qui non tam loquuntur quàm balbutiunt. (Wassenburg ap. Valekn. Schol.)

3. διὰ τὸ ὁμότεχον εἶναι. Ὁμότεχνος is properly an *adjective* of two genders (see the examples produced by Raphel and Wets.); but it is here, as often, used *substantively*, and may be paralleled by our common expression, "a *brother-trade*," and others yet more vulgar. Kuinoel remarks that Paul had planned and purposed to stay at Corinth for a considerable time; since in that populous city, and highly frequented mart of commerce, he might expect favourable opportunities for disseminating the doctrines of Christ: but, lest he should be thought burthensome to his new converts, determined to support himself by his labour at the trade which, according to the custom of the Jews,* he had been taught, and probably had hitherto occasionally exercised. See Thes. 2, 9. 2 Thes. 3, 8.

3. ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. Subaud κατὰ. On the import of σκηνοποῖος Commentators are by no means agreed. The general opinion is, that it signifies a *tent-maker*. But Luther, Morus, and others, take it to mean a *weaver of tapestry*. Others, a *maker of mathematical instruments*. Others again, a *saddler*. All these modes of interpretation, however, lie open to particular exceptions, which my limits will not permit me to state; and to one *general* objection, namely, that these occupations would require too much skill and experience for a person so differently employed, as Paul had been, to have gained a creditable living by.

* So Maimonides, in Tract. Talmud. Tora C. 1. § 9. Sapientes plurimi artem aliquam fecerunt, ne aliorum beneficentia indigerent. See Schoettg. Dissert. de Christo Rabbinarum summo.

Kuinoel, after a laborious examination of *all* the opinions, acknowledges that the simplest and most probable is the common one, which supposes St. Paul to have been a *tent-maker*, in the common acception. And in this I must myself acquiesce. But I see no reason why we should not *include* the hypothesis of Schurzfleisch, Dindorf, Rosenm., and (as it seems) Schoettgen, who supposes that he made those portable tents, formed of leather, or thick cloth, which (from a scarcity of inns, and from the heat of the sun) travellers still use in the East. Such he might surely manufacture, as well as *military* tents. After all, however, as Schoettgen has rightly remarked, the question can scarcely be positively determined, without a more accurate acquaintance with the antiquities of the trades of the antients. He freely confesses that he could make out nothing certain from Talmudical and Rabbinical antiquities.

Wetstein tells us that St. Paul had before exercised this art among the Arabians, because some were named Σκηνιται, as dwelling in tents. But this is utterly improbable, since those people used to *themselves* manufacture whatever they had need of.

4. διελέγετο δὲ — καὶ Ἑλλήναις. Here we find the Apostle pursuing his usual plan; namely, that of addressing the Jews first. (Kuinoel.) Ἐπειθε is rendered by most recent Commentators *docebat*; which, however, seems too arbitrary an interpretation. Still less can I approve of that adopted by Reichard, and commended by Kuinoel, *studebat præparare*. Without wandering so far from the primitive sense, we may render it, “persuading them (to believe and embrace Christianity).” So 19, 8. πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. And 26 & 28. πείθων αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. But the most apposite passage is that of 2 Cor. 5, 11. εἰδότες οὖν τὸν φόβον τοῦ Κυρίου ἀνθρώπους πείθομεν. It is strange that *all* the above are by Schleusner, in his Lex., classed under the head *doceo, trado*. Now it is evident that in this use of πείθω some word corresponding to *believe*, &c.

is left to be supplied. And therefore it supposes the use of arguments calculated to convince the understanding, and thus sway the will to obedience.

The Ἑλλήνες are by almost all modern Commentators regarded as *proselytes of the gate*. Doddridge, however, as usual, take exceptions to this interpretation, though, as it should seem, on insufficient grounds.

5. ὡς δὲ κατήλθον, &c. See the note on 17, 14.

5. συνείχετο τῷ λόγῳ ὁ Παῦλος, &c. The common reading is συνείχετο τῷ πνεύματι. Now since συνέχεσθαι, among other significations, denotes *angere, mærore corripere* (see Luke 12, 50. and the note on Matt. 4, 24.), many Commentators, as Hammond, Mill, and Wolf, explain, “angebatur Paulus animo, dum docebat Judæos, Jesum esse Messiam;” viz. “since he could produce no effect among them.” And they compare ver. 6. But this interpretation is at variance with the context.

Now συνέχω also signifies to *incite, urge*; as in 2 Cor. 5, 14. Hence Beza, Pricæus, and others, explain: “intus et apud se æstuebat præ zeli ardore;” which interpretation I should admit, if there were not reason to suppose, from the authority of MSS. and Versions, that the true reading, (though the more difficult one,) is λόγῳ, of which the best interpretation, and that most suitable to the context, is the one found in the Vulg. “instabat verbo.” For συνέχεσθαι denotes also to be *held, occupied by* any thing; as in Sap. 17, 20. κόσμος ἀνεμποδίστοις συνέχετο ἔργοις. Herodot. 1, 17, 22. συνεχόμενος ἡδόναϊς. Ælian, V. H. 14, 22. συνέχεσθαι ὀδυρμῷ. This signification of the word being admitted, the sense will be: “When they had approached whom Paul (who knew that *combined* strength is most efficacious) had expected as his assistants in promulgating the Christian doctrine, and of whom, in so large and populous a city there was need, *then* he *applied himself closely* to the work of teaching.” (Kuin.)

Most Commentators for the last century prefer the reading λόγῳ; and our English Critics have contended for it with ability. "Luke seems (says Bp. Pearce) to have intended to express something relating to Paul, which was the consequence of the coming of Silas and Timotheus; and that was rather his labouring with them more abundantly in preaching the word, than his being *pressed in spirit*."

Markland professes that he does not understand the common text, unless *συνείχετο διαμαρτυρόμενος* can signify *συνείχετο διαμαρτυρεσθαι*. "The version, *was pressed in the Spirit and testified*, cannot (says he) be right, is quite different from ἀπελθὼν ἀπήγατο, *he went and hanged himself*, or λαβοῦσα γυνὴ ἐνέκρυψε, *a woman took and hid*, and the like. One might think something had been wanting in the present copies, there being seemingly no reason why Paul should be *συνεχόμενος τῷ πνεύματι* (as some copies read) *after* the arrival of Silas and Timotheus, any more than he was *before*. The Vulgate, translating it *instabat verbo*, *pressed, or urged, the word*, seems to have read ἐνέκειτο τῷ λόγῳ, which makes good sense." I cannot, however, assent to the learned Commentator, that we are to read ἐνέκειτο, since for it there is no authority whatever. And the testimony of the antient Versions, in such a case as the present, is of little weight. Certainly there are difficulties attending either reading: but fewer (I think) connected with λόγῳ. Indeed the two readings are so different they could not have been accidentally interchanged: and one of them must be a παραδιόρθωσις. Now the question is *which* could have most easily arisen *ex interpretatione*? I do not hesitate to say πνεύματι. The phrase συνέχεσθαι πνεύματι seems to be the *easier*: but even on the interpretation of *that* Commentators are not agreed. The earlier ones, as Casaubon, Grotius, and Heinsius, take it to denote the *Holy Spirit*. But, as Doddridge remarks, the phrase would seem rather to refer to the *effect* which that agency produced. And he renders, "borne away by a strong impulse in his spirit:" which interpretation (adopted also by Luther and Schleusner) is indeed suitable enough; but of this sense of the verb no example has been adduced. Our common version, *pressed in spirit*, seems more correct, but (as has been before observed) is unsuitable. Besides the difficulty mentioned by Markland, with respect to the *participle*, cannot be got over; for in *such* a case it will not admit of being taken for the infinitive. As, therefore, the present reading is not only not the less difficult, but is inconsistent with any rules of legitimate interpretation, and yields no sense to our purpose, we must (I think) choose the other, λόγῳ, which, though somewhat obscure, admits of a satisfactory explication. Now the verb συνέχεσθαι denotes properly *to be held or occupied with or about*, *distineri negotio*; as in the passages of Sirach and Herodian above cited; to which I add, Thucyd. 3, 98. τῷ αὐτῷ πόνῳ συνεχόμενος. Polyb. 1, 7, 9. συνέχεσθαι τοῖς πολέμοις: and 4, 17, 4. στάσει συνεσχῆσθαι. Eurip. Heraclid. 634. συνέχεσθαι φρόνιδι. J. Chrysost. συνέχεσθαι προθυμίᾳ. Demosth. 396, 22. Edit. Reisk. πράγμασι συνειχόμεν.

Whitby endeavours to explain πνεύματι. But there is more of subtlety than truth in his method of treating the term. Wetstein adduces a passage of Strabo where συνέχειν is found in the same sentence with πνεῦμα. But the verb is in the active voice, and πνεῦμα in the accusative; and the sense is, draw in, or hold, the breath.

6. ἀντιτασσομένων αὐτῶν, “opposing themselves to him.” Now ἀντιτάσσειν is properly a military term, and signifies to draw up in order opposite to an enemy: but is often, as here, used in a metaphorical sense, to denote opposition of every sort, even by words; and thus may be rendered *contradict*. Of this signification Elsner has adduced two examples from Isocr.; and Munthe one from Diodorus Siculus. I add a very elegant passage of Thucyd. 3, 83. τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγκεν; on which obscure passage the Commentators, with their usual wisdom, or *prudence*, have chosen to say nothing.

6. ἐκτιναζάμενος τὰ ἱμάτια. This *shaking the garments* seems to bear a close affinity to the custom mentioned in 13, 51., and was, like it, a symbolical action, implying that we desire to have no longer any communion with another. (See the note on 13, 51.)

The next words, τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, are strongly metaphorical, and in them there is an ellipsis of τρέφεται (see Aristoph. Nub. 39.) or τρέποιτο. See Aristoph. Acharn. 833., Muret. Lectt. Var. 12, 4., Kuster on Aristoph. Plut. 526., and Bos Ellip. By αἷμα is here meant, not slaughter, but destruction in a figurative sense, i. e. perdition in another world. The sense therefore is: “For your perdition you can have no one to blame but yourselves; it is to yourselves alone that you must impute it.”* See Vorst. de Hebr. 416. (Kuin.)

* This manner of speaking was usual both with the Hebrews, Greeks, and Romans. So 2 Sam. 1, 16. Ez. 33, 4. “his blood shall be upon him: but he that taketh warning shall deliver his soul.” Matt. 27, 25. Aristoph. Nub. 39. εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέφεται. Phal. Ep. 128. Ter. Hecyr. 2, 1, 54. Capiti illorum. Virg. Æn. 8, 483. Dii capiti ipsius, generique reservent. The

Ἐπὶ τὴν κεφαλὴν ὑμῶν is for ἐφ' ὑμᾶς. So Lucian. Phil. 25. (cited by Wets.) ἀλλὰ ταῦθ' ἡμῖν ἐπὶ κεφαλὴν καταβήσεται. Aristoph. Nub. 39. σὺ δ' οὖν κάθειρδε, τὰ δὲ χρέα ταῦθ', ἴσθ' ὅτι, εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται.

6. εἰς τὰ ἔθνη πορεύσομαι. This must be understood (as at 13, 46.) as not implying *desertion* of the Jews, but a *greater attention* to those Gentiles who listened to his representations.

7. μεταβάς ἐκεῖθεν. It is surprising that Commentators, both antient and modern, including Chrysostom, should interpret this of Paul's leaving the house of his host Aquila, to go to that of Justus. Luke has, indeed, not mentioned the place in which the above words were spoken; but this sort of brevity is usual to him. From an examination, however, of what went before, there is no reason to doubt but that the place was the *synagogue*, where Paul had made such earnest persuasions and exhortations.

But if ἐκεῖθεν be admitted to have this meaning, it will follow that ἦλθεν εἰς οἰκίαν must have some sense accommodated to it, namely, to enter in, for the purpose of preaching: and this seems to be confirmed by the following words, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ; for in any *other* view that would have been a circumstance not worth recording. I can, therefore, by no means think, with many recent Commentators (as Heinrichs and Kuinoel), that he changed his *lodgings*; and thus there is no need to trouble ourselves with enquiring *why* he did so.

In this view of the subject I have the support of Dr. Doddridge and Bp. Pearce, the latter of whom remarks, "that this Justus seems to have had a large

origin of the phrase is, by Elsner, Dindorf, and others, derived from the custom of the Hebrews and Egyptians, namely, of putting their hands on the heads of victims, and imprecating on them the evils which hung over the sacrificer, or the people. See Levit. 16, 21. So Herodot. 2, 39. (speaking of the Egyptians): καταρέονται δὲ, τάδε λέγοντες τῇσι κεφαλῇσι· εἴ τι μέλλοι ἢ σφίσι τοῖσι θύουσι, ἢ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλὴν ταυτὴν τραπέσθαι.

room in his house, fit for Paul's preaching to his disciples when he left the synagogue. And he refers to 19, 9. where Paul is said to have done the same thing on the same occasion in another large room, called *the school of Tyrannus*. So too the passage was taken by Dr. Hammond; since he renders *οἰκίαν* a *private house*: a sense which the absence of the article, I think, requires.

7. *συνομοροῦσα τῇ συναγωγῇ*, "contiguous to the synagogue." The word *συνομορέω* is, I believe, an *ἄπαξ λεγόμενον*: though *συνόμορος* is found in Gloss. Vett. We may, however, compare *συνορέω*, which is used in this sense by the Classical writers; as Polyb. 1, 8, 1. & 5, 55, 1. *συνοροῦσα χώρα*: and also *συνορίζω*, which frequently occurs in Diodor. Siculus. (See Schœf. ap. Steph. Thes. p. 6966. Our two most antient MSS. (the Alex. and Cantab.) read, *says Wets. συνοροῦσα*: but as Griesbach tells us, *συνομοροῦσα*. Now one of these statements *must* be wrong; and, probably, *both*. The scribes, I think, wrote (or intended to write) *συνοροῦσα*, which is indeed more classical than the common reading, but (like many readings found in the Codex Cant.) is a *παραδιόρθωσις*.

By *σεβομένος τὸν Θεόν* is here meant, as usual, a Jewish proselyte. He was doubtless also a Christian convert.

8. *ὁ ἀρχισυνάγωγος*. It must be observed, that there were *several* persons who bore office in a Jewish Synagogue (like the *Ruling Elders* in the Scottish Church), of whom the chief was simply called *the Archisynagogus*. (See the note on 13, 15. and Matt. 9, 18.) The conversion of Crispus is mentioned, on account of his rank, and to show that the labours of the Apostle were not utterly fruitless; and this seems implied by the *δὲ*, which here may be rendered *but, however*.

The same dignity is at v. 17. ascribed to Sosthenes; though whether both were simply *ἀρχισυνάγωγοι*, or each in succession *ὁ ἀρχισυνάγωγος*, cannot be determined. (Kuin.) It seems, however, very improbable

that Sosthenes should have succeeded Crispus in the dignity of ὁ ἀρχισυνάγωγος, which we cannot suppose he would be allowed to hold after having become a Christian. St. Luke habitually omits such minute circumstances as these, which may very well be supplied from the context. And though Sosthenes did himself become a Christian, (see 1 Cor. 1, 1.) yet that was probably not till afterwards.

8. πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον. It is strange that Markland should have taken the ἀκούοντες for ἀκούσται, *hearers*: which would require ἀκούσται ὄντες. He adds, indeed, that had Luke meant otherwise, he would written ἀκούσαντες. But it is so written in many MSS. and Editions; and so the Syriac Translators read. Yet the common reading may have the same sense. There is an ellipsis of λόγον τοῦ Κυρίου, which words are sometimes *expressed*; as in Matt. 13, 22; but oftener *omitted*, as here, and in Joh. 6, 48. 8, 26. Rom. 10, 14. 15, 21. in which cases the sense of ἀκούσαντες is, *being taught*; a signification noticed both by the ancient and modern Lexicographers. See Suid., Hesych., and Sohl. Lex. in voce, § 3.

9. Paul, on seeing himself pertinaciously rejected by the Jews, and perceiving that there was reason to fear for his personal safety, seems to have meditated a departure: but was prevented from carrying his design into execution by a vision sent from on high.

9. μὴ φοβοῦ, ἀλλὰ λαλεῖ, “speak, teach, preach the word.” A frequent sense of λαλεῖν; as in Matt. 13, 3. Acts 4, 17. &c. The mixture of the imperative and subjunctive savours of Hebrew idiom.

10. ἐγὼ εἰμι μετὰ σοῦ, “with thee, to help thee.” See the note on Matt. 28, 20.

10. Οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε. The verb ἐπιτίθεσθαι τινι answers to the Hebr. עָלָה לְעוֹשׂוֹ, and is used either with the addition of χεῖρας (which forms the complete phrase); as in 2 Kings 11, 17; or elliptically; as here, where it is synonymous with ἐπιχειρεῖν, either in the sense of *undertake a business* (as in

Thucyd. 7, 42. Herodot. 1, 1. and elsewhere), or (as almost always) in that of *attack*; in which it occurs in the best Greek writers, from whom examples are produced by Kypke, Krebs, Wetstein, Munthe, and Loesner. And I must add, that it is frequently found in Thucydides.

Τοῦ κακῶσαι is for ὥστε, or εἰς τοῦ, κακῶσαι, and signifies, “so as to hurt thee.” On this sense of κακοῦν see 7, 6. 12, 1.

10. λαός ἐστι μοι πολὺς ἐν τῇ πόλει ταύτῃ, “there are many disposed to embrace my religion, and who *very soon will be* my worshippers.” It must be observed, that the speediness with which this should happen is hinted by the use of the *present* tense, “there *is* (as it were) *already*.” These, the Commentators remark, are called Christ’s people by *prolepsis*, or *anticipation*; just as the Gentiles, who should afterwards embrace the Christian religion, are in Joh. 10, 16. already called the *flock* of Christ.

11. ἐκάθισέ, “abode, sojourned.” This verb corresponds to the Hebr. יָשַׁב in Is. 9, 1. and Jer. 38, 7.; and is used by the Sept. to express גָּרַשׁ *sojourned*, in Jer. 49, 32., and יָשַׁב in Exod. 16, 29. So Luke 24, 49. ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει. (Schleusner.) Here we have plainly a Hebraism; though the Commentators appeal to a similar use of the Latin *sedeo* in Cic. Epist. Fam. 16, 2. But there *sederemus* has merely the sense of *sitting still* and *doing nothing*, as opposed to active business.

It is thought that Paul here wrote his Epistles to the Thessalonians; as he probably did also those to the Galatians.

12. Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας. After the Romans had conquered Greece, they divided it into two provinces, Macedonia and Achaia, each to be governed by a president. The former comprehended Macedonia Proper, Illyricum, Epirus, and Thessaly; the latter, Greece Proper. See Cellar. 1. 1170. 1022. Achaia was first governed by Proconsuls sent by the Senate. (See D. Cass. p. 704.) But, in the

time of Tiberius, it was added to those provinces over which *Presidents*, or *Proconsuls*, were placed by the Cæsars. (See Tacit. Annal. 1, 76.) By Claudius, however, the province was again restored to the senatorial government; and thus became Proconsular. See Suet. Claud. c. 23. and Dio Cass. 961. [which shows the exact propriety with which St. Luke expresses himself. Lardner.] On ἀνθύπατος see the note on 13, 7. (Kuinoel.)

The Gallio here mentioned was the younger brother of Seneca the Philosopher, who, in his Quæst. Nat. l. 4. praises his *comitatem et incompositam suavitatem*, and says: “Nemo mortalium uni tam dulcis est quam hic omnibus.” See Fabric. on Dio 974. and the Commentators on Stat. Silv. 2, 7, 32. and Lipsius on Senec. Ep. 104.

The words Γαλλίωνος δε ἀνθυπατεύοντος ought to be rendered, with Heumann, Walch, Antiqq. Corinth. p. 35., and Reichard, (as indeed is required by the context,) “when Gallio had been made Proconsul,” or “on Gallio’s entering on the Proconsulship.” (Kuinoel.) In the same sense it was also taken by Beza and Piscator; and this appears to be the true one. The Jews, it seems, waited for the arrival of a new Proconsul to make their request, as thinking that they should then be less likely to meet with a refusal.

Κατεφίστημι is, as far as I know, used in no other passage than the present. Though we may compare κατεπαίρομαι and κατεπιχειρέω.

13—16. λέγοντες· ὅτι παρὰ τὸν νόμον, &c. The meaning of these words is as follows: “It was by the Senate and Roman people and by your Emperors permitted us, in Greece, to worship God after the rites of the Mosaic Law (see Joseph. Ant. 14, 40. 16, 2. and the note on Acts 24, 6): but this fellow teaches things contrary to our Law, and excites disturbances among the Jews.” That the accusers added more; nay, even made mention of Paul’s opinions, is clear from Gallio’s answer. Now Paul taught that salvation was to be attained, not by cir-

cumcision, nor by the observance of ritual laws (see Acts 15, 9. 11, 19); and that even the Gentiles might, without being circumcised, hope to attain felicity by the Messiah.

Ἀναπείθειν here signifies to *recommend*, *persuade*, &c. (Kuin.) And τοὺς ἀνθρώπους, meant “the persons who are his partizans,” or, as Owen thinks, the *Jews*.

14. μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, “as Paul was about to speak in his defence, Gallio interrupted him, and declared to the Jews that though he was sent as Proconsul of Achaia, in order to maintain the public quiet, and to repress and punish all such misdemeanors as should disturb it, yet, since they had brought before him a question concerning religion, he could not determine that controversy, nor did such questions belong to him.” (Kuin.)

14. Ἀδίκημά τι ἢ ραδιούργημα. It is difficult to exactly define the sense of these words, since they are both terms of extensive use. The former is by the best Commentators supposed to mean any violation of the law of the city; and the latter they render *flagitium*. But I should be inclined to think that there is here a climax; and that ραδιούργημα ποτηρὸν signifies *less* than ἀδίκημα, and merely answers to our *misdemeanour*, including such petty arts of knavery, trickery, imposture, *larceny*, &c. as do not amount to *felony*: this is, I think, plain from the *use* of this and the cognate word, ραδιουργία. Thus Lucian. 3, 151, 77. conjoins ἀπάτη καὶ τὸ ψεῦδος καὶ ἐπιορκία—κολακεία ἐστι. And Diodor. Sic. 3, 272. speaking of the misdemeanours committed by soldiers, says: ἐχρῆσαντο τῇ συνήθει ραδιουργία τε καὶ τόλμη. And so 9, 162. where it is applied to the truly Buonapartean design of Agathocles to desert his troops, τῷ πλῆθει τὴν ραδιουργίαν ἐξέθηκαν. Polyb. 12, 10, 5. τῇ τὴν οἰκετῶν ραδιουργίᾳ. Hence is established the emendation of Camerarius and Sylburg on Dionys. Hal. p. 63. καταφρονεῖν, αἰς ἀνθρωπίνων διουρρημάτων—εἰς Θεοὺς ἀναφερομένων where, for διουρρημάτων read ραδιουργημάτων.

The mistake seems to have arisen from some contraction. Thus *ῥαδιουργεῖν* signifies to *act indecently*, in Plut. Opp. Moral. 7, 79, 1. edit. Reisk, and *dolosè et fraudulenter agere* in 8, 375. 9, 297. 10, 436. And *ῥαδιούργημα* is used to denote a crafty fraudulent action in 9, 415. Now the cognate term *ῥαδιουργία* has been before treated of in the note on 13, 10. where I have shown that the word signifies properly *facility of action*; as in Xen. Cyr. 1, 6, 34., and, from the adjunct, *negligence, slipperiness*, and specially *levity and carelessness* (viz. whether an action be good or evil): and hence denotes *temerity of action*, and *improbability of every kind*. It is by Ælius Dionys. ap. Eustath. on Hom. Odyss. δ. p. 1506. explained by ἡ περὶ πάντων ὀλιγώρια, καὶ θρασύτης.* I must observe, too, that this will lead us to the true origin of a word which has puzzled all our etymologists, namely, *rogue*, which, I have no doubt, comes from *ῥαδιουργός*; and *roguery*, being a term of equally extensive signification, would be no bad translation of the word now under our consideration.

It is, however, difficult to conceive how Paul could be thought to have committed any offence against the *laws of the city*; or, if he had, how Gallio could use the term *ἡνεσχύμην ὑμῶν*, *bear with you*, which would be quite incongruous, as Gallio ought rather to have *thanked* them for prosecuting a public offender. It should rather seem that Gallio regarded the procedure as an accusation respecting *religious matters*, and meant merely to say this: "Had there been any assault committed so as to disturb you in your religious services, or any *ῥαδιουργία*, or *roguish indecent trick* played, in ridicule of your religious rites, &c. He perhaps thought it not improbable that as the Christians rejected circumcision, there might have been some insult cast on the Jews, such as that recorded by Josephus to have been perpetrated by a Roman soldier in mockery of the circumcision of

* So our words, *bold*, *boldness*, are sometimes used by the vulgar.

the Jews, and which, by the way, probably led to that rebellion which occasioned the ruin of the country.

Hence it will appear that *πονηρὸν* is not to be omitted (as Markland and Owen thought), or changed into *φανερὸν*, as Markland proposes.

14. *κατὰ λόγον*, i. e. *reasonably*. Of this Pricæus and Wetstein cite several examples; as Artemid. 5, 77. *ὀρθῶς, καὶ κατὰ λόγον*. See also St. Thes. 5656 D.

Examples of *ἀνέχεσθαι* in the sense of *bear with*, *bear patiently*, are produced by Kypke from Ach. Tat. p. 447. *οὐ παύσεσθε φληνάφον ἀνεχόμενοι*; Joseph. B. p. 729. *ὡς μηδὲ λόγου τῶν ἐχθρῶν ἀνέχεσθαι*. Æsch. in Ep. 7. p. 125. *δεηθείην ἀνέχεσθαι πολὺ μᾶλλον τῶν λοιδορούντων ἡμᾶς*. Demosth. Or. 3. in Philipp. p. 43. *ἀνέχεσθαι τιῶν ἐν ταῖς ἐκκλησίαις λεγόντων* besides other passages.

16. *ἀπῆλθεν*. This does not imply *compulsory removal*, but merely signifies, “bid them be gone.” In illustration of which sense Kuinoel cites Xen. Cyr. 3, 1, 4. *τὰς γυναῖκας οὐκ ἀπῆλσε, ἀλλ’ εἰς ἀκούειν*.

17. *ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες*. There is here some variation of reading, and no little question raised as to the true one; which consequently leaves the interpretation unsettled. Two antient MSS. and Versions omit *οἱ Ἕλληνες*, and others read *οἱ Ἰουδαῖοι*. As to the latter reading, it cannot be tolerated: for why should *the Jews* have beaten him? Neither is it likely that they would have taken such a liberty before so solemn a tribunal. The words *οἱ Ἕλληνες* are thought by many critics, as Grotius, Mill, Pierce, Bengel, and Kuinoel, to be derived from the margin, like the last. Now those were *Gentiles* (say they) who beat Sosthenes: and hence some one wrote *οἱ Ἕλληνες*. As to the reason for the beating, it was to make the Jews go away the faster; and to this they were actuated partly by their hatred towards the Jews, and partly by a desire to please the Procurator.” But this appears to be pressing too much on the word *ἀπῆλθεν*, which has by no means any such meaning. Besides, it is strange that the words

Ἕλληνες should have crept into nearly all the MSS. ; even into so many *early* ones. And, supposing Ἕλληνες to be removed, what sense is to be given to πάντες? None (I think) satisfactory, or agreeable to the style of the New Testament. It must therefore be retained: and then the sense of πάντες will be as follows: "all the Greeks, both Gentiles and Christians:" which is so evident, that I am surprised the Commentators should not have seen it. Some explain it of the Gentiles, and others of the Gentile Christians. *Both* indeed had reason to take umbrage at the intolerance and bitter animosity of the Jews. It is not likely that any should have joined in the beating, merely to please the Proconsul, who was not a man to be gratified by such a procedure. So that the gnomes brought forward by Grotius on the base *assentatio* of courtiers, are not here applicable.

By ἔτυπτον is merely to be understood *beating*, or *thumping him with their fist*, as he passed along.* Any thing *more* than that we cannot suppose they would have ventured upon, or the Proconsul have tolerated.

17. οὐδὲν τούτων τῷ Γαλλίῳ ἐμελλεν. Μέλει has usually the genitive of the thing and the dative of the person; and in the New Testament always occurs with a negative, either μὴ or οὐ, &c. The οὐδὲν is here from οὐ; and of this use many examples are produced by Wetstein; as, for instance, Aristoph. Ran. 226. ὑμῖν δ' ἴσως οὐδὲν μέλει. Indeed, it is more frequent in the Classical writers than the simple negative, as far as regards this phrase.

By τούτων we may, I think, understand both the accusation brought forward, and the cuffs which followed; to neither of which the Proconsul paid much attention; and this from disgust at the litigious conduct of the Jews; as also from the custom, mentioned

* So Thucyd. 4, 47. sub fin. ἄνδρας διηγόν διὰ δυοῖν στοίχων ὁπλιτῶν—καὶ παιουμένους καὶ κεντουμένους ὑπὸ τῶν παρατεταγμένων, i. e. (as we say) *running the gauntlet*. On which passage I shall have occasion to compare several similar ones of antient authors.

by Pricæus, of the Roman governors to pass by any conduct which did not directly tend to degrade the dignity of the Roman name, or weaken its influence, in order that the yoke might be as easy as possible to the provincials.

18. *ἡμέρας ἱκανὰς, a great many days, a good while.* See the note on Matt. 28, 12. *Ἀποταξάμενος, bidding adieu.* See the note on Mark 6, 46. *Κεγχρέαις*, the eastern port of Corinth. (See Strabo, Pliny, Cellarius, and other writers.) This may be reckoned with the other names of plural form, on which see the note on 17, 15.

18. *κειράμενος τὴν κεφαλὴν.* The middle verb *κειράσθαι* denotes to *shave oneself*, or cause oneself to be shaved. See Dresig. de V. M. p. 307. and Alberti on this passage. But the question is, *to whom* we are to refer the word? To *Paul*, say many Commentators. This is a point, however, though intricate, of too little importance for me to examine at large: and therefore I must content myself with offering a compendium of what has been brought forward in illustration of the subject by Kuinoel and others.

Most of those who think it applicable to Paul, admit that the vow in question was not one of Naretship, since the obligation of it could only be fulfilled in Jerusalem, and it is not probable that Paul would have bound himself voluntarily by any such ritual ceremony. And as to Acts 21, 23. the subject of the passage is a vow not undertaken voluntarily, but at the instigation of the Apostles. Therefore it should rather seem to have been a *civil* vow; as is the opinion of Salmasius de Comâ, 710. who observes that such vows were often undertaken by the Jews; as, for instance, when travelling, not to shave their heads before they arrived at a certain place. Such also were the vows, or anathemas, by which they bound themselves not to take food or drink till they had effected something which they purposed. See Acts 23, 14. Such too were undertaken after reco-

vering from a disorder, or being delivered from any other peril, or calamity. See Joseph. B. 2, 15, 1. Nor were they unknown even among the *Gentiles*. Those who recovered from long disorder, or were delivered from any great peril, or who had obtained any unexpected good, used to consecrate and offer up their hair to the gods, who had preserved them. So Juv. Sat. 12, 8. Gaudent ubi vertice raso Garrula securi narrare pericula nautæ. Artemid. Onir. 1, 23. ναυαγήσαντες μὲν γὰρ ἢ ἐκ μεγάλης σαθέντες νόσου, ξυρῶνται οἱ ἄνθρωποι. See more passages in Wetstein; to which I add Diphil: ap. Athen. 225 A. κομὴν τρέφω — ἱερὰν τοῦ Θεοῦ. Eurip. Bacch. 467. ἱερὸς ὁ πλόκαμος, τῷ Θεῷ δ' αὐτὸν τρέφω. Virg. Æn. 7, 394. Sacrum tibi pascere crinem.

But as such a *civil vow* savours too much of Jewish and Gentile manners and customs, Petit and Wolf devise another mode of interpretation, which, however, is too harsh to be admitted. Other interpreters, I think, more rightly follow the Vulgate and Chrysostom; and, removing the stop after Ἀκύλας, refer the word *κειράμενος*, &c. to *Aquila*: which mode of interpretation is favoured by the construction; and by it, moreover, all the difficulties attendant on the hypothesis, which supposes Paul to be the subject of these words, are removed. We are not, however, with Grotius, Hammond, Schleusner, and others, to understand a vow of Nazariteship, but (as Alberti, Heumann, and Heinrichs maintain,) a *civil* vow, undertaken by him, either on account of deliverance from sickness or other peril, or on account of something good which happened to him. (Kuin.)

Valcknaer, too, whose opinion on *such* a point is of great weight, refers *κειράμενος*, &c. to *Aquila*.

19—21. διελέχθη τοῖς Ἰουδαίοις, *discoursed unto*. See the note on 17, 2. Οὐκ ἐπένευσε, *non annuit*. This signification is found both in the Classical writers (see Wets.) and the Old Testament. Εἰς Ἱεροσόλυμα, *at Jerusalem*. See 8, 40. and Matt. 2, 23. Ποιεῖν ἑορτήν, “to celebrate the feast.” See

the note on Matt. 26, 18. *What* feast is here meant cannot with certainty be determined. But we may suppose that Paul's chief business was to convey the money collected for the relief of the poorer Christians at Jerusalem. See Rom. 15, 26. The words are, however, not found in some few MSS. and Versions; and are by Bengel, Heumann, Beck, Heinrichs, and Kuinoel, suspected of being mere additions from the margin, and made up from Acts 20, 16, 19 & 21. But this seems resting too much on the authority of a few MSS.

22. *Καيسάρεια*. A town on the sea-coast. See the note on 8, 40. *Ἀναβὰς*, "and having gone up." Whither? Some Commentators, as Camerar., De Dieu, Wolf, Calov., Heumann, Dodd., Thaleman, Beck, and Kuinoel, refer it to *Cæsarea*. But this requires the confirmation of examples. And we must *take for granted* that the city was built high above the port (which is not likely), or that the *Church* was so situated; which would be extremely frigid. Neither is it certain that there *was* a church. Besides, how can the expression *καταβαίνω* be proper, as used of travelling from a seaport-town, like *Cæsarea*, to Antioch? I therefore prefer the mode of interpretation adopted by some antient and many modern Commentators, as Beza, Grot., Mor., Rosenm., Reichard, Schott, Heinrichs, and others, who supply *εἰς Ἱεροσόλυμα*. This may indeed seem somewhat harsh, yet it must be remembered that not a few things are so in the New Testament; and *ἀναβαίνω* is there often used absolutely of going up to Jerusalem, and *καταβαίνω* of going from thence. Nor is this unexampled in the Classical writers. Xenophon uses the word in the very same sense of those going from Greece to the capital of Persia. See Anab. 1, 1, 2. Hist. 2, 1. 9, 10. An. 1, 4, 12. Hist. 4, 1, 2. 1, 5, 1. 1, 4, 2. and many other passages referred to by Sturz in his Lex. Xenoph. in voce. Besides, as the words *εἰς Ἱεροσόλυμα* have just preceded, it is not very harsh to repeat them. Kui-

noel, indeed, and some others, treat those words as not genuine; but their opinion rests on mere suspicion, unsupported by any proof.

24. Ἀπολλῶς. A name contracted from Ἀπολλώνιος (which is read in the Cod. Cant.); as *Erapphras* from *Epaphroditus*, and *Artemas* from *Artemonius*. Of this Apollonius mention is also made in 1 Cor. 1, 12. 3, 5 seq. where Paul speaks of the labour he underwent in the instruction of the Corinthians. (1 Cor. 4, 6. 16, 12.) See Storr, Not. Hist. Epist. Paul. in Opusc. Acad. 12. p. 242. and Kraus, Comment. in Epist. 1. ad Corinth. Proleg. p. 35 & 659. Γένει, *by birth*, i. e. country; as in 18, 2. On the Jews of Alexandria see the note on 6, 9. That most celebrated city of Egypt abounded with men of learning, both Jews and Gentiles. (Kuin.)

24. ἀνὴρ λόγιος, *an eloquent man*. This term was by the Attics used in the sense of *literatus, doctus*; λόγος or λόγοι signifying *letters, or literature*. But in the common dialect it denoted *eloquent*. It may not be uninteresting to trace the order of the various senses of λόγιος. It signified, 1st, an *historian*; as in Herodot. 2, 3. Αἰγυπτίων λογιώτατοι: and 6, 137. λόγοι Ἑκαταίου, *historiæ Hecatæ*. Dionys. Hal. 1. p. p. 6. τῶν λογιωτάτων ἀνδρῶν. Philo 1026. τῶν κατὰ τὴν Ἑλλάδα λογίων. 2dly, *learned, erudite*; as in Herodot. 2, 77. Αἰγυπτίων λογιώτατοι: and 4, 46. Æl. V. H. 16, 20. οἱ τῶν Ἰνδῶν λόγοι. Herod. 1, 5, 4. 3dly, *eloquent*; as in Joseph. 17, 6, 2. Ἰουδαίων λογιώτατοι καὶ τῶν πατρίων ἐξηγηταὶ νόμων, *interpreters of the Scriptures*, λογίος being there joined with δυνατός ἐν ταῖς γραφαῖς. Philo 127. μικρὰ νόσου πρόφασις — οὐ τὸ στόμα καὶ τῶν πάντων λογίων ἀπέρραψεν. Thus Mercury was called Ἑρμῆς λόγιος. And so Hor. Cor. 1, 10, 1. Mercuri facunde. And this seems to be the sense in the present passage. (Kuin.) This interpretation better accounts for the preference given by some to Apollos over Paul, who was indeed endued with profound Jewish learning, but by no means eloquent. See 1 Cor. 2, 4.

2 Cor. 10, 10. 11, 6. To the passages above cited may be added Plut. 1, 646 E. (noted by Wets.) λόγιος ἐξ' ἀφώνου γερόμενος. Some Commentators, however, assign to λόγιος the sense of *erudite, learned, well versed* in the Jewish religion: and thus the words δυνατὸς ἐν ταῖς γραφαῖς will be added by way of explanation. But this seems a less probable mode of interpretation. It is, however, often difficult to decide which of these senses should be assigned; and there are not wanting passages where both may have been intended. See the examples adduced by Elsner, Raphel, Kypke, Wets., and Loesner.

25. κατηχημένος τὴν ὁδὸν τοῦ Κυρίου. By this we are to understand, "instructed in the doctrine of a Messiah," but not in the doctrine of *Jesus Christ*; for Apollos knew only the doctrine of John, who baptized εἰς τὸν ἐρχόμενον, preached repentance, and announced the coming of the Messiah. (See Matt. 3, 2. compared with Acts 19, 4.): whereas, by the *more accurate instruction* which he received from Aquila and Priscilla, must be understood that of the Messiahship of Jesus; and what he had enjoined to be believed and practised. It must be observed, too, that Luke has used the term Κύριος, by which Jesus was chiefly designated, though Apollos *then* knew not that Jesus was the Messiah.

Κατηχεῖσθαι has here its *proper* signification, *taught, instructed*; as in Gal. 6, 6. Rom. 2, 8. Apollos was, it seems, taught and baptized by some Jew who had been a disciple of John; and, inflamed with ardour and zeal in the propagation of truth, he travelled about for that purpose. Of *Jesus* he had no certain intelligence; at least, not of his Messiahship. See the note on Matt. 11, 2. and Acts 19, 1. (Kuin.)

25. ἐλάλει καὶ ἐδίδασκεν ἁ. τ. π. τ. K. "discoursed and taught," &c. Ἀκριβῶς,* *accurately*, both in

* Bp. Sherlock here stumbles at ἀκριβῶς, which he is pleased to render *perfectly*. And he asks how that could be; especially as at the next verse Aquila and Priscilla are said to have instructed him

doctrine and in reasoning. Τὰ περὶ τοῦ Κυρίου, "the things concerning the Lord." So Æschin. Dial. 3, 10. τὰ περὶ βίον. See Munthe. Now Apollonius was teaching them that the times of the Messiah were already at hand, and exhorting them to repentance and reformation, in order to a fit reception of the Messiah. See Matt. 3, 2 & 3. And he, being powerful in the Scriptures, recalled to their memory the prophecies of the Old Testament concerning the Messiah.

The βάπτισμα Ἰωάννου is put, by synecdoche, for the *whole of John's ordinances*. See the note on Matt. 21, 25. (Kuin.) It is generally supposed that he had been baptized by John himself: but this must have been twenty years before; and it is not probable that during that time he should have acquired no knowledge of Christianity. It should rather seem that he had been baptized by one of John's disciples; and perhaps not very long before the time here spoken of.

26. ἤρξατο παρρησιάζεσθαι, "proceeded to speak

more perfectly. He would therefore read οὐκ ἀκριβῶς; and he supposes the οὐκ to have been absorbed by the following ἀκ. And this has been approved of by G. Wakefield and Markland, who think there is a like omission in Athen. Deipn. p. 91. where, speaking of the necks of shell-fish, he says they are δυσκατέργαστοι, διὰ τοῖς ἀσθενεῖσι τὸν στόμαχον οἰκεῖοι. Here they read οὐκ οἰκεῖοι.

But I cannot assent to these learned Critics: for ἀκριβῶς, in the present passage, does *not* signify *perfectly*, especially in that absolute acceptance in which they are pleased to understand it, but *carefully, diligently*. And by the τὰ περὶ τοῦ Κυρίου is not meant the Gospel, but the things which treated of a Saviour.

Then as to supposing a syllable to have been absorbed by a similar one *following*, this is not very critical: nor is it supported by Athenæus; for though that passage is undoubtedly corrupt, and *ought* to carry the *sense* suggested by Markland and Wakefield, it may be emended in a far milder manner, and make more Classical Greek, simply by reading. ἀνοικεῖοι. The ἀν was absorbed by ὀν preceding, as in a thousand other instances. It perhaps arose from some misunderstanding of the construction. As to the word ἀνοικεῖος, it occurs in good authors, especially the later ones; as Plutarch and Synesius. See Steph. Thes. Nov. Edit. p. 6628.

freely." There is here, as often, a pleonasm of ἤρξατο. See 9, 27. 13, 46.

26. προσελάβοντο αὐτὸν, "attached him to their society, received him into the number of Christians." The word properly signifies to attach any one to one's interest, as a fellow or helper (Acts 17, 5.); but here, "to gain over as a fellow Christian."

27. Apollos had heard from Aquila and Priscilla of what Paul had done in Achæa, especially at Corinth; and being ζέων πνεύματι, he was disposed to go thither, hoping that he should be enabled, by refuting the Jews, to render no little service to the Christian cause. (Kuinoel.) In this resolution he was confirmed by the opinion of the brethren at Ephesus, who rather *exhorted* than dissuaded him. For this is the sense of προτρέπεσθαι, which it is far simpler, with the Syr., Chrys., Beza, Grot., Pisc., Wolf, Heinrichs, Kuinoel, and others, to refer to *Apollos*, than, with our common Version, Bois, and Rosenm., to suppose a synchysis, and refer the word to the *Corinthians*.

Διελεῖν properly signifies to *pass, go, &c.*, the compound being used for the simple; as often. Compare Luke 2, 15. 17, 11. Joh. 4, 4. Acts 9, 32 & 33. 11, 19. 13, 14. And so Deut. 4, 21. ἵνα μὴ διέλθω εἰς τὴν γῆν. This use savours of Hellenistic idiom.

With respect to the *letters* here mentioned, they were written for the purpose of encouraging Apollos, and recommending him to the brethren.*

27. συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. In the interpretation of this sentence, it is easier to determine the sense of συνεβάλετο than that of διὰ τῆς χάριτος. The former expression, as is evi-

* This antient Ecclesiastical custom, of writing letters of recommendation, (which seems to have originated in the necessary caution to be observed in times of persecution, and arose out of the interrupted and tardy intercourse which, owing to their great distance from each other, subsisted between the Christians,) has been well illustrated by a tract of Ferrarius de Epistolis Ecclesiasticis, referred to by Wolf.

dent from the context, must mean, "profited them:" a signification which is found in the best Classical writers, where the word takes a dative or accusative with *εἰς* or *πρὸς*. To the examples adduced by Raphel, Munthe, Loesner, and Wetstein, I add Thucyd. 3, 45. *καὶ ἡ τύχη ἐπ' αὐτοῖς, οὐδὲν ἔλασσαν ξυμβάλλεται ἐς τὸ ἐπαίρειν* for so the passage should be pointed. The word is chiefly used in a moral sense, and is rare in the physical one; yet *one* example has been adduced, from Herodot. 4, 50.

It is, however, of more importance to determine the construction, and, as dependent upon it, the sense of *διὰ τῆς χάριτος*. Many Commentators, as Beza, Camerarius, Raphel, Wetstein, Rosenm., and Heinrichs, interpret it of eloquence, and grace of diction. But, as Wolf remarks, it is no where so used without the addition of some other word. Limborch, Hammond, and others, take it of the doctrine, or preaching, of the Gospel. Wolf, Heumann, and others, understand *χάρις* in its common acceptation, as denoting *kindness, benignity*; joining *διὰ τῆς χάριτος* with *πεπιστευκόσι*. Others again, as Pierce, Morus, L'Enfant, and Kuinoel, construing *χάρις* with *συνεβάλετο*, assign this sense: "multum profuit Christianis, favore divino adjutus." It is difficult, indeed, to decide amidst such a variety of opinions, but I am inclined to prefer the mode of interpretation last mentioned. The construction is (I have no doubt) *συνεβάλετο διὰ τῆς χάριτος*. And on this all the best Commentators are agreed. Doddridge, indeed, thinks the transposition unnecessary; though, as he admits, it does not materially affect the sense; and then, with some inconsistency, he says that "the transposition *fixes* the sense, which ought to be left uncertain, and that to the less probable one." It seems as if he had thought that the words might be taken with *both* members: a most uncritical notion, which I have elsewhere observed in the good Doctor. Certainly the word will have an awkward air, if taken with *πεπιστευκόσι*, not to mention that no

example of any such phrase has been produced from Scripture. For though we do not deny that the grace of God is necessary, to make our faith complete and operative, yet the inculcation of such a doctrine *here* does not seem natural: whereas it was to be expected that something should be said of the grace or assistance of God afforded to one who so greatly promoted the cause of the Gospel. See 1 Cor. 3, 6. which Doddridge considers as the best comment on the passage.

By οἱ πεπιστευκότες are simply meant *believers*; as in 19, 18. πολλοὶ τῶν πεπιστευκόντων.

28. εὐτόνως γὰρ τοῖς Ἰουδαίους διακατηλέγχετο. Εὐτόνως here signifies *valde, alacriter*, with much vehemence. So Luke 23, 10. εὐτόνως κατηγοροῦντες αὐτοὺς. And Josh. 6, 8. καὶ σημαινέτωσαν εὐτόνως. In the former passage many MSS. have ἐντόνως, which, however, may be a gloss; though it is more Classical. So Thucyd. 5, 70. init. Ἀργεῖοι — ἐντόνως καὶ ὀργῇ χαροῦντες—προέλθοιεν: which confirms the learned Dean Monk's emendation of Eurip. in Hippol. σπλάγχχνον ἔντονον φέρον: who cites (from the Quart. Rev. 8, 220.) Soph. ap. Plutarch 145. οἱ μαργῶντες ἐντονώτατοι. Plat. Phæd. p. 150. Edit. Fisch. οἱ ἔντονοι καὶ δριμεῖς. And he might have added the following passages of Dio Cass. which are imitations of Thucyd. namely, 223, 15. οὕτω ἐντόνως ἔχον. 546, 100. ἐντόνως τοῖς πράγμασι προσείχεν: and 121, 8. So Herod. 4, 11. γνωμὴ ἔντονος. Plut. Moral. 8, 483. Edit. Reisk. ἐντονωτάτην ἀμιλλαν. Aristoph. Ach. 666. Μῶσα—ἐντονος. Xen. An. 7, 5, 4. Thiem. ἐντόνως ἀπῆτει τὸν μισθόν: and Hist. 2, 4, 14. ἐντόνως ἔλεγον, ὡς οὐ χρῆ. Hence at Xen. Hiero. 9, 6. ταῦτα πάντα διὰ φιλονεικίαν εὐτόνως ἀσκέσθαι, I would conjecture ἐντόνως. And in Plut. Them. 5. for εὐτονος χρηματιστῆς, I conjecture ἔντονος χρηματιστῆς. It may, indeed, be not improbably thought that in this passage of Luke we should read ἐντόνως. Schaefer ap. St. Thes. 9096. 1. compares Plut. Cat. Min. 17. τοὺς μὲν εὐτόνως καὶ ἀπαραιτητῶς ἀπαιτῶν. But that is a

manifest imitation of Xen. An. 7, 5, 4. (above cited); from which it is clear that *ἐντόνος* is in this passage the true reading.

In *διακατηλέγχεται*, *refuted*, the *διὰ* signifies *thoroughly*, and is intensive. On the simple *κατελέγω* see the note on Mark 9, 25. *Δημοσίᾳ*, *publickly*. Among the Classical passages cited by Wets. are Plat. de Prodic. *ἰδίᾳ ἐπίδειξιν ποιεῖσθαι*. Athen. p. 90 c. *δεῖξιν λόγων δημοσίᾳ ποιούμενος*.

CHAP. XIX.

In the mean time, while Apollos is abiding at Corinth, Paul returns to Ephesus, as he had promised (see 18, 21.); and there meets with some disciples of John, and baptizes them (1—7.). He makes a stay of more than two years at Ephesus, and converts many to Christianity (8—20.). A tumult is then excited by Demetrius, the goldsmith. Paul, however, escapes alive (23 fin.) Kuin.

1. τὸν Ἀπολλῶν. Accusative Attic for Ἀπολλῶν. Διελθόντα τὰ ἀνωτερικὰ μέρη, "traversing the upper (i. e. inland) regions;" namely, Galatia and Phrygia. (Compare 18, 23.) For they are so called with reference to the maritime situation of Ephesus, which was *κάτω*. (Kuin.) The sense of *ἀνὰ*, *ἄνω*, *κατὰ*, and *κάτω* is frequent in the Classical writers. See Sturz. Lex. Xen. and especially the numerous examples produced by Wetstein. On *Ephesus* see the Geographical writers. It is called by Josephus, Ant. 14, 17. *πρωτεύουσα τῆς Ἀσίας*: where by Asia is meant Asia *proper*, i. e. Ionia.

1. *εὐρῶν τινες μαθητὰς*, i. e. "worshippers of the Messiah." For *μαθητῆς* must here be taken in an extended signification; since those persons did not account *Jesus* as the Messiah, having only received *John's* baptism. Yet they were worshippers, and prepared to be disciples of the Messiah, who they believed would shortly appear. See the note on 18, 25. and Noesselt's Exerc. p. 51 seq. Now since

John himself did not comprehend who Christ was, before he applied to him for baptism, so it is not to be wondered at that these persons, who, at the original institution of baptism, had been baptized by John, and professed a belief in Christ's advent, but afterwards, before the public ministry and death of Christ, had removed to distant regions, should have been ignorant that *Jesus* was the Christ, i. e. the Messiah. Nay many disciples of John, even after he had declared Jesus to be the Messiah, accounted their own master as a greater prophet than Jesus. See the note on Joh. 3, 26. and Matt. 11, 2. Neither is it likely that they were (as Wets., Bolten, and Heinrichs suppose) baptized by *Apollos*. For he himself had been a follower of, and baptized by, John; but afterwards had more correct knowledge communicated to him by Aquila and Priscilla, who undoubtedly expounded also to these men the *ᾠδὸν τοῦ Θεοῦ* (see 18, 26.) In such ignorance were these twelve persons, who had been baptized by some disciples of John, that they seem, after the departure of Apollos, to have constituted a distinct society. For Paul found them, not assembled in the synagogue, but forming a separate congregation. (Kuin.)

2. Paul had, it seems, heard concerning these men, that they were separatists from Judaism, and constituted a society apart. Suspecting, therefore, that they were disciples of John, he went to them with the view of communicating to them more correct notions of religion. He seems, however, to have said *more* than is here recorded. For that he had asked them whether they were *baptized*, may be collected from the words of ver. 3. *εἰς τι οὖν ἐβαπτίσθητε*; And when they answered in the affirmative, he, in order to know whether they were votaries of the *same* Messiah with himself, further interrogated them with, *εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες*; "have ye experienced the effects of the Holy Spirit?"

Πιστεύειν here denotes to believe in the doctrine of the Messiah. See the note on 18, 25. (Kuinoel.)

This question Paul was justified in putting, since Christianity had, as it were, but just dawned at Ephesus.

2. ἀλλ' οὐδὲ, εἰ πνεῦμα ἅγιον ἔστιν, ἡκούσσαμην, "we have not so much as heard whether there be any Holy Ghost." And yet they who said this were Jews. For John and his disciples baptized none but Jews; and to them the phrase וְהַקְדִּישׁ could not but be familiar; and by this they believed the prophets were inspired. See Ezech. 11, 5. These Ephesians, then, seem to have meant, that they had never heard the Messiah was come, and who he was, that they had not known that the period spoken of by Joel 3, 1. (see the note on Acts 2, 17) had arrived, when the Spirit was to be poured out upon all men, still less had they been imbued with it. (Kuinoel.) The learned Commentator is moreover persuaded that Paul had appealed to this very prophecy. But this seems precarious.

At τι πνεῦμα ἅγιον ἔστι subaud δοθέν. See the note on Joh. 7, 39., and Glass, Phil. Sacr. 630. Kuinoel has omitted to notice the sense of εἰ, "*annon.*" See 1 Cor. 7, 16.

3. εἰς τί, scil. ὄνομα, or βαπτίσμα. Some Commentators, however, (as Kuinoel,) take the εἰς to denote the *final cause*: q. d. "To what purpose, then, were ye baptized? what doctrine did ye profess on baptism?" And they determine the answer to be, "Namely, that we should profess the doctrine which John announced, to which we were bound by his baptism." And thus Ἰωάννου βάπτισμα will signify *John's doctrine and baptism*. This mode of interpretation, however, seems to need confirmation.

4. Ἰωάννης μὲν ἐβάπτισε, &c. Μὲν is here, as often, put without any particle to correspond to it. Βάπτισμα μετανόιας signifies the baptism by which those who receive it are bound to reformation of life. See the note on Mark 1, 4. The words τούτέστιν εἰς τὸν

Χριστὸν Ἰησοῦν are those of St. Paul, explaining *who* is that ἐρχόμενος announced by John, namely Jesus, whom they ought (he means to say) to account as Messiah, and worship as such. There is a similar passage in Rom. 10, 6 & 7. (Kuinoel.) In *τούτέστιν εἰς τὸν Χριστὸν Ἰησοῦν*, there is a popular *brachylogia* for, "now that Messiah whom John bound you to worship is *Jesus*." Yet I assent to Kuinoel, that Paul might proceed to explain more fully the doctrine of Christ, and enlarge on the magnitude and certainty of its benefits, both from Scripture and the discourses themselves of John: no doubt, too, he informed them of the death and resurrection of Jesus.

5. ἀκούσαντες δὲ ἐβαπτίσθησαν ἐ. τ. ἁ. τ. κ.

That these men were *re-baptized* by Paul, who had been before baptized by John, every unprejudiced person will readily allow. But since some have abused this passage to depreciate the efficacy of John's baptism; and since this repetition of baptism seemed to favour the notions of the Anabaptists, much pains have been bestowed on the explanation of the passage: and not a few have denied that Paul caused these men to be baptized. Most of them maintain that v. 5. is a continuation of Paul's speech: and they refer the words of it to *John's* baptism, received at his recommendation. So Beza, Drusius, Schmidt, Calixtus, Suicer, Glass, Buddeus, Olearius, Wolf, and others. They rest their proof chiefly on *μὲν* and *δὲ*, which they make to be relative particles, indicating a continuation of the same discourse. To this it may be answered, 1st, that the argument which rests upon *μὲν* and *δὲ* is of no force, since those particles are often *not* apodotic. See 2, 37. 2dly, that interpretation being admitted, a frigid tautology will arise. 3dly, we no where read that John baptized men into the name of *Jesus*. For it was not then known what would be the name of the Messiah. It was only the *Apostles* who did that. Nor does Paul, in fact, say that John exhorted the people to believe *Jesus*: he merely, in the words *τοῦτ' ἐστίν*, &c., indicates that by ἐρχόμενον John meant *Jesus*, though he did not name him. 4thly, It is necessary that they who were baptized be those to whom the following *αὐτοῖς* pertains: καὶ ἐπιθέντος αὐτοῖς Παύλου τὰς Χεῖρας, in verse 6. But these cannot be different persons from those. 5thly, That those baptized by John were again dipped by the Apostles, may also be collected from Acts 2, 38, & 41. For since almost all the Jerusalemites and Jews had been baptized by John (see Matt. 3, 5.), it is incredible that *none* amongst the 3,000, who were baptized by the Apostles, had been baptized by John. And yet all without distinction are said to have been baptized by the Apostles.

Πιστεύειν here denotes to believe in the doctrine of the Messiah. See the note on 18, 25. (Kuinoel.)

This question Paul was justified in putting, since Christianity had, as it were, but just dawned at Ephesus.

2. ἀλλ' οὐδὲ, εἰ πνεῦμα ἅγιον ἔστιν, ἠκούσσαμεν, "we have not so much as heard whether there be any Holy Ghost." And yet they who said this were Jews. For John and his disciples baptized none but Jews; and to them the phrase רוח הקדש could not but be familiar; and by this they believed the prophets were inspired. See Ezech. 11, 5. These Ephesians, then, seem to have meant, that they had never heard the Messiah was come, and who he was, that they had not known that the period spoken of by Joel 3, 1. (see the note on Acts 2, 17) had arrived, when the Spirit was to be poured out upon all men, still less had they been imbued with it. (Kuinoel.) The learned Commentator is moreover persuaded that Paul had appealed to this very prophecy. But this seems precarious.

At τι πνεῦμα ἅγιον ἔστι subaud δοθέν. See the note on Joh. 7, 39., and Glass, Phil. Sacr. 630. Kuinoel has omitted to notice the sense of εἰ, "*annon.*" See 1 Cor. 7, 16.

3. εἰς τί, scil. ὄνομα, or βαπτίσμα. Some Commentators, however, (as Kuinoel,) take the εἰς to denote the *final cause*: q. d. "To what purpose, then, were ye baptized? what doctrine did ye profess on baptism?" And they determine the answer to be, "Namely, that we should profess the doctrine which John announced, to which we were bound by his baptism." And thus Ἰωάννου βάπτισμα will signify *John's doctrine and baptism*. This mode of interpretation, however, seems to need confirmation.

4. Ἰωάννης μὲν ἐβάπτισε, &c. Μὲν is here, as often, put without any particle to correspond to it. Βάπτισμα μετανοίας signifies the baptism by which those who receive it are bound to reformation of life. See the note on Mark 1, 4. The words τούτ' ἐστιν εἰς τὸν

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Ἑλληνες should have crept into nearly all the MSS.; even into so many *early* ones. And, supposing Ἑλληνες to be removed, what sense is to be given to παντες? None (I think) satisfactory, or agreeable to the style of the New Testament. It must therefore be retained: and then the sense of πάντες will be as follows: "all the Greeks, both Gentiles and Christians:" which is so evident, that I am surprised the Commentators should not have seen it. Some explain it of the Gentiles, and others of the Gentile Christians. *Both* indeed had reason to take umbrage at the intolerance and bitter animosity of the Jews. It is not likely that any should have joined in the beating, merely to please the Proconsul, who was not a man to be gratified by such a procedure. So that the gnomes brought forward by Grotius on the base *assentatio* of courtiers, are not here applicable.

By *ἐτυπτον* is merely to be understood *beating*, or *thumping him with their fist*, as he passed along.* Any thing *more* than that we cannot suppose they would have ventured upon, or the Proconsul have tolerated.

17. οὐδὲν τούτων τῷ Γαλλίῳ ἐμελλεν. Μέλει has usually the genitive of the thing and the dative of the person; and in the New Testament always occurs with a negative, either μὴ or οὐ, &c. The οὐδὲν is here from οὐ; and of this use many examples are produced by Wetstein; as, for instance, Aristoph. Ran. 226. ὑμῖν δ' Ἰσως οὐδὲν μέλει. Indeed, it is more frequent in the Classical writers than the simple negative, as far as regards this phrase.

By τούτων we may, I think, understand both the accusation brought forward, and the cuffs which followed; to neither of which the Proconsul paid much attention; and this from disgust at the litigious conduct of the Jews; as also from the custom, mentioned

* So Thucyd. 4, 47. sub fin. ἀνδρας διῆγον διὰ δυοῖν στοίχοις ὀπλιτῶν—καὶ παιουμένους καὶ κεντουμένους ὑπὸ τῶν παρατεταγμένων, i. e. (as we say) *running the gauntlet*. On which passage I shall have occasion to compare several similar ones of antient authors.

by Pricæus, of the Roman governors to pass by any conduct which did not directly tend to degrade the dignity of the Roman name, or weaken its influence, in order that the yoke might be as easy as possible to the provincials.

18. *ἡμέρας ἱκανὰς, a great many days, a good while.* See the note on Matt. 28, 12. *Ἀποταξάμενος, bidding adieu.* See the note on Mark 6, 46. *Κεγχρέαις*, the eastern port of Corinth. (See Strabo, Pliny, Cellarius, and other writers.) This may be reckoned with the other names of plural form, on which see the note on 17, 15.

18: *κειράμενος την κεφαλὴν.* The middle verb *κειράσθαι* denotes to *shave oneself*, or cause oneself to be shaved. See Dresig. de V. M. p. 307. and Alberti on this passage. But the question is, *to whom* we are to refer the word? To *Paul*, say many Commentators. This is a point, however, though intricate, of too little importance for me to examine at large: and therefore I must content myself with offering a compendium of what has been brought forward in illustration of the subject by Kuinoel and others.

Most of those who think it applicable to Paul, admit that the vow in question was not one of Naretship, since the obligation of it could only be fulfilled in Jerusalem, and it is not probable that Paul would have bound himself voluntarily by any such ritual ceremony. And as to Acts 21, 23. the subject of the passage is a vow not undertaken voluntarily, but at the instigation of the Apostles. Therefore it should rather seem to have been a *civil* vow; as is the opinion of Salmasius de Comá, 710. who observes that such vows were often undertaken by the Jews; as, for instance, when travelling, not to shave their heads before they arrived at a certain place. Such also were the vows, or anathemas, by which they bound themselves not to take food or drink till they had effected something which they purposed. See Acts 23, 14. Such too were undertaken after reco-

vering from a disorder, or being delivered from any other peril, or calamity. See Joseph. B. 2, 15, 1. Nor were they unknown even among the *Gentiles*. Those who recovered from long disorder, or were delivered from any great peril, or who had obtained any unexpected good, used to consecrate and offer up their hair to the gods, who had preserved them. So Juv. Sat. 12, 8. Gaudent ubi vertice raso Garrula securi narrare pericula nautæ. Artemid. Onir. 1, 23. ναυαγήςαντες μὲν γὰρ ἢ ἐκ μεγάλης σωθέντες νόσου, ξυρῶνται οἱ ἄνθρωποι. See more passages in Wetstein; to which I add Diphil: ap. Athen. 225 A. κομὴν τρέφω — ἱερὰν τοῦ Θεοῦ. Eurip. Bacch. 467. ἱερὸς ὁ πλόκαμος, τῷ Θεῷ δ' αὐτὸν τρέφω. Virg. Æn. 7, 394. Sacrum tibi pascere crinem.

But as such a *civil vow* savours too much of Jewish and Gentile manners and customs, Petit and Wolf devise another mode of interpretation, which, however, is too harsh to be admitted. Other interpreters, I think, more rightly follow the Vulgate and Chrysostom; and, removing the stop after Ἀκύλας, refer the word *χειράμενος*, &c. to *Aquila*: which mode of interpretation is favoured by the construction; and by it, moreover, all the difficulties attendant on the hypothesis, which supposes Paul to be the subject of these words, are removed. We are not, however, with Grotius, Hammond, Schleusner, and others, to understand a vow of Nazariteship, but (as Alberti, Heumann, and Heinrichs maintain,) a *civil* vow, undertaken by him, either on account of deliverance from sickness or other peril, or on account of something good which happened to him. (Kuin.)

Valcknaer, too, whose opinion on *such* a point is of great weight, refers *χειράμενος*, &c. to *Aquila*.

19—21. διελέχθη τοῖς Ἰουδαίοις, *discoursed unto*. See the note on 17, 2. Οὐκ ἐπένευσε, *non annuit*. This signification is found both in the Classical writers (see Wets.) and the Old Testament. Εἰς Ἱεροσόλυμα, *at Jerusalem*. See 8, 40. and Matt. 2, 23. Ποιεῖν ἑορτήν, “to celebrate the feast.” See

the note on Matt. 26, 18. *What* feast is here meant cannot with certainty be determined. But we may suppose that Paul's chief business was to convey the money collected for the relief of the poorer Christians at Jerusalem. See Rom. 15, 26. The words are, however, not found in some few MSS. and Versions; and are by Bengel, Heumann, Beck, Heinrichs, and Kuinoel, suspected of being mere additions from the margin, and made up from Acts 20, 16, 19 & 21. But this seems resting too much on the authority of a few MSS.

22. *Καϊσάρεια*. A town on the sea-coast. See the note on 8, 40. *Ἀναβὰς*, "and having gone up." Whither? Some Commentators, as Camerar., De Dieu, Wolf, Calov., Heumann, Dodd., Thaleman, Beck, and Kuinoel, refer it to *Cæsarea*. But this requires the confirmation of examples. And we must *take for granted* that the city was built high above the port (which is not likely), or that the *Church* was so situated; which would be extremely frigid. Neither is it certain that there *was* a church. Besides, how can the expression *καταβαίνω* be proper, as used of travelling from a seaport-town, like *Cæsarea*, to Antioch? I therefore prefer the mode of interpretation adopted by some antient and many modern Commentators, as Beza, Grot., Mor., Rosenm., Reichard, Schott, Heinrichs, and others, who supply *εἰς Ἱεροσόλυμα*. This may indeed seem somewhat harsh, yet it must be remembered that not a few things are so in the New Testament; and *ἀναβαίνω* is there often used absolutely of going up to Jerusalem, and *καταβαίνω* of going from thence. Nor is this unexampled in the Classical writers. Xenophon uses the word in the very same sense of those going from Greece to the capital of Persia. See Anab. 1, 1, 2. Hist. 2, 1. 9, 10. An. 1, 4, 12. Hist. 4, 1, 2. 1, 5, 1. 1, 4, 2. and many other passages referred to by Sturz in his Lex. Xenoph. in voce. Besides, as the words *εἰς Ἱεροσόλυμα* have just preceded, it is not very harsh to repeat them. Kui-

noel, indeed, and some others, treat those words as not genuine; but their opinion rests on mere suspicion, unsupported by any proof.

24. Ἀπολλῶς. A name contracted from Ἀπολλώνιος (which is read in the Cod. Cant.); as *Erapphras* from *Erapphroditus*, and *Artemas* from *Artemonius*. Of this Apollonius mention is also made in 1 Cor. 1, 12. 3, 5 seq. where Paul speaks of the labour he underwent in the instruction of the Corinthians. (1 Cor. 4, 6. 16, 12.) See Storr, Not. Hist. Epist. Paul. in Opusc. Acad. 12. p. 242. and Kraus, Comment. in Epist. 1. ad Corinth. Proleg. p. 35 & 659. Γένει, *by birth*, i. e. country; as in 18, 2. On the Jews of Alexandria see the note on 6, 9. That most celebrated city of Egypt abounded with men of learning, both Jews and Gentiles. (Kuin.)

24. ἀνὴρ λόγιος, *an eloquent man*. This term was by the Attics used in the sense of *literatus, doctus*; λόγος or λόγοι signifying *letters*, or *literature*. But in the common dialect it denoted *eloquent*. It may not be uninteresting to trace the order of the various senses of λόγιος. It signified, 1st, an *historian*; as in Herodot. 2, 3. Αἰγυπτίων λογιώτατοι: and 6, 137. λόγοι Ἑκαταίου, *historiæ Hecatæ*. Dionys. Hal. 1. p. 6. τῶν λογιωτάτων ἀνδρῶν. Philo 1026. τῶν κατὰ τὴν Ἑλλάδα λογίων. 2dly, *learned, erudite*; as in Herodot. 2, 77. Αἰγυπτίων λογιώτατοι: and 4, 46. Æl. V. H. 16, 20. οἱ τῶν Ἰνδῶν λόγοι. Herod. 1, 5, 4. 3dly, *eloquent*; as in Joseph. 17, 6, 2. Ἰουδαίων λογιώτατοι καὶ τῶν πατρῶν ἐξηγηταὶ νόμων, *interpreters of the Scriptures*, λογίος being there joined with δυνατός ἐν ταῖς γραφαῖς. Philo 127. μικρὰ νόσου πρόφασις — οὐ τὸ στόμα καὶ τῶν πάντων λογίων ἀπέρραφεν. Thus Mercury was called Ἑρρῆς λόγιος. And so Hor. Cor. 1, 10, 1. Mercuri facunde. And this seems to be the sense in the present passage. (Kuin.) This interpretation better accounts for the preference given by some to Apollos over Paul, who was indeed endued with profound Jewish learning, but by no means eloquent. See 1 Cor. 2, 4.

2 Cor. 10, 10. 11, 6. To the passages above cited may be added Plut. 1, 646 E. (noted by Wets.) λόγιος ἐξ' ἀφώνου γενόμενος. Some Commentators, however, assign to λόγιος the sense of *erudite, learned, well versed* in the Jewish religion: and thus the words δυνατὸς ἐν ταῖς γραφαῖς will be added by way of explanation. But this seems a less probable mode of interpretation. It is, however, often difficult to decide which of these senses should be assigned; and there are not wanting passages where both may have been intended. See the examples adduced by Elsner, Raphel, Kypke, Wets., and Loesner.

25. κατηχημένος τὴν ὁδὸν τοῦ Κυρίου. By this we are to understand, "instructed in the doctrine of a Messiah," but not in the doctrine of *Jesus Christ*; for Apollos knew only the doctrine of John, who baptized εἰς τὸν ἐρχόμενον, preached repentance, and announced the coming of the Messiah. (See Matt. 3, 2. compared with Acts 19, 4.): whereas, by the *more accurate instruction* which he received from Aquila and Priscilla, must be understood that of the Messiahship of Jesus; and what he had enjoined to be believed and practised. It must be observed, too, that Luke has used the term Κύριος, by which Jesus was chiefly designated, though Apollos *then* knew not that Jesus was the Messiah.

Κατηχεῖσθαι has here its *proper* signification, *taught, instructed*; as in Gal. 6, 6. Rom. 2, 8. Apollos was, it seems, taught and baptized by some Jew who had been a disciple of John; and, inflamed with ardour and zeal in the propagation of truth, he travelled about for that purpose. Of *Jesus* he had no certain intelligence; at least, not of his Messiahship. See the note on Matt. 11, 2. and Acts 19, 1. (Kuin.)

25. ἐλάλει καὶ ἐδίδασκεν ἀ. τ. π. τ. K. "discoursed and taught," &c. Ἀκριβῶς,* *accurately*, both in

* Bp. Sherlock here stumbles at ἀκριβῶς, which he is pleased to render *perfectly*. And he asks how that could be; especially as at the next verse Aquila and Priscilla are said to have instructed him

doctrine and in reasoning. Τὰ περὶ τοῦ Κυρίου, "the things concerning the Lord." So Æschin. Dial. 3, 10. τὰ περὶ βίου. See Munthe. Now Apollonius was teaching them that the times of the Messiah were already at hand, and exhorting them to repentance and reformation, in order to a fit reception of the Messiah. See Matt. 3, 2 & 3. And he, being powerful in the Scriptures, recalled to their memory the prophecies of the Old Testament concerning the Messiah.

The βάπτισμα Ἰωάννου is put, by synecdoche, for the *whole of John's ordinances*. See the note on Matt. 21, 25. (Kuin.) It is generally supposed that he had been baptized by John himself: but this must have been twenty years before; and it is not probable that during that time he should have acquired no knowledge of Christianity. It should rather seem that he had been baptized by one of John's disciples; and perhaps not very long before the time here spoken of.

26. ἤρξατο παρρησιάζεσθαι, "proceeded to speak

more perfectly. He would therefore read οὐκ ἀκριβῶς; and he supposes the οὐκ to have been absorbed by the following ἀκ. And this has been approved of by G. Wakefield and Markland, who think there is a like omission in Athen. Deipn. p. 91. where, speaking of the necks of shell-fish, he says they are δυσκατέργαστοι, διὰ τοὺς ἀσθενεῖσι τὸν στόμαχον ολκεῖοι. Here they read οὐκ ολκεῖοι.

But I cannot assent to these learned Critics: for ἀκριβῶς, in the present passage, does *not* signify *perfectly*, especially in that absolute acceptance in which they are pleased to understand it, but *carefully, diligently*. And by the τὰ περὶ τοῦ Κυρίου is not meant the *Gospel*, but the things which treated of a *Saviour*.

Then as to supposing a syllable to have been absorbed by a similar one *following*, this is not very critical: nor is it supported by Athenæus; for though that passage is undoubtedly corrupt, and *ought* to carry the *sense* suggested by Markland and Wakefield, it may be emended in a far milder manner, and make more Classical Greek, simply by reading ἀνοικεῖοι. The ἀν was absorbed by ὀν preceding, as in a thousand other instances. It perhaps arose from some misunderstanding of the construction. As to the word ἀνοικεῖος, it occurs in good authors, especially the later ones; as Plutarch and Synesius. See Steph. Thes. Nov. Edit. p. 6628.

freely." There is here, as often, a pleonasm of ἤρξατο. See 9, 27. 13, 46.

26. προσελάβοντο αὐτόν, "attached him to their society, received him into the number of Christians." The word properly signifies to attach any one to one's interest, as a fellow or helper (Acts 17, 5.); but here, "to gain over as a fellow Christian."

27. Apollos had heard from Aquila and Priscilla of what Paul had done in Achæa, especially at Corinth; and being ζέων πνεύματι, he was disposed to go thither, hoping that he should be enabled, by refuting the Jews, to render no little service to the Christian cause. (Kuīn.) In this resolution he was confirmed by the opinion of the brethren at Ephesus, who rather exhorted than dissuaded him. For this is the sense of προτρέπεσθαι, which it is far simpler, with the Syr., Chrys., Beza, Grot., Pisc., Wolf, Heinrichs, Kuinoel, and others, to refer to Apollos, than, with our common Version, Bois, and Rosenm., to suppose a synchysis, and refer the word to the Corinthians.

Διελθεῖν properly signifies to pass, go, &c., the compound being used for the simple; as often. Compare Luke 2, 15. 17, 11. Joh. 4, 4. Acts 9, 32 & 33. 11, 19. 13, 14. And so Deut. 4, 21. ἵνα μὴ διέλθω εἰς τὴν γῆν. This use savours of Hellenistic idiom.

With respect to the letters here mentioned, they were written for the purpose of encouraging Apollos, and recommending him to the brethren.*

27. συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. In the interpretation of this sentence, it is easier to determine the sense of συνεβάλετο than that of διὰ τῆς χάριτος. The former expression, as is evi-

* This antient Ecclesiastical custom, of writing letters of recommendation, (which seems to have originated in the necessary caution to be observed in times of persecution, and arose out of the interrupted and tardy intercourse which, owing to their great distance from each other, subsisted between the Christians,) has been well illustrated by a tract of Ferrarius de Epistolis Ecclesiasticis, referred to by Wolf.

dent from the context, must mean, "profited them:" a signification which is found in the best Classical writers, where the word takes a dative or accusative with *eis* or *πρὸς*. To the examples adduced by Raphel, Munthe, Loesner, and Wetstein, I add Thucyd. 3, 45. *καὶ ἡ τύχη ἐπ' αὐτοῖς, οὐδὲν ἔλασσαν ξυμβάλλεται ἐς τὸ ἐπαίρειν* for so the passage should be pointed. The word is chiefly used in a moral sense, and is rare in the physical one; yet *one* example has been adduced, from Herodot. 4, 50.

It is, however, of more importance to determine the construction, and, as dependent upon it, the sense of *διὰ τῆς χάριτος*. Many Commentators, as Beza, Camerarius, Raphel, Wetstein, Rosenm., and Heinrichs, interpret it of eloquence, and grace of diction. But, as Wolf remarks, it is no where so used without the addition of some other word. Limborch, Hammond, and others, take it of the doctrine, or preaching, of the Gospel. Wolf, Heumann, and others, understand *χάρις* in its common acceptation, as denoting *kindness, benignity*; joining *διὰ τῆς χάριτος* with *πεπιστευκόσι*. Others again, as Pierce, Morus, L'Enfant, and Kuinoel, construing *χάρις* with *συνεβάλετο*, assign this sense: "multum profuit Christianis, favore divino adjutus." It is difficult, indeed, to decide amidst such a variety of opinions, but I am inclined to prefer the mode of interpretation last mentioned. The construction is (I have no doubt) *συνεβάλετο διὰ τῆς χάριτος*. And on this all the best Commentators are agreed. Doddridge, indeed, thinks the transposition unnecessary; though, as he admits, it does not materially affect the sense; and then, with some inconsistency, he says that "the transposition *fixes* the sense, which ought to be left uncertain, and that to the less probable one." It seems as if he had thought that the words might be taken with *both* members: a most uncritical notion, which I have elsewhere observed in the good Doctor. Certainly the word will have an awkward air, if taken with *πεπιστευκόσι*, not to mention that no

example of any such phrase has been produced from Scripture. For though we do not deny that the grace of God is necessary, to make our faith complete and operative, yet the inculcation of such a doctrine *here* does not seem natural: whereas it was to be expected that something should be said of the grace or assistance of God afforded to one who so greatly promoted the cause of the Gospel. See 1 Cor. 3, 6. which Doddridge considers as the best comment on the passage.

By οἱ πεπιστευκότες are simply meant *believers*; as in 19, 18. πολλοὶ τῶν πεπιστευκόντων.

28. εὐτόνως γὰρ τοῖς Ἰουδαίους διακατηλέγχετο. Εὐτόνως here signifies *valde, alacriter*, with much vehemence. So Luke 23, 10. εὐτόνως κατηγοροῦντες αὐτοὺς. And Josh. 6, 8. καὶ σημαινέτωσαν εὐτόνως. In the former passage many MSS. have ἐντόνως, which, however, may be a gloss; though it is more Classical. So Thucyd. 5, 70. init. Ἀργεῖοι — ἐντόνως καὶ ὀργῇ χωροῦντες — προέλθοιεν: which confirms the learned Dean Monk's emendation of Eurip. in Hippol. σπλάγχχνον ἔντονον φέρων: who cites (from the Quart. Rev. 8, 220.) Soph. ap. Plutarch 145. οἱ μαργῶντες ἐντονώτατοι. Plat. Phæd. p. 150. Edit. Fisch. οἱ ἔντονοι καὶ δριμεῖς. And he might have added the following passages of Dio Cass. which are imitations of Thucyd. namely, 223, 15. οὕτω ἐντόνως ἔχον. 546, 100. ἐντόνως τοῖς πράγμασι προσεῖχεν: and 121, 8. So Herod. 4, 11. γνωμὴ ἔντονος. Plut. Moral. 8, 483. Edit. Reisk. ἐντονωτάτην ἀμιλλαν. Aristoph. Ach. 666. Μῶσα — ἔντονος. Xen. An. 7, 5, 4. Thiem. ἐντόνως ἀπῆτει τὸν μισθόν: and Hist. 2, 4, 14. ἐντόνως ἔλεγον, ὡς οὐ χρῆ. Hence at Xen. Hiero. 9, 6. ταῦτα πάντα διὰ φιλονεικίαν εὐτόνως ἀσκέϊσθαι, I would conjecture ἐντόνως. And in Plut. Them. 5. for εὐτονος χρηματιστῆς, I conjecture ἔντονος χρηματιστῆς. It may, indeed, be not improbably thought that in this passage of Luke we should read ἐντόνως. Schaefer ap. St. Thes. 9096. 1. compares Plut. Cat. Min. 17. τοὺς μὲν εὐτόνως καὶ ἀπαραιτητῶς ἀπαιτῶν. But that is a

Πιστεύειν here denotes to believe in the doctrine of the Messiah. See the note on 18, 25. (Kuinoel.)

This question Paul was justified in putting, since Christianity had, as it were, but just dawned at Ephesus.

2. ἀλλ' οὐδὲ, εἰ πνεῦμα ἅγιον ἔστιν, ἠκούσαμεν, "we have not so much as heard whether there be any Holy Ghost." And yet they who said this were Jews. For John and his disciples baptized none but Jews; and to them the phrase **רוח הקדש** could not but be familiar; and by this they believed the prophets were inspired. See Ezech. 11, 5. These Ephesians, then, seem to have meant, that they had never heard the Messiah was come, and who he was, that they had not known that the period spoken of by Joel 3, 1. (see the note on Acts 2, 17) had arrived, when the Spirit was to be poured out upon all men, still less had they been imbued with it. (Kuinoel.) The learned Commentator is moreover persuaded that Paul had appealed to this very prophecy. But this seems precarious.

At **τι πνεῦμα ἅγιον ἔστι** subaud **δοθέν**. See the note on Joh. 7, 39., and Glass, Phil. Sacr. 630. Kuinoel has omitted to notice the sense of **εἰ**, "annon." See 1 Cor. 7, 16.

3. **εἰς τί**, scil. **ὄνομα**, or **βαπτίσμα**. Some Commentators, however, (as Kuinoel,) take the **εἰς** to denote the *final cause*: q. d. "To what purpose, then, were ye baptized? what doctrine did ye profess on baptism?" And they determine the answer to be, "Namely, that we should profess the doctrine which John announced, to which we were bound by his baptism." And thus **Ἰωάννου βάπτισμα** will signify *John's doctrine and baptism*. This mode of interpretation, however, seems to need confirmation.

4. **Ἰωάννης μὲν ἐβάπτισε**, &c. **Μὲν** is here, as often, put without any particle to correspond to it. **Βάπτισμα μετανοίας** signifies the baptism by which those who receive it are bound to reformation of life. See the note on Mark 1, 4. The words **τούτ' ἐστίν' εἰς τὸν**

Χριστὸν Ἰησοῦν are those of St. Paul, explaining *who* is that ἐρχόμενος announced by John, namely Jesus, whom they ought (he means to say) to account as Messiah, and worship as such. There is a similar passage in Rom. 10, 6 & 7. (Kuinoel.) In *τούτέστιν εἰς τὸν Χριστὸν Ἰησοῦν*, there is a popular *brachylogia* for, "now that Messiah whom John bound you to worship is *Jesus*." Yet I assent to Kuinoel, that Paul might proceed to explain more fully the doctrine of Christ, and enlarge on the magnitude and certainty of its benefits, both from Scripture and the discourses themselves of John: no doubt, too, he informed them of the death and resurrection of Jesus.

5. ἀκούσαντες δὲ ἐβαπτίσθησαν ἐ. τ. ἁ. τ. κ.

That these men were *re-baptized* by Paul, who had been before baptized by John, every unprejudiced person will readily allow. But since some have abused this passage to depreciate the efficacy of John's baptism; and since this repetition of baptism seemed to favour the notions of the Anabaptists, much pains have been bestowed on the explanation of the passage: and not a few have denied that Paul caused these men to be baptized. Most of them maintain that v. 5. is a continuation of Paul's speech: and they refer the words of it to *John's* baptism, received at his recommendation. So Beza, Drusius, Schmidt, Calixtus, Suicer, Glass, Buddeus, Olearius, Wolf, and others. They rest their proof chiefly on *μὲν* and *δὲ*, which they make to be relative particles, indicating a continuation of the same discourse. To this it may be answered, 1st, that the argument which rests upon *μὲν* and *δὲ* is of no force, since those particles are often *not* apodotic. See 2, 37. 2dly, that interpretation being admitted, a frigid tautology will arise. 3dly, we no where read that John baptized men into the name of *Jesus*. For it was not then known what would be the name of the Messiah. It was only the *Apostles* who did that. Nor does Paul, in fact, say that John exhorted the people to believe *Jesus*: he merely, in the words *τοῦτ' ἐστι*, &c., indicates that by ἐρχόμενον John meant *Jesus*, though he did not name him. 4thly, It is necessary that they who were baptized be those to whom the following *αὐτοῖς* pertains: *καὶ ἐπιθέντος αὐτοῖς Παύλου τὰς Χεῖρας*, in verse 6. But these cannot be different persons from those. 5thly, That those baptized by John were again dipped by the Apostles, may also be collected from Acts 2, 38, & 41. For since almost all the Jerusalemites and Jews had been baptized by John (see Matt. 3, 5.), it is incredible that *none* amongst the 3,000, who were baptized by the Apostles, had been baptized by John. And yet all without distinction are said to have been baptized by the Apostles.

6thly, Nor does it follow, because those baptized by John were again dipped by the Apostles, that the baptism of John was useless, and brought into contempt by the Apostolical baptism. For the abrogation of any thing, as being yet imperfect in respect to its time, is not casting any reproach upon it. Luke himself teaches us that the baptism of John was not altogether the same as the baptism in the name of Jesus. (See *supra* 18, 25.) Now John's baptism was imperfect *pro temporum ratione*. John baptized entirely to the Messiah that *was to come*; the Apostles to *Jesus the Messiah*. But by John's baptism and teaching the minds of the Jews were prepared to more readily receive Jesus and his better instruction, and to dedicate themselves to him by a new and similar rite. 7thly, Neither does this repetition of baptism favour the notions of the Anabaptists. For *they* repeat the *same* baptism. But those who are baptized in the Christian Church are fully bound to Christ and his doctrine, and therefore have no need of any repetition of baptism, to whatever sect they may join themselves. See Limborch in loc., and Ernest. Opusc. Theolog. 233. [and Doddr. in loc. Edit.] Carpzov., however, in a Diss. on this subject, maintains the sense to be as follows: "Agnoverunt, didicerunt illi se baptizatos olim fuisse a Johanne in nomen Jesu." But it has been rightly objected by Semler that this interpretation offends against the *usus loquendi*, and every rule of narration. Other interpretations, still less admissible, have been proposed by Jung, Ziegler, &c. The true state of the case seems to be this. Those who were baptized by John were bound to the *μεταβολα*, to which he exhorted them, and were prepared for the kingdom of the Messiah that *was to come*. The Apostles, while Jesus was on earth, baptized those who applied for baptism. (Joh. 3, 5, where see the note, and 26. 4, 1, 2.), thus binding them to Jesus and his doctrine, and instituting the new economy, soon to be established by the Messiah. So Joh. 4, 1. *μαθητὰς ποτεῖ καὶ βαπτίζει*, compared with verse 2. That Jesus was the *Messiah* the Apostles were not *at that time* assured (see the note on Matt. 16, 20. 10, 7.), and so they did not baptize them to *Jesus* the Messiah. Those who had undergone John's baptism, and had been taught by Jesus himself, and admitted his doctrine, were *not* re-baptized by the Apostles. See Joh. 3, 26. Nor were the *Apostles* again baptized by Jesus; for they were nursed up under his instruction, and in due time taught his Messiahship, and were baptized *with the Holy Spirit*. But when, after Christ's departure to Heaven, a Church had, by his direction, been established by the Apostles, whose foundations he himself had laid, and into which they who should account Jesus as the Messiah, and profess his doctrine, were to be received; *then* also those who had been baptized by John, or, after his death, by his disciples, and who had not enrolled themselves in the number of Jesus's followers, while he was on earth, nor accounted him as Messiah (see Acts 2, 37 & 41.), were by the Apostles *again* baptized; as were by Paul those twelve disciples of John living at Ephesus, of whom we are now treating. It is not, indeed, at Acts 2. expressly said that any of John's disciples were amongst the baptized, but from the silence of St. Luke nothing can be proved. Of Apollos (Acts 18.) it is no

where said that he was not re-baptized, but (as Ernesti has well remarked) the thing is passed by, as well known and usual. (Kuini.)

6—8. ἐλάλουν γλώσσαις, καὶ προεφήτευσαν. I can by no means accede to the harsh interpretations of these words propounded by the Foreign Commentators. The plain and simple sense is: "they spoke with other, and, to them, strange and foreign tongues, and sustained the character of prophets and inspired teachers." See Œcumenius and Chrysostom.

7. ἦσαν δὲ οἱ πάντες ἄνδρες αἵσει δεκαδύο. Markland objects to our translation, and would render, "but they were all men, about twelve." I should prefer, "there were in all about twelve, *men*." It appears to me that a *stress* is laid upon ἄνδρες, in order thereby to hint that this was the number of the *men*, or masters of families, and did not include the women and children.

8. πείθων τὰ περὶ, &c., "persuasively urging on them the doctrines of Jesus." Kuinoel thinks that Paul did not, at the beginning, teach that Jesus was the Messiah, but only after he had prepared the Jews for the Christian religion. See the note on 18, 4.

9. ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπείθουν, "but when some obstinately refused to yield credence." This metaphorical term for contumacy is used in many passages of the Old and New Testament; as Ps. 94, 8. Hebr. 3, 8. μὴ σκληρύνετε τὰς καρδίας ὑμῶν, and Sirach. 30, 11. μήποτε σκληρυθεὶς ἀπειθήσῃ σοι. A harsher metaphor occurs in the use of λιθῶω in Arrian. Epict. 1, 5.

These contumacious persons went so far as not only to refuse credence to the Gospel, but even to speak evil of it before the multitude; which seems to hint that they were themselves of the *higher class*. On ἀπειθεῖν see Keuchen, who, among other passages, compares Exech.

The words ἀποστὰς and ἀφώρισε evidently denote *separating from Church communion*. As to the name *Tyrannus*, it was, we are told; a not very unfrequent one, like *King* with us. Commentators are not quite

agreed what *sort* of a school this Tyrannus taught. Lightfoot, Vitringa, Hammond, Doddridge, and Schoettgen think it was a kind of *Beth Midrasch*, or Divinity Hall, designed for reading theological lectures. Others, as Pearce, Rosenmuller, and Kuinoel, think it was a philosophical lecture room,* and that Tyrannus was a rhetorician, or sophist. If the former conjecture be true, he was probably a converted Jew; if the latter, a converted Gentile.

10. ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τ. K. 'I. Many Commentators take πάντας in a qualified sense, and understand it of those who resorted to Ephesus. And (as Grotius and Kuinoel observe) infinite was the number of persons who resorted to this *capital* and *emporium* of Asia Minor, on all kinds of business, religious, political, and commercial.

10. Ἐπὶ, unto, for, during. So Thucyd. 2, 35. See Raphel. Possibly ἀκοῦσαι may mean "heard of;" a sense which the word often bears.

11. δυνάμεις τε οὐ τὰς τυχοῦσας. Here we have an elegant *litotes*; for the sense is, *miracula insignia*. Τυχῶν properly signifies, "what is met with, obvious, common." Hence, with οὐ, it denotes *haud vulgaris*, in the sense of *insignis*: examples of which are adduced by Wetstein, Munthe, and Loesner: as Diosd. Sic. 418 A. οὐ τὴν τυχοῦσαν ἀγωνίαν. Polyb. 1, 42. οὐ τὴν τυχοῦσαν ἀπορίαν. & 53. οὐ μικροὺς οὐδὲ τοὺς τυχόντας ἀγῶνας. Long. 16. Xiph. παραχῆς οὐ τῆς τυχούσης. The idiom appears to be one of later Grecism. Though something very much akin to it occurs in Soph. Œd. Tyr. 401. (cited by Valcknaer), οὐχὶ τοῦπίοντος ἦν ἀνδρός.

12. ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας, &c. See the note on 15, 15. Σουδάρια is from the Latin *sudarium*, a *handkerchief*. See the note on Luke 19, 20. Σιμικίνθιον, or σημικίνθιον, is also of Latin origin, and sig-

* That the term was applied to *them* as well as to schools for boys, is well known, and is proved by Wetstein's citations.

- nifies literally a *half girdle*. It answers to our *apron*, (which, by the way, is a contraction for *afore-one*,) as is evident from the similar term *pin-afore*, in familiar use. Some, it seems, supposed that the power of healing was inherent in the *body* of Paul.

It is justly observed, by many writers, that these cures wrought upon absent persons, some of them at a considerable distance from Ephesus, might conduce greatly to the success of the Gospel among those whose faces Paul had not himself seen.

13. *τινες ἀπὸ τῶν περιεχομένων Ἰουδαίων ἐξορκιστῶν.* Perhaps these words may be rendered, "some of the wandering Jewish exorcists." Such persons were called by the Greeks *ἀγύρται*, and by the Latins *circulatores*.* These exorcists were a kind of men who (like our travelling quacks, or mountebanks, or conjurers,) pretended to cure violent disorders beyond the skill of the physician, and even to cast out devils; and all this by the use of certain incantations, or charms, partly by administering certain powerful medicines, and partly by strongly operating on the imagination. (See the note on 4, 7. and Matt. 12, 27.) Wetstein appositely cites Manethon. Apotel. 5. 303. *καὶ μαγικῇ συνέσει πίθεται τὰ πνεύματα φεύγε, καὶ κρυφίμῃς βίβλοις ἐπαγαλλυμένους περιέργα.* Hor. Ep. 1. 1. 3. 4: *Sunt verba et voces, quibus hunc lenire dolorem Possis, et magnam morbi depellere partem.* And so Artemid. 3, 20. (cited by Pricæus), *οἱ μάντεῖς περινοστοῦσι.* I take this opportunity of emending a kindred phrase in Joseph. B. 2, 20, 3. *γοητεύων Ἐλιάζαρος ἐκπεριτῆλε τὸν δῆμον* where, for

* The Hebrews called them *שׂוֹמְרֵי בַּעַל*, i. e. persons who, using the sacred tetragrammaton, (which the Jews call *κατ' ἐξοχὴν* *שׁוֹמְרֵי*, or with the addition of *שׁוֹמְרֵי* *שׁוֹמְרֵי*,) thought they could perform various kinds of incantations. And, by the co-operation of the Devil and the permission of God, the effect often answered their magic arts; which arts whoever would call in question, would contradict the prophecy of Christ himself. (See Matt. 24, 24.)

That the Jews were much given to magic arts, is well known. And of this many proofs may be seen in Eisenmenger, Edzard, and Schudt. (Schoettg.)

ἐκπεριῆλθε I would read περιῆλθε. The common reading seems to have arisen from a confusion of two others, περιῆλθε and ἐξῆλθε.

12. ἐπεχείρησαν, undertook, ventured. So Hesych. ἐπιχειρεῖ τολμᾷ.

13. ὀρκίζομεν ὑμᾶς τὸν Ἰησοῦν. Here we must sub- and διὰ, and paraphrase thus: "We adjure you (to come out) by that Jesus (who has power to compel you to obedience)." Yet the ellipsis of ἐξελθεῖν would here be very harsh; and therefore we may suppose that the exorcists had previously charged the evil spirits to come out, and then followed up their requisition with the words ὀρκίζομεν, &c.

14. ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ, οἱ τοῦτο ποιοῦντες. The sentence may be rendered: "Now the persons who did so, were *some* (i.e. about) seven sons of Sceva." It is surprising that the Commentators should have stumbled at this sense of τις with numerals, either before or after them, which is found not only frequently in the Classical writers, but infra, 23, 28. δύο τινὰς τῶν ἑκατοντάχων. Valckn. cites examples from Diciarchus and Plutarch; but it is also used by the earliest and best writers; as Thucyd. 3, 111. & 7, 87. And indeed there is the same idiom in our own language; *some* twenty, for *about* twenty. I would, therefore, point thus: ἦσαν δὲ τινες, (υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως) ἑπτὰ οἱ ποι οὔντες.

15. ἀποκριθὲν τὸ πνεῦμα. The recent Commentators think it plain that the man was merely a raving madman, who, however, at his lucid intervals, might, during the two years of Paul's residence, have heard and known something of Paul and Jesus. And Kuinoel refers to his note on Matt. 8, 29. On the contrary, Doddridge remarks: "Not to insist upon the demonstration arising from this story, that this demoniac was not merely a lunatic, the evil spirit under whose operation this man was, seems either to have been compelled by a superior power to bear an unwilling testimony to Jesus, or craftily to have intended by it to bring Paul into suspicion, as acting

in confederacy with himself; and if the latter of these were the case, God, as in other instances, overruled this artifice of Satan, to the destruction of his own cause and kingdom."

The words may very well be explained according to the common opinion of his being a demoniac; nor will that supersede the excellent observation of Raphael, that the interrogation here does not imply *ignorance*, but rather expresses *reproach* and *contempt*: q. d. "You seem to be very different persons; I am not bound to obey you. Who are you that dare to meddle with your superiors?" In proof and illustration of this sense Raphael cites Arrian. Epict. 3, 1. Wetstein, too, compares Isæus. *συ δὲ τις εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γινώσκω σε.*

16. *ἐφαλλόμενος*, "leaping upon them." A strong metaphor taken from wild beasts that leap on their prey. Our Philological illustrators have all neglected to clear up the sense of this word, or else have cited passages where it merely signifies to leap *on horseback*. And indeed the present signification is rare; but it occurs in Homer not unfrequently; as Il. *κ.* 611. *π.* 754. *φ.* 140. *η.* 260. *μ.* 404. *ν.* 362. 529. & 531. where the word is used with a dative of person. Some of these passages seem to have been in the mind of St. Luke.

16. *κατακυριεύσας αὐτῶν, ἵσχυσε κατ' αὐτῶν.* Almost all Commentators from the time of Wolf to Kuinoel adopt the criticism of Bois (partly founded on the Syriac Version), that *ἵσχύειν κατὰ τινος* does not here signify to *overcome* or *prevail*, but so to use that victory as to exercise force over, violently beat, and ill treat. "For (say they) it is *distinguished* from *κατακυριεύω*, and there follows the words *ὥστε γυμνοῦς*, &c." But these arguments seem to me little convincing, and will not weigh against the following, namely, that no proof has hitherto been produced that the word was so used, and as such a use would be a violent catachresis, we may very well suppose that none ever will. Indeed, I am not aware that

there is any other example of *ισχύω* with *κατὰ*. It seems better to adhere to the legitimate sense of *ισχύω κατὰ*, to be an *overmatch* for: and thus take *κυριεύσας ἰσχυσε κατὰ* for an *Hysteronproteron*; or understand *ἰσχυε* in the sense *prevailed*; as in Apoc. 12, 8. *καὶ οὐκ ἰσχυσαν*. Thus it will be a kind of pleonastic expression, denoting "overpowered and overcame them," or, as we say, "*beat* them;" which is perhaps all that the Syriac Translator meant. Certain it is that our idiomatical use of *beat* is derived from the French *battre*, which signifies, to beat down, and, metaphorically, *overcome*. The only Classical passage that I have noted, as apposite to this, is Lucian 3, 275. *ὡς ἰσχύειν ὑπὲρ ἀνδρας μυρίους*, to be an *overmatch*. The *ᾧστε* will then denote the effect; and all is plain.

I am surprised that Bp. Pearce should have explained *γυμνούς* "deprived of the upper garment." It is evidently to be taken as a popular expression, similar to one in our own language, "with the clothes torn off their backs." Wetstein compares Liv. 3, 11. Qui obvius fuerat mulcatus nudatusque abibat. Dio C. 61. ἀποδύων τοὺς ἀπαντᾶντας, καίων, τιτρώσκων. See the note on Matt. 25, 36.

17, 18. τοῦτο δὲ ἐγένετο γνωστὸν—ἐπέπεσε φόβος ἐπὶ πάντας. This contributed not a little to confirm the authority of Paul (ver. 15.) to whom, in curing demoniacs, nothing of this sort had ever happened; and therefore the name of Jesus was celebrated, because *by him* true miracles were worked, not such as were those of these deceivers. (Rosenm.) On ἐπέπεσε φόβος ἐπὶ πάντας see the note on 2, 43. and Luke 7, 16.

18. πολλοὶ τῶν πεπιστευκότων, &c. "many of the believers," i. e. Christians. Paul, on receiving these Ephesians into the society of Christians, had exhorted them to reformation of mind and conduct; and since at Ephesus magical arts were much practised, he had also admonished them to bid adieu to superstition, and abstain from those arts. They,

however, had not obeyed the precepts and admonitions of the Apostle. But when these Christians saw Paul's divine legation so remarkably confirmed, and how ill exorcism had succeeded with the sons of Sceva, they acknowledged and detested their sinful conduct; and those who had studied magic arts, in order to evince their detestation and entire abandonment of them, brought such books of magic as they possessed, and publicly burnt them. (Kuinoel.)

18. ἐξομολογούμενοι, &c. Ἐξομολογεῖσθαι here signifies to so confess one's sins as to promise future reformation. See Matt. 3, 6. (Kuinoel.) It is perhaps more correct to say that in ἐξομολογεῖσθαι the ἐξ signifies *openly, frankly, thoroughly*: and as this *public confession* would be a strong motive to avoid sin, so it was probably accompanied with a profession of penitence, and an engagement to abstain from it in future. Hence it came, in the end, to designate *all this*. Thus in James 5, 16. ἐξομολογείσθε ἀλλήλοις τὰ παραπτώματα has a reference to this public and solemn confession, and not a private one whispered to a priest. So Chrys. and Œcumenius. Δεῖ πάντα πιστὸν λέγειν τὰς ἑαυτοῦ ἁμαρτίας, καὶ ἀποτάττεσθαι διὰ τοῦ ἑαυτὸν ἐλέγχειν, τοῦ μηκέτι ποιεῖν τὰ αὐτὰ, ἵνα δικαιωθῇ κατὰ τὸ εἰρημένον· λέγε σὺ πρῶτος τὰς ἁμαρτίας, ἵνα δικαιωθῇς. The custom seems to have been founded on the public confession of sins made at the baptism of John. See Mark 3, 6. where there occurs the same expression, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Examples of the sense *openly confess* occur in Phil. 2, 11. and Apoc. 3, 5; and that of *engaging, and promising* in Luke 22, 6. and Rom. 14, 11. I assent to Kuinoel, that by τὰς ἁμαρτίας we are to understand sins of every kind, and not merely magical arts. The context confines πράξεις to *sinful* actions; as in Rom. 8, 15. Col. 3, 9. and Ælian. Var. Hist. 2, 4. (cited by Schleusner in his Lex.) οὕς μάλιστα ἦδει περὶ τὴν τοιαύτην πράξιν θερμωτάτους. It is a sort of euphemism. As to the reading of some MSS., ἁμαρτίας, that is a mere gloss.

19. ἱκανοὶ δὲ τῶν τὰ περιέργα πραξαντῶν. Here also there is an euphemism. The word *περίεργος*, as applied to *persons*, signifies *too much occupied*, occupied to little purpose, vainly industrious, *nimis sedulus*, what the Latins call *ardelio*. Hence, as applied to *things*, it denotes *supervacuus*, *vanus*; and in this sense the term was specially appropriated to designate the arts of magic, and such "superstitious vanities," both by the Scriptural and Classical writers, from whom examples are adduced by Wolf, Wetstein, Kypke, Irmisch on Herodot. 4, 12, 5. and Burman on Petron. p. 46; ex. gr. Philostrat. 175. γύναι, περίεργον χρῆμα καὶ μαντικὴν συσκευάζοντες. Isidor. 3, 139. τὴν πᾶρα Χαλδαίοις περίεργον παιδευσιν. Aristæen. 2, 18. where *τίς τῶν περιέργων* signifies a *magician*, who is further described as *ὑποκρινάμενος τῶν περιέργων τὸ σχῆμα*. Vide Catull. Ep. 7. Hor. Ep. 17. where see the Scholiast. D. Cass. Exc. Vales. 714. ὁ Ἀδριανὸς περιεργότατος ἦν καὶ μαντείαις καὶ μαγγανείαις παντοδαπαῖς ἐχρήτο. And that this is the sense, is clear from the words immediately subjoined. See Ursin. Anal. Sacr. 1. 2, 2, 5. p. 48., Seber's Diss. de *περιεργίᾳ* Ephes., Wakef. Silv. Crit. 2, 148., and Deyling Obs. S. p. 277. This view of the *περιεργία* of the Ephesians is confirmed and illustrated by the following words, Ἐφέσια γράμματα, which were scrolls of parchment or paper, inscribed with certain formulæ, and bound to the body, like the *ἀλεξιφάρμακα*, or *amulets*, in order to keep off disorders, demons, &c. &c. All such amulets were specially termed Ἐφέσια γράμματα, since Ephesus seems to have been the chief manufactory of them. So Diogenian. Prov. Cent. 4. 78. Ἐφέσια γράμματα ἐπωδαί τινες ἦσαν, ὥς οἱ φοροῦντες ἐνίκαν ἐν παντί. And these are mentioned, or alluded to, in numerous passages cited by Wetz. and Valckn., in his Schol. ex. gr. Menander. ἐφέσια τοῖς γαμοῦσιν οὗτος περιπατεῖ λέγων ἀλεξιφάρμακα, Eustath. on Hom. Od. τ. p. 694. 35. Athen. 548 c. Plut. Sympos. 7, 5. οἱ Μάγοι τοὺς δαιμονιζομένους κελεύουσι τὰ ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν καὶ

ὀνομάζειν. Clemens. Alex. p. 360. *τινες δὲ μυθικώτερον τῶν ἰδαίων καλουμένων δακτύλων σοφούς τινες πρῶτους γενέσθαι λέγουσιν, εἰς οὓς ἦτε τῶν Ἐφεσίων λεγομένων γραμμάτων, καὶ ἡ τῶν κατὰ Μουσικὴν εὗρεσις ῥυθμῶν ἀναφέρεται.* & 67. (Schl. and Kuin.) I add Euseb. c. Hierocl. p. 464. edit. Olear. *εἰσι οἱ περιέρχους μηχανὰς —κατεिल्φέναι.* See Olear. on Philostr. V. Aj. 35, 1.

19. *συνενέγκαντες τὰς βίβλους, κατέκαιον.** These books, no doubt, denoted the various forms of incantation, and the other methods of exercising magic arts. *Καὶ συνεψήφισαν τὰς τίμας,* “computed, calculated the price.” This word comes from ψῆφος, *calculus, a counting stone.*

19. *εὗρον ἀργυρίου μυριάδας πέντε.* An example of this sense of εὗρίσκω, as used of the total price of any thing sold, has been produced by Raphel from Xenoph. Œc. 2, 3., and by Wolf from Polyb. 1295. In explaining ἀργυρίου (silver coin) the Commentators are not agreed. Drusius, Grotius, and others, take it to mean the silver shekel, which was equivalent to four Attic drachms. But (as others observe) it is not probable that at Ephesus the reckoning should have been by shekels, unless indeed these were foreign Jews. The objection against estimating them as *mina*, is, that the sum hence arising would be too large. Yet

* Here Œcumenius observes, from Chrysostom: *Σημειωτέον δὲ ὅτι καὶ τοὶ πολυτίμους οὕσας τὰς γοητικὰς αὐτῶν βίβλους, ὡς τῶν ἐν βίῳ ἔχουσῶν τὰ κάλλιστα, οἱ εἰς Χριστὸν πιστεύσαντες, οὐκ ἐπώλησαν, ἀλλ’ ἔκασαν, καὶ τοιγὲ ἀλλῶν ἐκεῖσε τοιούτων ὄντων τῶν θελόντων τὰς βίβλους κτήσασθαι, πρῶτον μὲν ἵνα μὴ τις μετὰσχῃ τῆς ἀπ’ αὐτῶν ψυχοφθόρου λύμης, ἔπειτα δὲ ἵνα μὴ ἀπὸ τοιαύτης αἰτίας κτήσονται τι.*

Wetstein has numerous citations, from similar passages; ex. gr. Timon. ap. Sext. Empir. 56. *Πρωταγόρῃ, θέλον δὲ τέφρην συγγράμματα θεῖναι, ὅτι θεοὺς κατέγραψ’ οὐτ’ εἰδέναι, οὔτε δύνασθαι, ὅποιοι τινες εἰσι, καὶ οἷτινες ἀθρήσασθαι.* He also gives several instances of pernicious books being burnt by the hands of the hangman, or public herald; as in Diog. Laert. 9, 52. Tacit. Agr. 2. Julius Paulus 5, 23. *Libros magicæ artis apud se neminem habere licet, et si penes quoscunque reperti sunt, bonis ademtis, ambustisque his publicè, in insulam deportantur, humiliores capite puniuntur.* Liv. 40, 29. *Libri in comitio, igne a victimariis facto, in conspectu populi cremati sunt.*

manifest imitation of Xen. An. 7, 5, 4. (above cited); from which it is clear that ἐντόνως is in this passage the true reading.

In διακατηλέγχετο, *refuted*, the διὰ signifies *thoroughly*, and is intensive. On the simple κατελέγχω see the note on Mark 9, 25. Δημοσίᾳ, *publickly*. Among the Classical passages cited by Wets. are Plat. de Prodic. ἰδίᾳ ἐπίδειξιν ποιεῖσθαι. Athen. p. 90 c. δειξιν λόγων δημοσίᾳ ποιούμενος.

CHAP. XIX.

In the mean time, while Apollos is abiding at Corinth, Paul returns to Ephesus, as he had promised (see 18, 21.); and there meets with some disciples of John, and baptizes them (1—7.). He makes a stay of more than two years at Ephesus, and converts many to Christianity (8—20.). A tumult is then excited by Demetrius, the goldsmith. Paul, however, escapes alive (23 fin.) Kuin.

1. τὸν Ἀπολλῶν. Accusative Attic for Ἀπολλῶν. Διελθόντα τὰ ἀνωτερικὰ μέρη, "traversing the upper (i. e. inland) regions;" namely, Galatia and Phrygia. (Compare 18, 23.) For they are so called with reference to the maritime situation of Ephesus, which was κάτω. (Kuin.) The sense of ἀνω, ἄνω, κατὰ, and κάτω is frequent in the Classical writers. See Sturz. Lex. Xen. and especially the numerous examples produced by Wetstein. On *Ephesus* see the Geographical writers. It is called by Josephus, Ant. 14, 17. προτείουσα τῆς Ἀσίας: where by Asia is meant Asia proper, i. e. Ionia.

1. εὐρών τινας μαθητὰς, i. e. "worshippers of the Messiah." For μαθητῆς must here be taken in an extended signification; since those persons did not account *Jesus* as the Messiah, having only received *John's* baptism. Yet they were worshippers, and prepared to be disciples of the Messiah, who they believed would shortly appear. See the note on 18, 25. and Noesselt's Exerc. p. 51 seq. Now since

John himself did not comprehend who Christ was, before he applied to him for baptism, so it is not to be wondered at that these persons, who, at the original institution of baptism, had been baptized by John, and professed a belief in Christ's advent, but afterwards, before the public ministry and death of Christ, had removed to distant regions, should have been ignorant that *Jesus* was the Christ, i. e. the Messiah. Nay many disciples of John, even after he had declared Jesus to be the Messiah, accounted their own master as a greater prophet than Jesus. See the note on Joh. 3, 26. and Matt. 11, 2. Neither is it likely that they were (as Wets., Bolten, and Heinrichs suppose) baptized by *Apollos*. For he himself had been a follower of, and baptized by, John; but afterwards had more correct knowledge communicated to him by Aquila and Priscilla, who undoubtedly expounded also to these men the *ὁδὸν τοῦ Θεοῦ* (see 18, 26.) In such ignorance were these twelve persons, who had been baptized by some disciples of John, that they seem, after the departure of Apollos, to have constituted a distinct society. For Paul found them, not assembled in the synagogue, but forming a separate congregation. (Kuin.)

2. Paul had, it seems, heard concerning these men, that they were separatists from Judaism, and constituted a society apart. Suspecting, therefore, that they were disciples of John, he went to them with the view of communicating to them more correct notions of religion. He seems, however, to have said *more* than is here recorded. For that he had asked them whether they were *baptized*, may be collected from the words of ver. 3. *εἰς τι οὖν ἐβαπτίσθητε*; And when they answered in the affirmative, he, in order to know whether they were votaries of the *same* Messiah with himself, further interrogated them with, *εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες*; "have ye experienced the effects of the Holy Spirit?"

Πιστεύειν here denotes to believe in the doctrine of the Messiah. See the note on 18, 25. (Kuinoel.)

This question Paul was justified in putting, since Christianity had, as it were, but just dawned at Ephesus.

2. ἀλλ' οὐδὲ, εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσσαμεν, "we have not so much as heard whether there be any Holy Ghost." And yet they who said this were Jews. For John and his disciples baptized none but Jews; and to them the phrase **שְׁמַיָּהוּ** could not but be familiar; and by this they believed the prophets were inspired. See Ezech. 11, 5. These Ephesians, then, seem to have meant, that they had never heard the Messiah was come, and who he was, that they had not known that the period spoken of by Joel 3, 1. (see the note on Acts 2, 17) had arrived, when the Spirit was to be poured out upon all men, still less had they been imbued with it. (Kuinoel.) The learned Commentator is moreover persuaded that Paul had appealed to this very prophecy. But this seems precarious.

At **τι πνεῦμα ἅγιον ἐστίν** subaud **δοθέν**. See the note on Joh. 7, 39., and Glass, Phil. Sacr. 630. Kuinoel has omitted to notice the sense of εἰ, "annon." See 1 Cor. 7, 16.

3. **εἰς τί**, scil. **ὄνομα**, or **βαπτίσμα**. Some Commentators, however, (as Kuinoel,) take the **εἰς** to denote the *final cause*: q. d. "To what purpose, then, were ye baptized? what doctrine did ye profess on baptism?" And they determine the answer to be, "Namely, that we should profess the doctrine which John announced, to which we were bound by his baptism." And thus **Ἰωάννου βάπτισμα** will signify *John's doctrine and baptism*. This mode of interpretation, however, seems to need confirmation.

4. **Ἰωάννης μὲν ἐβάπτισε**, &c. **Μὲν** is here, as often, put without any particle to correspond to it. **Βάπτισμα μετανόιας** signifies the baptism by which those who receive it are bound to reformation of life. See the note on Mark 1, 4. The words **τούτ' ἐστίν** **εἰς τὸν**

Χριστὸν Ἰησοῦν are those of St. Paul, explaining *who* is that ἐρχόμενος announced by John, namely Jesus, whom they ought (he means to say) to account as Messiah, and worship as such. There is a similar passage in Rom. 10, 6 & 7. (Kuinoel.) In *τούτ' ἐστιν εἰς τὸν Χριστὸν Ἰησοῦν*, there is a popular *brachylogia* for, "now that Messiah whom John bound you to worship is *Jesus*." Yet I assent to Kuinoel, that Paul might proceed to explain more fully the doctrine of Christ, and enlarge on the magnitude and certainty of its benefits, both from Scripture and the discourses themselves of John: no doubt, too, he informed them of the death and resurrection of Jesus.

5. ἀκούσαντες δὲ ἐβαπτίσθησαν εἰ. τ. ἄ. τ. κ.

That these men were *re-baptized* by Paul, who had been before baptized by John, every unprejudiced person will readily allow. But since some have abused this passage to depreciate the efficacy of John's baptism; and since this repetition of baptism seemed to favour the notions of the Anabaptists, much pains have been bestowed on the explanation of the passage: and not a few have denied that Paul caused these men to be baptized. Most of them maintain that v. 5. is a continuation of Paul's speech: and they refer the words of it to *John's* baptism, received at his recommendation. So Beza, Drusius, Schmidt, Calixtus, Suicer, Glass, Buddeus, Olearius, Wolf, and others. They rest their proof chiefly on *μὲν* and *δὲ*, which they make to be relative particles, indicating a continuation of the same discourse. To this it may be answered, 1st, that the argument which rests upon *μὲν* and *δὲ* is of no force, since those particles are often *not* apodotic. See 2, 37. 2dly, that interpretation being admitted, a frigid tautology will arise. 3dly, we no where read that John baptized men into the name of *Jesus*. For it was not then known what would be the name of the Messiah. It was only the *Apostles* who did that. Nor does Paul, in fact, say that John exhorted the people to believe *Jesus*: he merely, in the words *τοῦτ' ἐστι*, &c., indicates that by ἐρχόμενον John meant *Jesus*, though he did not *name* him. 4thly, It is necessary that they who were baptized be those to whom the following *αὐτοῖς* pertains: καὶ ἐπιθέντος αὐτοῖς Παύλου τὰς Χεῖρας, in verse 6. But these cannot be different persons from those. 5thly, That those baptized by John were again dipped by the Apostles, may also be collected from Acts 2, 38, & 41. For since almost all the Jerusalemites and Jews had been baptized by John (see Matt. 3, 5.), it is incredible that *none* amongst the 3,000, who were baptized by the Apostles, had been baptized by John. And yet all without distinction are said to have been baptized by the Apostles.

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6thly, Nor does it follow, because those baptized by John were again dipped by the Apostles, that the baptism of John was useless, and brought into contempt by the Apostolical baptism. For the abrogation of any thing, as being yet imperfect in respect to its time, is not casting any reproach upon it. Luke himself teaches us that the baptism of John was not altogether the same as the baptism in the name of Jesus. (See *supra* 18, 25.) Now John's baptism was imperfect *pro temporam ratione*. John baptized entirely to the Messiah that *was to come*; the Apostles to *Jesus the Messiah*. But by John's baptism and teaching the minds of the Jews were prepared to more readily receive Jesus and his better instruction, and to dedicate themselves to him by a new and similar rite. 7thly, Neither does this *repetition* of baptism favour the notions of the Anabaptists. For *they* repeat the *same* baptism. But those who are baptized in the Christian Church are fully bound to Christ and his doctrine, and therefore have no need of any repetition of baptism, to whatever sect they may join themselves. See Limborch in loc., and Ernest. Opusc. Theolog. 233. [and Doddr. in loc. Edit.] Carpov., however, in a Diss. on this subject, maintains the sense to be as follows: "Agnoverunt, didicerunt illi se baptizatos olim fuisse a Johanne in nomen Jesu." But it has been rightly objected by Semler that this interpretation offends against the *usus loquendi*, and every rule of narration. Other interpretations, still less admissible, have been proposed by Jung, Ziegler, &c. The true state of the case seems to be this. Those who were baptized by John were bound to the *μετανοία*, to which he exhorted them, and were prepared for the kingdom of the Messiah that *was to come*. The Apostles, while Jesus was on earth, baptized those who applied for baptism. (Joh. 3, 5, where see the note, and 26. 4, 1, 2.), thus binding them to Jesus and his doctrine, and instituting the new economy, soon to be established by the Messiah. So Joh. 4, 1. *μαθητὰς ποιεῖ καὶ βαπτίζει*, compared with verse 2. That Jesus was the *Messiah* the Apostles were not *at that time* assured (see the note on Matt. 16, 20. 10, 7.), and so they did not baptize them to *Jesus* the Messiah. Those who had undergone John's baptism, and had been taught by Jesus himself, and admitted his doctrine, were *not* re-baptized by the Apostles. See Joh. 3, 26. Nor were the *Apostles* again baptized by Jesus; for they were nursed up under his instruction, and in due time taught his Messiahship, and were baptized *with the Holy Spirit*. But when, after Christ's departure to Heaven, a Church had, by his direction, been established by the Apostles, whose foundations he himself had laid, and into which they who should account Jesus as the Messiah, and profess his doctrine, were to be received; *then* also those who had been baptized by John, or, after his death, by his disciples, and who had not enrolled themselves in the number of Jesus's followers, while he was on earth, nor accounted him as Messiah (see Acts 2, 37 & 41.), were by the Apostles *again* baptized; as were by Paul those twelve disciples of John living at Ephesus, of whom we are now treating. It is not, indeed, at Acts 2. expressly said that any of John's disciples were amongst the baptized, but from the silence of St. Luke nothing can be proved. Of Apollos (Acts 18.) it is no

where said that he was not re-baptized, but (as Ernesti has well remarked) the thing is passed by, as well known and usual. (Kuin.)

6—8. ἐλάλουν γλώσσαις, καὶ προεφήτευσαν. I can by no means accede to the harsh interpretations of these words propounded by the Foreign Commentators. The plain and simple sense is: “they spoke with other, and, to them, strange and foreign tongues, and sustained the character of prophets and inspired teachers.” See Œcumenius and Chrysostom.

7. ἦσαν δὲ οἱ πάντες ἄνδρες ὥσει δεκαδύο. Markland objects to our translation, and would render, “but they were all men, about twelve.” I should prefer, “there were in all about twelve, *men*.” It appears to me that a *stress* is laid upon ἄνδρες, in order thereby to hint that this was the number of the *men*, or masters of families, and did not include the women and children.

8. πείθων τὰ περὶ, &c., “persuasively urging on them the doctrines of Jesus.” Kuinoel thinks that Paul did not, at the beginning, teach that Jesus was the Messiah, but only after he had prepared the Jews for the Christian religion. See the note on 18, 4.

9. ὥς δέ τινες ἐσκληρύνοντο καὶ ἠπειθύνον, “but when some obstinately refused to yield credence.” This metaphorical term for contumacy is used in many passages of the Old and New Testament; as Ps. 94, 8. Hebr. 3, 8. μὴ σκληρύνετε τὰς καρδίας ὑμῶν, and Sirach. 30, 11. μήποτε σκληρυθεὶς ἀπειθήσῃ σοι. A harsher metaphor occurs in the use of λιθόω in Arrian. Epict. 1, 5.

These contumacious persons went so far as not only to refuse credence to the Gospel, but even to speak evil of it before the multitude; which seems to hint that they were themselves of the *higher class*. On ἀπειθεῖν see Keuchen, who, among other passages, compares Exech.

The words ἀποστὰς and ἀφώρισε evidently denote *separating from Church communion*. As to the name *Tyrannus*, it was, we are told, a not very unfrequent one, like *King* with us. Commentators are not quite

agreed what *sort* of a school this Tyrannus taught. Lightfoot, Vitringa, Hammond, Doddridge, and Schoettgen think it was a kind of *Beth Midrasch*, or Divinity Hall, designed for reading theological lectures. Others, as Pearce, Rosenmuller, and Kuinoel, think it was a philosophical lecture room,* and that Tyrannus was a rhetorician, or sophist. If the former conjecture be true, he was probably a converted Jew; if the latter, a converted Gentile.

10. ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τ. K. 'I. Many Commentators take πάντας in a qualified sense, and understand it of those who resorted to Ephesus. And (as Grotius and Kuinoel observe) infinite was the number of persons who resorted to this *capital* and *emporium* of Asia Minor, on all kinds of business, religious, political, and commercial.

10. Ἐπὶ, *unto, for, during*. So Thucyd. 2, 35. See Raphel. Possibly ἀκοῦσαι may mean "heard of;" a sense which the word often bears.

11. δυνάμεις τε οὐ τὰς τυχοῦσας. Here we have an elegant *litotes*; for the sense is, *miracula insignia*. Τυχῶν properly signifies, "what is *met with*, obvious, common." Hence, with οὐ, it denotes *haud vulgaris*, in the sense of *insignis*: examples of which are adduced by Wetstein, Munthe, and Loesner: as Diosd. Sic. 418 A. οὐ τὴν τυχοῦσαν ἀγωνίαν. Polyb. 1, 42. οὐ τὴν τυχοῦσαν ἀπορίαν. & 53. οὐ μίκρους οὐδὲ τοὺς τυχόντας ἀγῶνας. Long. 16. Xiph. παραχῆς οὐ τῆς τυχούσης. The idiom appears to be one of later Grecism. Though something very much akin to it occurs in Soph. CEd. Tyr. 401. (cited by Valcknaer), οὐχὶ τοῦπίοντος ἦν ἀνδρός.

12. ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας, &c. See the note on 15, 15. Σουδάρια is from the Latin *sudarium*, a *handkerchief*. See the note on Luke 19, 20. Σιμικίνθιον, or σημικίνθιον, is also of Latin origin, and sig-

* That the term was applied to *them* as well as to schools for boys, is well known, and is proved by Wetstein's citations.

- nifies literally a *half girdle*. It answers to our *apron*, (which, by the way, is a contraction for *afore-one*,) as is evident from the similar term *pin-afore*, in familiar use. Some, it seems, supposed that the power of healing was inherent in the *body* of Paul.

It is justly observed, by many writers, that these cures wrought upon absent persons, some of them at a considerable distance from Ephesus, might conduce greatly to the success of the Gospel among those whose faces Paul had not himself seen.

13. *τινες ἀπὸ τῶν περιεχομένων Ἰουδαίων ἐξορκιστῶν*. Perhaps these words may be rendered, "some of the wandering Jewish exorcists." Such persons were called by the Greeks *ἀγύρται*, and by the Latins *circulatores*.* These exorcists were a kind of men who (like our travelling quacks, or mountebanks, or conjurers,) pretended to cure violent disorders beyond the skill of the physician, and even to cast out devils; and all this by the use of certain incantations, or charms, partly by administering certain powerful medicines, and partly by strongly operating on the imagination. (See the note on 4, 7. and Matt. 12, 27.) Wetstein appositely cites Manethon. Apotel. 5. 303. *καὶ μαγικῇ συνέσει πίθεται τὰ πνεύματα φεύγε, καὶ κρυφίμῃς βίβλοις ἐπαγαλλυμένους περίεργα*. Hor. Ep. 1. 1. 3. 4: *Sunt verba et voces, quibus hunc lenire dolorem Possis, et magnam morbi depellere partem*. And so Artemid. 3, 20. (cited by Pricæus), *οἱ μάντις περινοστοῦσι*. I take this opportunity of emending a kindred phrase in Joseph. B. 2, 20, 3. *γοητεύων Ἐλιάδαρος ἐκπεριτλῆε τὸν δῆμον* where, for

* The Hebrews called them *שׁוֹמְרֵי חֵן*, i. e. persons who, using the sacred tetragrammaton, (which the Jews call *κατ' ἐξοχὴν* *שׁוֹ*, or with the addition of *שׁוֹמְרֵי חֵן* *שׁוֹ*,) thought they could perform various kinds of incantations. And, by the co-operation of the Devil and the permission of God, the effect often answered their magic arts; which arts whoever would call in question, would contradict the prophecy of Christ himself. (See Matt. 24, 24.)

That the Jews were much given to magic arts, is well known. And of this many proofs may be seen in Eisenmenger, Edzard, and Schudt. (Schoettg.)

ἐπεριῆλθε I would read περιῆλθε. The common reading seems to have arisen from a confusion of two others, περιῆλθε and ἐξῆλθε.

12. ἐπεχείρησαν, undertook, ventured. So Hesych. ἐπιχειρεῖ τολμᾷ.

13. ὀρκίζομεν ὑμᾶς τὸν Ἰησοῦν. Here we must sub- and διὰ, and paraphrase thus: "We adjure you (to come out) by that Jesus (who has power to compel you to obedience)." Yet the ellipsis of ἐξελθεῖν would here be very harsh; and therefore we may suppose that the exorcists had previously charged the evil spirits to come out, and then followed up their requisition with the words ὀρκίζομεν, &c.

14. ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτά, οἱ τοῦτο ποιοῦντες. The sentence may be rendered: "Now the persons who did so, were *some* (i.e. about) seven sons of Sceva." It is surprising that the Commentators should have stumbled at this sense of τις with numerals, either before or after them, which is found not only frequently in the Classical writers, but infra, 23, 23. δύο τινὰς τῶν ἑκατοντάχων. Valckn. cites examples from Diciarchus and Plutarch; but it is also used by the earliest and best writers; as Thucyd. 3, 111. & 7, 87. And indeed there is the same idiom in our own language; *some* twenty, for *about* twenty. I would, therefore, point thus: ἦσαν δὲ τινες, (υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως) ἐπτά οἱ ποι οὔντες.

15. ἀποκριθὲν τὸ πνεῦμα. The recent Commentators think it plain that the man was merely a raving madman, who, however, at his lucid intervals, might, during the two years of Paul's residence, have heard and known something of Paul and Jesus. And Kuinoel refers to his note on Matt. 8, 29. On the contrary, Doddridge remarks: "Not to insist upon the *demonstration* arising from this story, that this demoniac was not merely a lunatic, the evil spirit under whose operation this man was, seems either to have been compelled by a superior power to bear an unwilling testimony to Jesus, or craftily to have intended by it to bring Paul into suspicion, as acting

in confederacy with himself; and if the latter of these were the case, God, as in other instances, overruled this artifice of Satan, to the destruction of his own cause and kingdom."

The words may very well be explained according to the common opinion of his being a demoniac; nor will that supersede the excellent observation of Raphael, that the interrogation here does not imply *ignorance*, but rather expresses *reproach* and *contempt*: q. d. "You seem to be very different persons; I am not bound to obey you. Who are you that dare to meddle with your superiors?" In proof and illustration of this sense Raphael cites Arrian. Epict. 3, 1. Wetstein, too, compares Isæus. *συ δὲ τις εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γινώσκω σε.*

16. *ἐφαλλόμενος*, "leaping upon them." A strong metaphor taken from wild beasts that leap on their prey. Our Philological illustrators have all neglected to clear up the sense of this word, or else have cited passages where it merely signifies to leap *on horseback*. And indeed the present signification is rare; but it occurs in Homer not unfrequently; as Il. *κ.* 611. *π.* 754. *φ.* 140. *η.* 260. *μ.* 404. *ν.* 362. 529. & 531. where the word is used with a dative of person. Some of these passages seem to have been in the mind of St. Luke.

16. *κατακυριεύσας αὐτῶν, ἰσχυσε κατ' αὐτῶν.* Almost all Commentators from the time of Wolf to Kuinoel adopt the criticism of Bois (partly founded on the Syriac Version), that *ἰσχύειν κατὰ τινος* does not here signify to *overcome* or *prevail*, but so to use that victory as to exercise force over, violently beat, and ill treat. "For (say they) it is *distinguished* from *κατακυριεύω*, and there follows the words *ὥστε γυμνοῦς*, &c." But these arguments seem to me little convincing, and will not weigh against the following, namely, that no proof has hitherto been produced that the word was so used, and as such a use would be a violent catachresis, we may very well suppose that none ever will. Indeed, I am not aware that

there is any other example of *ισχύω* with *κατὰ*. It seems better to adhere to the legitimate sense of *ισχύω κατὰ*, to be an *overmatch* for: and thus take *κυριεύσας ἰσχυσε κατὰ* for an *Hysteronproteron*; or understand *ἰσχυε* in the sense *prevailed*; as in Apoc. 12, 8. *καὶ οὐκ ἰσχυσαν*. Thus it will be a kind of pleonastic expression, denoting "overpowered and overcame them," or, as we say, "*beat* them;" which is perhaps all that the Syriac Translator meant. Certain it is that our idiomatical use of *beat* is derived from the French *battre*, which signifies, to beat down, and, metaphorically, *overcome*. The only Classical passage that I have noted, as apposite to this, is Lucian 3, 275. *ὡς ἰσχύειν ὑπὲρ ἀνδρας μυρίους*, to be an *overmatch*. The *ᾧστε* will then denote the effect; and all is plain.

I am surprised that Bp. Pearce should have explained *γυμνούς* "deprived of the upper garment." It is evidently to be taken as a popular expression, similar to one in our own language, "with the clothes torn off their backs." Wetstein compares Liv. 3, 11. Qui obvius fuerat mulcatus nudatusque abibat. Dio C. 61. *ἀποδύων τοὺς ἀπαντῶντας, παίων, τιτρώσκων*. See the note on Matt. 25, 36.

17, 18. *τοῦτο δὲ ἐγένετο γνωστὸν—ἐπέπεσε φόβος ἐπὶ πάντας*. This contributed not a little to confirm the authority of Paul (ver. 15.) to whom, in curing demoniacs, nothing of this sort had ever happened; and therefore the name of Jesus was celebrated, because *by him* true miracles were worked, not such as were those of these deceivers. (Rosenm.) On *ἐπέπεσε φόβος ἐπὶ πάντας* see the note on 2, 43. and Luke 7, 16.

18. *πολλοὶ τῶν πεπιστευκότων, &c.* "many of the believers," i. e. Christians. Paul, on receiving these Ephesians into the society of Christians, had exhorted them to reformation of mind and conduct; and since at Ephesus magical arts were much practised, he had also admonished them to bid adieu to superstition, and abstain from those arts. They,

however, had not obeyed the precepts and admonitions of the Apostle. But when these Christians saw Paul's divine legation so remarkably confirmed, and how ill exorcism had succeeded with the sons of Sceva, they acknowledged and detested their sinful conduct; and those who had studied magic arts, in order to evince their detestation and entire abandonment of them, brought such books of magic as they possessed, and publicly burnt them. (Kuinoel.)

18. ἐξομολογούμενοι, &c. Ἐξομολογεῖσθαι here signifies to so confess one's sins as to promise future reformation. See Matt. 3, 6. (Kuinoel.) It is perhaps more correct to say that in ἐξομολογεῖσθαι the ἐξ signifies *openly, frankly, thoroughly*: and as this *public confession* would be a strong motive to avoid sin, so it was probably accompanied with a profession of penitence, and an engagement to abstain from it in future. Hence it came, in the end, to designate *all this*. Thus in James 5, 16. ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα has a reference to this public and solemn confession, and not a private one whispered to a priest. So Chrys. and Œcumenius. Δεῖ πάντα πιστὸν λέγειν τὰς ἑαυτοῦ ἁμαρτίας, καὶ ἀποτάττεσθαι διὰ τοῦ ἑαυτὸν ἐλέγχειν, τοῦ μηκέτι ποιεῖν τὰ αὐτὰ, ἵνα δικαιωθῇ κατὰ τὸ εἰρημένον· λέγε σὺ πρῶτος τὰς ἁμαρτίας, ἵνα δικαιωθῇς. The custom seems to have been founded on the public confession of sins made at the baptism of John. See Mark 3, 6. where there occurs the same expression, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Examples of the sense *openly confess* occur in Phil. 2, 11. and Apoc. 3, 5; and that of *engaging*, and *promising* in Luke 22, 6. and Rom. 14, 11. I assent to Kuinoel, that by τὰς ἁμαρτίας we are to understand sins of every kind, and not merely magical arts. The context confines πράξεις to *sinful* actions; as in Rom. 8, 15. Col. 3, 9. and Ælian. Var. Hist. 3, 4. (cited by Schleusner in his Lex.) οὐς μάλιστα ἦδει περὶ τὴν τοιαύτην πράξιν θερμοτάτους. It is a sort of euphemism. As to the reading of some MSS., ἁμαρτίας, that is a mere gloss.

19. ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων. Here also there is an euphemism. The word *πέριεργος*, as applied to *persons*, signifies *too much occupied*, occupied to little purpose, vainly industrious, *nimis sedulus*, what the Latins call *ardelio*. Hence, as applied to *things*, it denotes *supervacuus*, *vanus*; and in this sense the term was specially appropriated to designate the arts of magic, and such "superstitious vanities," both by the Scriptural and Classical writers, from whom examples are adduced by Wolf, Wetstein, Kypke, Irmisch on Herodot. 4, 12, 5. and Burman on Petron. p. 46; ex. gr. Philostrat. 175. γύναι, περιέργον χρῆμα καὶ μαντικὴν συσκευάζοντες. Isidor. 3, 139. τὴν πέρα Χαλδαίοις περιέργον καίδευσιν. Aristæen. 2, 18. where *τίς τῶν περιέργων* signifies a *magician*, who is further described as *ὑπακρινάμενος τῶν περιέργων τὸ σχῆμα*. Vide Catull. Ep. 7. Hor. Ep. 17. where see the Scholiast. D. Cass. Exc. Vales. 714. ὁ Ἀδριανὸς περιεργότατος ἦν καὶ μαντείαις καὶ μαγγανείαις παντοδαπαῖς ἐχρῆτο. And that this is the sense, is clear from the words immediately subjoined. See Ursin. Anal. Sacr. 1. 2, 2, 5. p. 48., Seber's Diss. de *περιεργία* Ephes., Wakef. Silv. Crit. 2, 148., and Deyling Obs. S. p. 277. This view of the *περιεργία* of the Ephesians is confirmed and illustrated by the following words, Ἐφέσια γράμματα, which were scrolls of parchment or paper, inscribed with certain formulæ, and bound to the body, like the *ἀλεξιφάρμακα*, or *amulets*, in order to keep off disorders, demons, &c. &c. All such amulets were specially termed Ἐφέσια γράμματα, since Ephesus seems to have been the chief manufactory of them. So Diogenian. Prov. Cent. 4. 78. Ἐφέσια γράμματα ἐπωδαί τινες ἦσαν, ὥς οἱ φοροῦντες ἐνίκων ἐν παντὶ. And these are mentioned, or alluded to, in numerous passages cited by Wetz. and Valckn., in his Schol. ex. gr. Menander. ἐφέσια τοῖς γαμοῦσιν οὗτος περιπατεῖ λέγων ἀλεξιφάρμακα, Eustath. on Hom. Od. τ. p. 694. 35. Athen. 548 c. Plut. Sympos. 7, 5. οἱ Μάγοι τοὺς δαιμονιζομένους κελεύουσιν τὰ ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν καὶ

ονομάζειν. Clemens. Alex. p. 360. *τινες δὲ μυθικώτερον τῶν ἰδαίων καλουμένων δακτύλων σοφούς τινες πρῶτους γενέσθαι λέγουσιν, εἰς οὓς ἦτε τῶν Ἐφεσίων λεγομένων γραμμάτων, καὶ ἡ τῶν κατὰ Μουσικὴν εὗρεσις ῥυθμῶν ἀναφέρεται.* & 67. (Schl. and Kuin.) I add Euseb. c. Hierocl. p. 464. edit. Olear. *εἰσι οἱ περιέργους μηχανὰς —κατεληφέναι.* See Olear. on Philostr. V. Aj. 35, 1.

19. *συνενέγκαντες τὰς βίβλους, κατέκαιον.** These books, no doubt, denoted the various forms of incantation, and the other methods of exercising magic arts. *Καὶ συνεψήφισαν τὰς τίμας,* “computed, calculated the price.” This word comes from *ψῆφος*, *calculus*, a counting stone.

19. *εὗρον ἀργυρίου μυριάδας πέντε.* An example of this sense of *εὐρίσκω*, as used of the total price of any thing sold, has been produced by Raphel from Xenoph. Œc. 2, 3., and by Wolf from Polyb. 1295. In explaining *ἀργυρίου* (silver coin) the Commentators are not agreed. Drusius, Grotius, and others, take it to mean the silver shekel, which was equivalent to four Attic drachms. But (as others observe) it is not probable that at Ephesus the reckoning should have been by shekels, unless indeed these were foreign Jews. The objection against estimating them as *minæ*, is, that the sum hence arising would be too large. Yet

* Here Œcumenius observes, from Chrysostom: *Σημειωτέον δὲ ὅτι καὶ τοὶ πολυτίμους οὖσας τὰς γοητικὰς αὐτῶν βίβλους, ὡς τῶν ἐν βίῳ ἔχουσῶν τὰ κάλλιστα, οἱ εἰς Χριστὸν πιστεύσαντες, οὐκ ἐπώλησαν, ἀλλ’ ἔκανσαν, καὶ τοιγὲ ἀλλῶν ἐκείσε τοιοῦτων ὄντων τῶν θελόντων τὰς βίβλους κτήσασθαι, πρῶτον μὲν ἵνα μὴ τις μετὰσχῃ τῆς ἀπ’ αὐτῶν ψυχοφθόρου λύμης, ἔπειτ’ ἵνα μὴ ἀπὸ τοιαύτης αἰτίας κτήσωνται τι.*

Wetstein has numerous citations, from similar passages; ex. gr. Timon. ap. Sext. Empir. 56. *Πρωταγόρῃ, ἔθελον δὲ τέφρῃν συγγράμματα θείναι, ὅτι θεοὺς κατέγραψ’ οὐτ’ εἰδέναι, οὔτε δύνασθαι, ὅποιοι τινες εἰσι, καὶ οἵτινες ἀθρήσασθαι.* He also gives several instances of pernicious books being burnt by the hands of the hangman, or public herald; as in Diog. Laert. 9, 52. Tacit. Agr. 2. Julius Paulus 5, 23. *Libros magicæ artis apud se neminem habere licet, et si penes quoscunque reperti sunt, bonis ademtis, ambuatique his publicè, in insulam deportantur, humiliores capite puniuntur.* Liv. 40, 29. *Libri in comitio, igne a victimariis facto, in conspectu populi cremati sunt.*

if that were all, I should not think it of force enough to reject the interpretation; for I find by Sueton. Aug. 31. that such books were very numerous, and we have reason to suppose that they sold at a very high price. The words of that writer are these: "Quicquid fatidicorum librorum Græci Latinique generis nullis, vel parum idoneis auctoribus vulgo ferebatur, *supra duo millia*, contracta undique, cremavit." However, if I rightly recollect, the word ἀργύριον, when *thus* used, invariably stands for a *drachm*. So Polyb. 16, 36, 3. πεντ' ἀργυρίου, scil. δραχμῶν, where see the Scholiast. We must, therefore understand *drachms*; as almost all Commentators now do. But one difficulty still meets us. Are we certain that *Attic* drachms were used in computation at Ephesus? I think not. Until, then, it can be determined what kind of drachms is here meant, we can never calculate the exact amount of the sum total. See Deyling on this passage, Lakem. Obs. Phil. 2, 153., and Fisch. de Vit. Lex. N. T. 3, 11. & 24, 12.

20. οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἡῤῥανε. Κατὰ κράτος has here the sense of *vehementer, extremely*. So Hesych. τελείως ἰσχυρῶς. See the examples of this sense adduced by Wets. and Munthe. The most apposite are from Plut. 2. 213 E. ὅτι καὶ αὐτὸς φίλος αὐτῷ κατὰ κράτος ἔσοιτο ὥστε κατὰ κράτος ἐλέγχεσθαι τὸν Πυθαγόραν. Thucyd. 1, 64. κατὰ κράτος ἡ Ποτιδαῖα—ἐπολιορκεῖτο. Αὐξάνειν and ἰσχύειν are terms nearly synonymous. Valckn. compares Luke 1, 80. τὸ παιδίον ἡῤῥανε καὶ ἐκραταιοῦτο; and Munthe, Diodor. Sic. 37 D. But in all these the terms used are not quite synonymous: and I prefer, with Schleusner, to explain ἰσχυε, *auctoritate valuit, vim exseruit*.

Οὕτω is well explained by Kuinoel, *thus*, viz. "after it had so plainly appeared how great a difference there was between the miracles of the Apostles and the tricks of those impostors;" the truth of Christ's

doctrine thus effectually triumphing over Gentile superstition, &c.

21. *αἷς δὲ ἐπληρώθη ταῦτα*, "when these things were fulfilled." Many events referred to in the Epistles happened during this period. It is probable that Philemon, a convert of Paul, (Philem. ver. 19.) and Epaphras, afterwards a minister of the Church at Colosse, were converted about this time: Col. 1. 4, 7, 8. 2, 1, 4. 12, 13. The Apostle was also visited by several Christians from neighbouring parts, during his abode here, particularly by Sosthenes and Apollos from Corinth, and by some of the family of Chloe, a woman, as it seems, of some figure there, (1 Cor. 1, 11.) as also by Stephanas, Fortunatus, and Achaicus, all from the same place, (1 Cor. 16. 17.) and Onesiphorus, who afterwards visited him so affectionately at Rome, was, as Timothy had frequent opportunities of observing, very serviceable to the Apostle here (2 Tim. 1, 16—18). And there is great reason to believe he wrote his first Epistle to the Corinthians from hence, (1 Cor. 17, 18.) and about this time; for it is plain that Aquila and Priscilla were then with him in Asia (1 Cor. 16, 19.) as they now were (Acts 18, 18, 19, 26.); that it was after Apollos had visited Corinth, had watered Paul's plantation there, and was returned to Ephesus again (1 Cor. 3, 6. 16, 8, 12.); and that it was when Paul himself, having lately given a charge to the Galatian Churches on that head, (compare 1 Cor. 16, 1, 2. with Acts 18, 23.) intended a journey from Asia to the Macedonian and Corinthian Churches, and was sending Timothy to prepare his way. See 1 Cor. 4, 17, 19. 16, 5, 10. compared with the verse now before us, and that which follows. (Doddr.)

21. *ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι*. It is not certain from the original *ἔθετο ἐν τῷ Πνεύματι*, whether this relates to a determination he was moved to by the Holy Spirit, by whom he was directed in his journeys, or (as Beza and Grotius suppose) to a purpose

he formed in his own mind. But as we find that he delayed the execution of it, and was by several circumstances led to alter his intended course, and to continue longer in his progress than he first designed, it seems more reasonable to refer it to his own spirit; nor is it unusual to insert the article, where it only relates to the human spirit. See Acts 17, 16. Rom. 1, 9. 8, 16. 1 Cor. 2, 11. 5, 5. 6, 20. Gal. 6, 18. Eph. 4, 23. Gr. Accordingly, Beza renders it, "statuit apud se," and Stephens, "induxit in omnium." (Doddr.)

And so the expression is understood by almost all recent Commentators, who take it for εἰς τὸ πνεῦμα, and compare the Hebr. לִפְנֵי ה'; though it is also used by the Classical writers. It may therefore be rendered *resolved*, *took counsel*, &c. And in this view Wets. compares Dan. 1, 8. Hagg. 2, 19. 1 Cor. 7, 37.

Kuinoel is of opinion that the Apostle meant to visit the Churches he had founded in Greece and Macedonia, and to collect a fund for the relief of the poorer Christians at Jerusalem. See Rom. 19, 25 & 26.

22. ἐπέσχε χρόνον. The verb ἐπέσχειν signifies, 1st. to *hold to*; and, 2dly. to *keep to*, *stay*: and has a reflected force by the subaudition of ἐαυτὸν. In the sense of *stay* it occurs frequently in the best authors, either *without*, or (as here) *with* the addition of an accusative (depending on κατὰ), denoting duration of time; of which many examples are adduced by Raphel, Wets. Munthe, and Loesner. I add Thucyd. 4, 124. δύο ἢ τρεῖς ἡμέρας ἐπέσχω where the Scholiast supplies the pronoun αὐτοῦς. Now the difference between the Classical and Hellenistical use is this; that in the former, the word denoting *time*, whether χρόνος or ἡμέρα, &c. has some numeral, or adjective denoting *much*, or *little*, or sometimes τις, which a Classical writer would have used in the present passage; though Hemsterhuis, in the Obser. Mis. t. 3. says, that there are instances in the Classics of

χρόνος in this sense. We may compare our idiom, "to stay *a while*."

23. περὶ τῆς ὁδοῦ, i. e. "the Christian doctrine;" as *supra*, ver. 9. and 22, 4.

24. ἀργυροκόπος, a silver-worker, a silver-smith. Beza, Piscator, Scaliger, Waser, Valckn., Wolf, and others, understand a coiner, mint-master; and by ναοὺς ἀργυροῦς Ἀρτέμιδος, they think, are meant silver coins, bearing the figure of the Temple at Ephesus. This interpretation they support by a comparison with certain Attic coin, which, from having on it the impression of an ox, was called βοῦς. It is, however, liable to not a few objections; and especially to one suggested by Casaubon, namely, that there is no good evidence that such coins were ever struck. And I would add, that even supposing they *were*, so many workmen would surely not be necessary to strike coins only, of which, when once the die was cast, great numbers might be worked off with very little trouble. It therefore seems safer, with Chrysostom, Camerarius, Erasmus, Salmasius, Hammond, Grotius, and indeed most critics for the last century, (as Wolf, Bp. Pearce, Rosenmuller, Schleusner, and Kuinoel,) to understand by these ναοὺς small silver models of the chapel,* in which perhaps a little image

* This temple, which was one of the seven wonders of the world, was 425 feet long, 220 broad, and had as many as 127 columns of 60 feet high, of which 36 were carved. See Plin. H. N. 36. 16, 40. The whole is, in Aristoph. Nub. 598. called *golden*. See Pausan. Ach. 9. p. 707. and Pomp. Mel. 1, 17. This superb edifice Herostatus set fire to on the day of Alexander the Great's birth. But as only part of the structure was consumed, it was soon repaired, and brought to a higher degree of magnificence than ever; as we learn from Strabo 948 c. See Val. Max. 8, 14, 5., Cic. N. T. 2, 27. Macrob. Satur. 2, 3., and Gell. N. A. 2, 6. For further particulars of this temple may especially be consulted Gronov. Thes. Antiq. Gr. T. 8. p. 2646. seq., Deyling Obs. 4, 283., Wets. on ver. 35., and Polck Diss. de Magnâ Ephesiorum Diana Lips. In this temple was the famous statue of Diana, whose figure may be sufficiently known from coins. Its ornaments and symbols have been accurately described by Menetrius in a Diss. entitled Symbolica Dianæ Ephesiæ Statua exposita, inserted in Gronov. Thes. Antiq. Gr. 7, 359. seqq. and Deyling, ubi *supra*, p. 288. (Kuinoel.)

of the goddess Diana was placed. These were bought by strangers for curiosity or devotion, as are the models of the Santa Casa at Loretto by the pilgrims. So great, indeed, was the fame of the Ephesian Diana, and so great the reverence shewn her, that her effigy was worshipped with singular fervency by even the most remote and barbarous nations, and temples were by them dedicated to her. (See Deyling 292.) Thus persons were continually resorting to Ephesus, there to offer their gifts and sacrifices to this goddess, who, it will be remembered, presided not only over hunting, but the compounding of poisons, or drugs, (literally, *pharmacy*.) and was therefore worshipped by those who cultivated magic arts. She was regarded as the author and distributor of *health* and *sickness*, and was especially invoked by women in travail. See Callim. Hymn on Diana 124. seq. Since therefore Diana, and especially the Ephesian Diana, was the object of such reverential worship, great numbers of the above mentioned portable silver models of the chapel were manufactured. Foreigners, it seems, purchased these models, who either could not perform their devotions at the temple itself, or who, after having done so, carried them away as memorials, and for purposes of worship. For it was a custom (which had prevailed from the earliest ages) for worshippers of idols to carry with them these *portable chapels* made of wood or metal, in which were inclosed images of the gods or goddesses. These, I say, they carried with them in journies for a safeguard; and sometimes sent them, by way of expiating an offence, to other towns, to be placed in the temples there.

All the above particulars have been proved and illustrated at large by Hammond, Wetstein, Munthe, Doughty (Anal. P. 2. p. 90 seq.), and Kuinoel, to which last-mentioned Commentator I have here been largely indebted. I have only to add, that as the term ἀργυροκοπος is a very general one, so it *may*

denote *any worker** in silver, and include not only founding and casting, or engraving, &c. but also stamping and coining; and it seems highly probable these workmen would provide *memorials* for any class of purchasers, and, among the rest, such *coins* as Beza and others mention. That the word may signify a *silver founder*, is clear from Jer. 6, 29. (Sept.); and that it may also denote a *coiner*, is clear from Harpocrates; and finally, that it may denote a *silver-smith*, is proved by Plutarch 9, 301 & 473., Reiske, and also is evident from Hesychius.

For further information on this subject I must refer my readers to the learned and instructive annotations of Pricæus and Hammond,† to whom all succeeding Commentators have been deeply indebted.

24. Ἀρτέμιδος. The most rational derivation of this name is from Ἀρτεμῆς, either from this Goddess's incorrupt virginity, or as presiding over health. So Liban. Opp. 2, 666. (cited by Kuin.) ὅτι μὲν οὖν καὶ

* Or properly smith, from κόπτω, to smite. We may compare the antient name of trade in our own country, *lead-beater* (from whence the proper name). We had other names of trades ending with beater. Though in later times it became the custom to introduce instead thereof *smith*, which is of the very same force, being derived from the third person singular present tense indicative, *smit-eth*, and of course signifies *any worker with the hammer*.

† From these Commentators Wetstein has selected the following citations.

Hesych. ναῦδια, καθόδισκοι, σιπύαι· εἰς ἃ τὰ ἱερὰ ἐτίθεσαν. Dio Cass. 39. νεὺς Ἦρας βραχὺς ἐπὶ τραπέζης τίνος πρὸς ἀνατολῶν ἰδρυμένος . . . in Columna Trajani. Dio 40. p. 82. ὁ γὰρ αἰετὸς ὠνομασμένος, ἐστὶ δὲ νεὺς μικρὸς, καὶ ἐν αὐτῷ αἰετὸς χρυσοῦς ἐνίδρυνται. Polyb. ναῦδια. Aristot. Rhet. 1. p. 14. ὁ Μεγαλόπποσ Καλλίστρατος κατήγορε· ὅτι παρελογίσαστο τρία ἡμιωβόλια ἱερὰ τοῦς ναοποιούς. Schol. οἱ τοῦς ναοὺς ποιοῦσιν, ἤτοι εἰκονοστάσια τινα μικρὰ ξύλινα, ἃ πωλοῦσι. Artemidor. 4, 34. Κρατῖνος ὁ ἡμέτερος, ἀργυρίου ναοῦ ἐργεπιστάτης δόξας εἶναι. Diodor. Sic. 1, 15. ναοὺς χρυσοῦς δύο: 1, 97. 20, 14. Herodot. 2, 63. τὸ δὲ ἄγαλμα ἐὼν ἐν νηΐ μικρῇ ξυλίνῃ κατακεχρυσωμένῃ προεκκοιλίζουσι τῇ προτεραιῇ ἐς ἄλλο οἶκημα ἰδόν· οἱ μὲν δὲ ὀλίγοι, οἱ περὶ τ' ἄγαλμα λελειμμένοι, ἔλκουσι τετράκυκλον ἄμαξαν, ἀγουσαν τὸν νηὸν γε καὶ τὸ ἐν τῇ νηΐ ἐνεὸν ἄγαλμα. Petronius 29. Præterea grande armarium in angulo vidi, in cuius ædicula erant lares argentei positi.

ὕψιστα παρὰ τῆς Ἀρτέμιδος ἀνθρώποις αὐτὸ μνηεῖ τοῦνομα.
See Strabo 14. p. 942 v.

24. παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην.
Michaelis and Kuinoel are of opinion that Demetrius had a considerable *manufactory* of such like models, and was not only a manufacturer, but the chief *vender* of them, and whose models the workmen followed. By the *τεχνίται* they understand the working silver-smiths, and by the *ἐργαταὶ* the inferior mechanics employed in some of the rougher work about these portable chapels. This is indeed an ingenious notion (though not a new one, having been before brought forward by De Dieu); but, without a more accurate knowledge of the antiquities of the antient trades, nothing can be determined with certainty. I am inclined to suspect the above distinction between *τεχνίτης* and *ἐργάτης* is unfounded. The term *ἐργάτης* does not necessarily imply inferiority to *τεχνίτης*. It properly, indeed, signified an *agricultural labourer* (see the note on 2 Tim. 2, 15.), but was not unfrequently used, like our *workman*, to denote a handicraft, or mechanic. Thus in Xenoph. 2. 4, 5 & 22. it signifies a *miner*. But not to multiply examples, there is a passage *instar omnium* in Lucian 1, 13. who, speaking of a statuary, says: οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔσῃ, "thou canst be but a handicraft, or mechanic." And though, I admit, there is here a distinction intended between *τεχνίτης* and *ἐργάτης*, yet it is not I think, of the kind Michaelis and Kuinoel suppose. The term *ἐργάτης* was often applied, like *τεκτων*, to handicraft trades, and in general to those of the rougher sort; as working in wood and stone: and therefore I cannot assent to the opinion of Adami, that these were painters and sculptors, who were employed in adorning the models; for such, as being of silver, would not need their art. I would therefore understand by τοὺς περὶ τὰ τοιαῦτα ἐργατὰς the workmen employed about *similar* kinds of works, (namely, works connected

with the Pagan religion,) such as statuaries, carvers, engravers, painters, &c.

Finally, by *παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην*, I would not understand, with Wolf and others, "gave much *employment* to," but paid *considerable wages* to. It comes, indeed, to much the same thing; but I prefer, with most Commentators, the latter interpretation; especially as it is confirmed by Acts 16, 16. *ἥτις ἐργασίαν πολλὴν παρέιχε τοῖς Κυρίοις αὐτῆς*. Examples of this sense of *ἐργασία* are adduced by Wetstein from Xenoph., Demosth., Dionys. Hal., and Artemidorus. I add Polyb. 4, 50, 3. *τὰς ἐκ τῆς θαλάττης ἐργασίας*. See the note on 16, 16.

25. *ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι*. *Εὐπορία* is by almost all the Commentators rendered *wealth*. But to this I must demur; since the *workers* could few of them be wealthy. The sense has been best expressed by Pagn. and Casaubon, *facultates*; and not amiss rendered by the Vulgate, *acquisitio*. It may be Englished: "by this craft we have *what we have*." *Εὐπορία* is indeed a term of middle signification, and to be interpreted according to circumstances. I had occasion to make a similar observation *supra*, 11, 29. on *καθὼς ὑπορεῖτό τις*. Hence the numerous examples amassed by Kypke and Munthe, to establish the sense *wealth*, are useless.

25. *μετέστησεν*, "has perverted." This word signifies to change the position of any thing, to *remove*, whether from office, or from any present condition; also to withdraw, alienate the mind and affections, &c.; of which sense Kypke gives several examples. *Πείσας*, "by persuasion."

26. *οὐκ εἰσὶ Θεοὶ οἱ διὰ χειρῶν γινόμενοι*. This is a not inelegant periphrasis for *οἱ χειροποίητοι Θεοὶ*. Wets. has very appositely cited Philo 2, 160, 8. *κατάβηθι, πρὸς ἀνομίαν ἔσπευσεν ὁ λαὸς, χειροποίητον κατασκευάζαντες ταυρόμορφον θεόν, οὐ θεὸν προσκυνούσι καὶ θύουσι*.

The Heathens [at least the *profanum vulgus*. Edit.] supposed that the images made of gold, silver, wood, and stone, were the Gods themselves. This notion prevailed amongst almost all the Gentiles. Thus of the Grecians Plut. de Isid. and Os. p. 379, says: τὰ χαλκὰ καὶ τὰ γραπτὰ καὶ λιθίνα μὴ μαθόντες μηδὲ ἐθισθέντες ἀγάλματα καὶ τιμὰς Θεῶν, ἀλλὰ Θεοὺς καλεῖν. Hence those who manufactured the images were called Θεοποιοὶ and Θεοπλάσται. (See J. Poll. 1, 3., Philo de Septem Miraculis 266., and Philostr. 6, 19. p. 255 seq.) Wherefore, on the images being removed, the common people complained that the Gods were taken away. Thus the Ambraciots in Liv. L. 38, 43. Templâ totâ urbe spoliata ornamentis; simulacra Deûm, Deos imo ipsos convulsos ex sedibus suis ablatis esse; parietes postesque nudatos. Quos adorent, ad quos precentur et supplicent, Ambracensisibus non superesse. Nay, so fondly did (in their opinion) the Gods cling to their images, that they could scarcely leave the temples without each removing his image. This the Scholiast on Æschyl. Sept. 207. tells us happened at the destruction of Troy, when each, he says, retired φέροντες ἐπὶ τῶν ὤμων τὰ ἑαυτῶν εἴδωλα. Indeed innumerable examples of this sort occur in different authors, which evidently show that the images were accounted as the Gods, and worshipped as such. Some however there were who used more cautious language, especially from the time that the first Christian teachers, following the example of St. Paul, had exploded this opinion, (torn from its seat by the most powerful arguments,) and had taught that that was not a God which was the work of man's hands. Neither, however, had reason and common sense so far deserted the Pagans, as that they believed they could make Gods, or supposed themselves inferior to wood and stone. Then, indeed, they would have been more stupid than the stones themselves; as Julian himself (though a determined idolater) admits. They therefore sent that gross fancy packing to the mob. See Porph. ap. Euseb. Præp. Ev. 7, 3. p. 98. They themselves by no means supposed that the images were Gods, but that the Gods *in illis lutuisse*, and that hence they were θεῖα, καὶ θέας μετονομασίας ἀνάπλεα, Divine, and filled with the presence of the Deity. (See Spank. on Callim. H. in Poll. 52.) They did not, however, maintain that the Gods needed images, but only that they were invented in condescension to the weakness of men, and were as far removed from God, as heaven from earth; and on account of mental and moral imbecility could not εὐθὺ τοῦ οὐρανοῦ ἀνατεννόμεναι τῇ ψυχῇ τῇ Θεῷ ἐντυγχάνειν, having been merely contrived as σημεῖα τῆς πρὸς τὸ Θεῖον τιμῆς; καὶ ὥστε χειραγωγία τις καὶ ὁδὸς πρὸς ἀνάμνησιν; as has been seriously argued by Max. Tyr. Diss. 38., from which (says Porphyry) the well informed (καθὰ τὸ ἐκ βιβλίων ἀναλέγειν τὰ περὶ τῶν Θεῶν) gather Divine knowledge. Therefore they professed to hold their statues in some honour, as being representatives of the Gods, worthy of every honour, inasmuch as ὅστις ἐστὶ φιλοβασιλεὺς ἡδέως ὁρᾷ τὴν τοῦ βασιλέως εἰκόνα, οὐκοῦν καὶ ὅστις φιλόθεος, ἡδέως εἰς τὰ τῶν Θεῶν ἀγάλματα καὶ τὰ εἰκόνας ἀποβλέπει σεβόμενος καὶ φρίττων ἐξ ἀφάνους ὀρῶντας εἰς αὐτὸν τοὺς Θεοὺς, γὰρ

that they did not adore the *statues*, but only the Gods, *who, as it were, resided in them.* See Julian 293.

Now can any thing more exactly resemble the sophisms of the Romish Church, by which it is accustomed to justify the worship of idols? No one can doubt this, who has any tolerable knowledge of the similar opinions entertained by the Heathen Philosophers and the Catholics. I certainly do not remember any Doctor of their Church who has so learnedly, eloquently, and copiously pleaded the cause of image worship as either Maximus Tyr. or Julian: and yet how forcibly and zealously did the first Christian teachers oppose those opinions; nor is there any doubt but that the very error which in the Pagans they had so powerfully and successfully opposed, they would have as strenuously resisted, had they lived to see it introduced into the *Christian Church!* How injurious to the Deity to bind him, the Supreme Lord of the Universe, to wood and stone, and to believe that a material substance, devoid of all sense, is a domicile worthy of such a Being? And what can be less consonant to Christ's doctrine, than to seek God in images, who has assured us that he inhabits no where upon earth unless (and that in a peculiar mode) in the assembly of believers, and in the hearts of the faithful? (See 2 Cor. 6, 16. and Matt. 18, 20) To think of worshipping Him in *wood*, who requires only such worshippers as shall worship him as a *Spirit immense*, i. e. in spirit and in truth. (Joh. 4, 21 & 23.) What more foolish than to suppose it possible for God to inhabit an image made at the pleasure of men, and often by the hands of the most depraved; and that a seat is assigned to him by ceremonies designed by human fancy? What more unworthy of a man than to bend before wood and stone, and kneel to a stock of a tree, matter infinitely inferior to himself?

These reflections are, indeed, so obvious, that they did not escape even the Pagans, who had nature only as their teacher and guide. See Lucian de Imag. And so Plutarch and Plato ap. Euseb. Præpar. Evang. L. 8. p. 99, who maintains οὔτε ὁσιον ἀφομοιοῦν τὰ βελτίονα τοῖς χείροσιν, οὔτε ἐφάπτεσθαι Θεοῦ δυνατόν ἄλλως ἢ νοῆσαι. An opinion which Plutarch (in Numâ) both ascribes to the Pythagoreans and first Romans, and himself adopts: insomuch that he, and Sophocl. ap. Euseb. L. 13, 13. account all the makers of images as most audacious men, and sharply rebuke them; and hold all image-worship in detestation. On the sentiments of the Persian Magi see Diog. Laert. Proæm. § 6.; and on those of the Seres and Indians, Bardesanes ap. Euseb. L. 6, 10. That Moses forbade the use of images is even mentioned by Strabo, p. 1104. (Elsner.)

In times like the present, when the errors of Popery have so many avowed defenders, or concealed advocates, the above able exposé of one of the most pernicious of them will, I trust, be considered as neither unseasonable, nor, to the sober-minded of whatever Protestant denomination, unacceptable.

There can, I think, be no doubt but that nearly all the Heathen writers above cited had amended their Theology from the truths of Christian revelation. And equally true it is, that almost every

argument, or rather plea, advanced in defence of image worship, had been before employed in the most masterly and powerful manner, by Celsus, Porphyry, Hierocles, Julian, and others, from whom it is not too much to say, that some learned Romanists may have borrowed the best of their arguments. But to such I would say, "non tali auxilio, nec defensoribus istis!"

27. οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος. Some Commentators explain τὸ μέρος "this part of our religion." Others, "quod attinet ad." I prefer, however, the interpretation of Erasmus and others, which is learnedly defended by Valckn., and admitted by most recent Commentators; namely, "*this matter*, this our share of the common employment, this our *business*." So, too, it was understood by the Syriac and Arabic translators. For examples of this Kuinoel refers to 2 Cor. 9, 3. Sir. 37, 17. and Polyb. 1, 20, 8., to which I add from Scheighæser's Lex. Polyb. 1, 20, 10. 2, 37, 10. And the same sense is found in other passages, as Scheighæser testifies. The Dative ἡμῖν is for the Genitive.

But to pass from *words* to *things* it is shrewdly observed by Valckn.: "Sic callidus opifex Demetrius (et habuit in isthac parte per omnia secula suos imitatores) causam suam privatam tegit sub larvâ religionis." I am surprised that neither he nor any of the Commentators should have thought of a very apposite passage of Aristoph. Pac. 1212., where Trugæus, by bringing about a peace, incurs the open hatred and hostility of the armourers and manufacturers of swords, shields, and helmets. The helmet-maker exclaims: οἴμ', αἷς προβέλυμνόν μ', ὦ Τρυγαῖ, ἀπώλεσας. Τε. τί δ' ἐστίν, ὦ κακοδαίμων; οὐ τι πού λοφῆς; Δο. ἀπώλεσάς μου τὴν τέχνην, καὶ τὸν βίον, καὶ τοῦτοῦ, καὶ τοῦ δορυξοῦ κεινοῦ.

27, εἰς ἀπελεγμὸν ἐλθεῖν, "to come into contempt." Now ἀπελέγχεσθαι signifies properly to be *refuted*, and, by a metonymy, to be rejected, despised, neglected: a word used by Symmachus in Ps. 118, 118.

The simple noun ἐλεγμὸς is not unfrequently used by the Greek translators of the Old Testament.

27. τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι. *To be accounted for nought.* The same expression occurs in Sap. 9, 6. εἰς οὐδὲν λογισθῆναι.

27. μέλλειν δὲ καὶ καθαιρεῖσθαι. The construction is somewhat harsh, and, indeed, unusual; and therefore the passage has been treated as corrupt, and has been tinkered by both ancient and modern critics; for I consider the *various readings* of the few MSS. here noted as nothing else. But, in fact (as Kuinoel rightly remarks), no change is necessary, since the style is what we call *popular*, and the construction is, κινδυνεύει τὸ ἱερὸν — λογισθῆναι, τὴν τε μεγαλειότητα αὐτῆς μέλλειν καὶ καθαιρεῖσθαι. I would render the καὶ *even*; but I am not without a suspicion that it arose from the καθ' following, since τε is very often followed by καὶ when placed between two Infinitives. Μεγαλειοτ. signifies her *magnificence, majesty*. So Luke 9, 45. ἐξεπλήσσοντο ἐπὶ τῆς μεγαλειότητι τοῦ Θεοῦ and 2 Pet. 1, 16. ἐποπταὶ γενηθέντες τῆς ἐκείνου μεγαλειότητος.

27. ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. That the worship of Diana was extended over all the civilized world, especially Greece and Asia minor, has been shown by Spanh. on Callim. H. in Dian. 7., and Deyling ubi supra 292. seqq.

28. μεγάλη ἡ Ἀρτεμις Ἐ. Elsner has learnedly shown that the Gentiles used to apply the term μέγας not only to the twelve superior Deities,* but to those gods *minorum gentium* whose eminent achievements entitled them to that honour; as *Serapis, Osiris, &c.* The term is applied to *Apollo* by Virgil, to *Bacchus* by Artemidorus, to *Mars* and *Saturn* in an inscription ap. Reines. p. 124., and to *Juno* in Gruter p. 6. Thus *Venus* was, by the Saracens, worshipped under the name Χάβηρ, i. e. *Great*. And *Ceres* is called μεγάλη θεά in Falconer. Inscr. p. 2302., and in Callim. Hymn on Ceres 122. &c. But why Diana of the Ephesians was called ἡ μεγάλη, *the great*, may

* Though (he says) the epithet properly belonged only to *Jupiter*, yet it was transferred to all the twelve of the first order, hence called by Virgil, *Æn.* 2, 623. *numina magna*.

be learned from Pausan. Messen. C. 31, 6. E. 570. Fac. Still the use of the article seems to denote that the ἡ μεγάλη was an epithet appropriated to Diana; in proof of which, the following passages, cited by Wets., may be considered as decisive. Aristid. p. 292. καὶ ἐβόων δὴ ἐν τῷ ὄνειρατι, αἷς ἂν ὕπαρ τε καὶ ἐπ' ὄνειρατι τετελεσμένῳ μέγας ὁ Ἀσκληπιός. 295. τὸ πολυύμνητον δὲ τοῦτο βοῶντων μέγας ὁ Ἀσκληπιός. Xenoph. Ephes. p. 1, 15. ὁμύνω τε τὴν πάτριον ἡμῖν θεὸν, τὴν μεγάλην Ἐφεσίων Ἀρτεμιν, Achill. Tat. 8. p. 501. ἡ δὲ Ἀρτεμις ἡ μεγάλη θεὸς ἀμφοτέρους ἔσωσε. To which may be added the following passage, cited by Valckn.

29. ὅλη συγχύσεως, a tumult, a tumultuary course of people. The Philologists refer to a similar use in Polyb., Diodor. Sic., Philostratus, and the Septuagint. It never, as far as I remember, occurs in the earlier writers.

29. ὄρμησαν ὁμοθυμαδὸν εἰς τὸ θεατὸν, 'Ομοθυμαδὸν signifies here, as often, "*together*," of which sense Krebs and Loesner produce examples; as Joseph. Ant. 15, 8, 2. ὁμοθυμαδὸν ἐβόων. Philo 623. πάντων ἀνθρώπων ὁμοθυμαδὸν ἐκβοησάντων.

29. Εἰς τὸ θεατὸν. With the Greeks, and other states of Grecian origin, the theatre was used as a *place of assembly* for public business of every kind, and served for senate-house, town-hall, forum, &c.; and harangues to the people were there delivered. See the note on 12, 2. Indeed, all important political affairs were there transacted; war was declared, peace proclaimed, and criminals were executed. (Kuin.) This curious point of antiquity has been learnedly illustrated by Kaphel, Wets., Kypke, and Krebs.* Wets. well observes, that the very situa-

* Of whose Classical citations the following are the most important. Joseph. B. 3, 3. τοῦ δήμου τῶν Ἀντιοχείων ἐκκλησιάζοντος εἰς τὸ θέατρον, τὸν τε πατέρα τὸν αὐτοῦ καὶ τοὺς ἄλλους ἐνεδείκνυτο κατηγορῶν. Cic. pro Flacco, c. 7. Illa vetus Græcia, quæ quondam opibus, imperio, gloriâ floruit, hoc uno malo concidit, libertate immoderata, ac licentiâ concionum. Cum in theatro imperiti homines

tion of the place would, not a little, promote and increase the tumult, since, as we find from the accounts of those who (as Spohn. and Wheeler) have surveyed the situation of the temple of Diana, it was within view of the theatre.

29. συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. It is not quite clear what is the force of συνεκδήμος here, and in 2 Cor. 8, 19. Some render it *fellow traveller*; which is, indeed, its primary sense, but does not seem very suitable here. Others render *fellow countryman*. But that signification wants confirmation. (See Schl. Lex.) Most recent Commentators here adopt the interpretation of the Vulgate, *comites, companions*; which is supported by the Gloss. Vet.

29. συναρπάσαντες, "seizing and hurrying away with them." These persons (of whom Γάϊος is not to be confounded with the one mentioned in Rom. 16, 23., who was a *Corinthian*) are supposed by Kuinoel to have resided in the vicinity of Demetrius's house. Of Aristarchus, see 20, 4 & 27. 2 Col. 4, 10., and Philem. 24.

30. βουλομένου εἰσελθεῖν εἰς τὸν δῆμον. The Greeks used the phrases εἰσελθεῖν and παρελθεῖν εἰς δῆμον, and προσιέναι τῷ δήμῳ, of those who came forward to address the people in an oration.*

30. οὐκ εἶπον οἱ μαθηταί, "The Christians would not suffer him:" from regard to his personal safety.

rerum omnium rudes, ignarique considerant: tum bella inutilia sustinebant, tum seditiosos homines reipublicæ præficiabant, tum optime meritos cives e civitate ejiciebant. Polyæn. p. 730. ἐὰν δὲ δῆμος ἅπας αὐρίον εἰς ἐκκλησίαν συνελθὼν τοῦτο ψηφίσῃται — οἱ μὲν τῆς ὑστεραίας εἰς τὸ θέατρον συνελέγησαν. Tacit. H. 2, 80. Antiochensium theatrum ingressus, ubi illis consulare mos est, concurrentes et in adulationem effusus alloquitur.

* So Demosth. de Coron. p. 314. Wolf. προσελθεῖν τῷ δήμῳ καὶ λόγον τυχεῖν. Xenoph. Mem. 3, 7, 1. ὁκνοῦντα προσιέναι τῷ δήμῳ. Joseph. Ant. 13, 16, 1. οἱ δ' εἰς τὸ πλῆθος παρελθόντες ἐδημηγόρουν: and 14, 18, 24. εἰσελθόντες ἐπὶ τὴν βουλὴν καὶ τὸν δῆμον, παρεκάλεσαν. I add Thucyd. 1, 90. οὐ προσήει πρὸς τὰς ἀρχάς: and a little further on, οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν. On both which places I shall bring forward a great number of parallel passages,

31. *τινὲς τῶν Ἀσιαρχῶν*. These Asiarchæ, who derived their appellation from the name of the province over which they presided (as Syriarchæ, Cypriarchæ, &c.) were, in Proconsular Asia (of which Ephesus was the metropolis), the chief presidents of the religious rites, whose office it also was to exhibit, in honour of the Gods, and the Roman Emperor, every year, solemn games in the theatre, at their own expence (like the Roman ædiles); whence none but the more opulent could bear this office, though it only lasted a year. The mode in which they were chosen was as follows:—At the beginning of every year (i. e. about the autumnal equinox) each of the cities of Asia held an assembly, in which they elected some one of their citizens to be put in nomination for this office. Then each town sent *one* ambassador to some certain city of importance in Proconsular Asia, such as Ephesus, Smyrna, Sardes; and *others* to the *τὸ κοινόν*, or common council of the nation, in order to publicly announce the name of him whom they had elected to be put in nomination, as Asiarch. Of those whom each of the cities of Asia had thus recommended, the common council created ten only as Asiarchs, and out of that number the Roman Proconsul chose the president of the sacred rites, sometimes called the *Ἀρχιερεὺς*. Commentators, however, are not agreed on *one point*, namely, whether *all* who were designated by the public council of Asia performed this function *together*, or whether *only one* was elected Asiarch. In my opinion, *one* elected by the Proconsuls was *κατ' ἐξοχὴν* styled ὁ Ἀσιαρχὴς, and the rest were his *assessores*, and themselves also styled Asiarchs. Strabo, indeed (p. 960 A.), makes mention of *many* Asiarchs. But in Euseb. Hist. Eccl. 4, 15., Polycarp is said to have suffered martyrdom when “Philip was *Asiarch*, and Statius Quadratus Proconsul of Asia.” Moreover, the Asiarchs (as we find from the Greek authors) did not (as some have supposed) always reside at Ephesus, but also in other

cities to which the sacred rites of Asia were common; as Smyrna, Cyzicus, &c. (See Spanh. de Num. p. 694.) At the time when Paul abode at Ephesus, the Asiarch, with his colleagues, was, it seems, then in residence, and games were probably then in exhibition; from whence, however, it does not follow that the events here narrated took place at the solemn games. There is not in the whole narration any mention made of the Ephesian games. It must be observed, too, that even those who *had discharged* the office of Asiarch, used to have the title still bestowed on them by courtesy, (as was the case among the Jews with those who had filled the office of High Priest): so that the Asiarchs here mentioned *may* either have been those *then* in office, or who *had been* so. See Spanh. ubi supra, Salmas. ad Solin. C. 40. p. 566., Van Dalen's Diss. ad Antiqq. et Marm. p. 253. seqq., Hammond in loc., Schoettg. Diss., Deyling's Obs. 3, 295., Wesseling's Diss. de Asiarchis, 1753., Lantrop Spec. 2. Melet. Crit., and Zeibeich. Obs. ex nummis sacris p. 86. (Kuin.)

To enlarge and illustrate the above admirable compendium of the best information on this subject, consult the copious Classical citations adduced by Wets., of which the following are the most important. Phlegon. de mirab. who mentions an *Ætoliarch*; Strabo 980. who mentions a *Lyciarch*. Philostrat. V. Sophist. 1, 21. ἀρχιεὺς μὲν ἐγένετο τῆς Ἀσίας αὐτὸς τε καὶ πρόγονοι αὐτοῦ, παῖς ἐκ πατρὸς πάντες· ὁ δὲ στέφανος οὗτος πολὺς, καὶ ὑπὲρ πολλῶν χρημάτων. Liban. Ep. 1217., who mentions a *Syriarch*. Galen, too, and Hippocrates, call these Asiarchs ἀρχιεῖς, which, I conceive, is only applicable to the ὁ Ἀσιαρχὴς, or principal Asiarch. I add Modestin. 6, 14. Ἀσιαρχία, Βυθυναρχία, καστροδοκάρχια, ἔθνους ἱερρατῖναι.

31. παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. This, like the εἰσελθεῖν εἰς δῆμον just before, was a forensic, or political phrase of the same import with the former. At least, such is the opinion of Valckn. and

Kypke ; in support of which they cite Joseph. Ant. 7, 9. & 15, 11. Diodor. Sic. 5, 99., and Cic. Verr. 3, 19. Populo se ac coronæ daturum. But in the passage of Joseph. and Diodor. the sense is, *betake oneself to* ; which is not here suitable. The others from Demosth., Polyb., and Dionys., are more apposite (since there is *here* a sense of *throwing oneself into danger*), but *εἰς κίνδυνον*, or the like, is added. In *this*, therefore, consists the difference between this and the Classical usage : and thus it is to be considered as an Hellenistic idiom, or perhaps a Latinism ; as we may judge from the passage of Cicero, which, after all, is the only apposite one.

32. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, “ now some were bawling one thing, and some another.* So 21, 34. ἄλλοι δὲ ἄλλο τι ἐβόων. The student will observe this Greek phrase, which is highly elliptical and idiomatical.

The ἡ ἐκκλησία signifies the people assembled, as we say, *the meeting, assembly*. Deyling remarks that this was not a regular ἐκκλησία, since that, like the Latin *concio*, required to be legitimately convoked. This is very true ; but ἐκκλησία was often applied to public meetings of *the people*, and even very tumultuary ones ; though not, I think, in the earlier and purer writers. At this the *Grammateus* hints in his speech, when he says their requests shall be considered ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, *in the lawful assembly*.

The words οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν are a very lively picture of a tumultuous mob ; with which Elsner compares a similar one of Plutarch 1, 1030.

33. ἐκ δὲ τοῦ ὄχλου. Here *τινες* must, as often, be supplied. See Matt. 25, 34. and Joh. 16, 17. Προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτόν τῶν Ἰου-

* Pricæus here cites D. Cass. διαρεῖται καὶ περισπᾶται ὁ δῆμος καὶ οἱ μὲν ταῦτα, οἱ δὲ ἐκεῖνα προαιρούμενοι. Themist. 12. Orat. εἰς οὐδεὶς τῷ πέλας τὰ αὐτὰ ὑπέληφεν, ἀλλ’ ὁ μὲν τοδί, ὁ δὲ τοδί. Quintilian : Nulli, cūm coimus, sua cogitatio, sua mens, aut ulla ratio præsto est : aut habet ulla turba prudentiam singulorum.

δαίων. On the *construction*, and, as depending thereon, the *sense* of, these words, the Commentators are much divided in opinion; which has been partly owing to somewhat of defect in point of perspicuity in style. Many adopt the following construction: προεβίβασαν Ἀλέξανδρον ἐκ τοῦ ὄχλου, and they render, “drove or thrust forward Alexander out of the multitude.” But this interpretation the true force of προβιβάζω will not admit of, which must be, “they made him go forward, and set him up to speak.” And if so, the construction of ἐκ τοῦ ὄχλου must be adopted. In this sense most recent Critics take προεβίβασαν. But they have omitted to observe, that this word, and some other compounds of βιβάζω, are used of *setting up any one to speak*. So Lucian 2, 899. ῥήτορας ἀναβιβάζονται τοὺς ἐροῦντας ὑπὲρ αὐτῶν. Polyb. 24, 3, 7. προβιβάζειν τινα εἰς λόγους. We may also advert to Thucyd. 3, 52 fin. αἰτησάμενοι μακρότερα εἰπεῖν, καὶ προτάξαντες σφῶν αὐτῶν Ἀστίμαχον. Hence it very frequently signifies to *impel, urge, &c.* Those who did it were, it seems, the better disposed of the multitude: and thus it is easy to see what is the sense of προβαλόντων, which our Translators, closely following the metaphor, render, “putting him forward.” Others, more intelligibly, *recommending*. This signification of προβιβάζω is frequent in the best writers, and examples of it are given by Kypke and Wets.; as Plut. Pericl. p. 157 E. ἡ μὲν γὰρ εἰς τῶν κατηγορῶν ὁ Περικλῆς ὑπὸ τοῦ δήμου προβεβλήμενος. Thucyd. ἐμὲ προβάλλετε. But the most apposite passage I have yet seen is that cited by Wets. from Plutarch 1, 991 E. Τύλλιον Κίμβρον ἐξ αὐτῶν προβάλλοντες: which is the more acceptable, since Kypke professes that he had not seen this signification in the active.

The circumstances of the narration are thus illustrated by Kuinoel: “The Ephesians had been fired with desire to vindicate the worship and honour of Diana, in opposition to the Jews. (v. 34.) For they accounted *as Jews* Cajus and Aristarchus, whom

they supposed to have offended against Diana. The Jews, therefore, on an uproar arising on all sides against them, appointed Alexander, who seems to have been an eloquent man, for the purpose of pleading to the people in their behalf, thus turning their fury from *them*, and making it fall upon Paul and the rest of the Christians."

33. κατασείσας τὴν χεῖρα, "having motioned silence." See the note on 12, 17. Here Kypke aptly cites Joseph. Ant. 8, 5. p. 281. τῇ χειρὶ κατασείσας, τὸ πλῆθος καὶ τὸν Ἱεροβόαμον ἀκοῦσαι πρῶτον αὐτοῦ μετ' ἡσυχίας ἤξιωσε.

It cannot be determined with certainty who this Alexander was. Some, as Beza, Grot., and Pearce, suppose him to have been the same with Alexander the copper-smith, mentioned in 2 Tim. 4, 14. But that is a mere conjecture, which has not even probability to recommend it. The name Alexander was a very common one. See Hammond.

33. ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ, "would have made a defence unto the people." On the sense of these words, which certainly is not very obvious, there has been much diversity of opinion. Bishop Pearce strenuously maintains that τῷ δήμῳ means *for* the people: and, in confirmation of this, he cites Arrian on Epict. 2, 26. But this is so rare a construction, that I question whether any other example of it could be found: and the introduction of it *here* seems to be not warranted by the context, or by the circumstances of the narration. For *to whom* was the apology to be made? "To the recorder and magistrates, (says Bp. Pearce,) who seem to have been present almost from the first." This, however, is very improbable. It is far more likely that they were drawn thither by the pertinacious shouting and clamour of the multitude.

34. φωνὴ ἐγένετο — Ἐφesiaίων, "when they knew that Alexander was a Jew, and therefore probably a favourer of Paul, they broke out into a rage, and would not hear him; and, in order to drown his

voice, exclaimed incessantly for two hours," &c. This was, indeed, (as is observed by Chrysostom,) a most puerile device; not, however, unexampled; as appears from the following passages cited by Wetstein. Curt. 7, 27. Una vox erat, pari emissa consensu, ut innocentibus et fortibus viris parceretur. Dionys. Hal. V. 4, 37. κραυγῆς δὲ καὶ ἀγανακτῆσεως ἐξ πάντων ἐπὶ τούτῳ γενομένης, σιωπῆσαι κελεύσας αὐτοὺς ἡξίαι — κραυγὴ τε ἐξ πάντων ἐγένετο — τινὲς δ' ἐξ αὐτῶν καὶ βάλλειν Ταρκύνιον ἐβόων.

35. καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον. The rage, fury, and vociferation of the people was now repressed by the exertions and authority of the *Grammateus*, or *Chancellor*, who had been, it seems, sent for to quell the sedition.

Καταστέλλω signifies primarily to *put down*; and in this physical sense it occurs in Ps. 65, 8. (Aquila.) ὁ καταστέλλων τὸ κύτος τῆς θαλάσσης. See 4 Macc. 31. and 3 Macc. 6. It is, however, more frequently used in a *metaphorical* sense; of which Wets. cites as examples Plut. 2, 207 E. θορυβοῦντας καταστείλας & 547 B. καταστέλλειν τοὺς μέγα τι περὶ αὐτῶν λέγοντας. Joseph. Ant. 14, 9, 1. καταστέλλειν θόρυβον & Vit. 1. καταστέλλειν τοὺς στασιασθεῖς. See also Diodor. Sic. 1, 76., Philo 1, 569., and Porphyry. de abst. 4, 6.: and consult Krebs, Loesner, Kypke, and Munthe.

35. ὁ γραμματεὺς. In defining the exact sense of this word, Commentators and Translators have varied considerably. It now seems pretty well agreed, that the word signifies *some chief magistrate*; though it is not easy to express this more *specialty* by any term of modern languages. Be that, however, as it may, this officer was president of the senate, and united in himself the offices of Recorder, Chancellor, and Secretary of State. Among other of his duties was that of publicly reading aloud letters and state papers. All these functions Wets. illustrates by the following citations. Thucyd. 7, 10. τὴν ἐπιστολὴν ἐπέδωκαν ὁ δὲ γραμματεὺς τῆς πόλεως παρελθὼν

ἀνέγνω τοῖς Ἀθηναίοις. Polyæn. 450. τοῦ δὲ γραμματέως τὴν ἐπιγραφὴν ἀναγνόντος, καὶ τὴν ἐπιστολὴν ἀνείξαντος. Malela p. 377. ἀλυτάρχης — ὡς αὐτὸς ὁ Ζεὺς — ὁ δὲ γραμματεὺς προεχειρίσθη πρῶτος ἀπὸ τῆς βουλῆς καὶ τοῦ δήμου Πομπειανὸς κουαίστωρ — ὃν τινα ἐτίμων καὶ προσεκύνουν, ὡς τινα Ἀπόλλωνα. Apollon. p. 393. Ἐφεσίων γραμματεῦσι. Et in nummis Laodic. et Ephes. Ἐφεσίων. Ἀρχιερεὺς εὐθοκράτης, Γλαύκων γραμματεὺς — ἐπὶ παῖτου γραμματέως γραμματέως Ἀρίστωνος. So also the Syriac *primarius civitatis*, i. e. *head-man*. From the passages of Malela, Apollonius, and the Coins, it appears to have been an office of the *highest dignity*. Hence I do not see with what propriety the Commentators have compared that of the γραμματεὺς among the Athenians, in which there are few other points of resemblance than the name. On this office, Duker on Thucyd., ubi supra, refers to Pollux 8, 98., and the Commentators there: and he observes that it has been shewn by Petit, Spanheim, and the Scholiast in loc., that the office of γραμματεὺς at Athens was *not very honourable*. It may possibly not have differed materially from that of our Town clerk. On this subject see also Schwartz in a Dissertation inserted in his Opusc. Acad. 230., Ellis's Fort. Sacr. 119., Fessel Adv. Sacr. L. 1, 1., Trotz. de scrib. Heb. Gr. et Rom. at the end of Hug's book, de primâ scribendi origine 477—513.

The speech of the γραμματεὺς in question is invariably admitted to evince considerable judgment and prudence: and if not great *ability* (which Doddridge ascribes), yet not a little of what we call *tact*, or seeing promptly the gist of any question. He urges (to use the words of Doddridge) that there was no *need* of such a public declaration that they were votaries of Diana, since every body knew it, ver. 35, 36.; that the persons accused were not guilty of any breach of the law, or public offence, ver. 37.; that if they were, this was not a legal method of prosecuting them, ver. 38. & 39.; and that they were

themselves liable to prosecution for such a tumultuous proceeding, ver. 40.

35. *ἄνδρες Ἐφεσίοι,* τίς γὰρ ἐστὶν ἄνθρωπος.* In this expression it may be noted, that *γὰρ* implies a reason for something going before; but here, as nothing was said before, it must be a reason for something that went before in the thoughts of the speaker. And this manner of introducing a speech is not to be tolerated, except on great and necessary occasions. An instance of it is given by Longinus de Sublim. sect. 22., where he quotes from Herodot. (6, 11.) these words at the beginning of a speech made by Dionysius of Phocæa, *Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα.* “*for our affairs are in the utmost danger.*” (Bp. Pearce.)

Markland fills up the ellipsis thus: “Ye men of Ephesus [there is no need of all this clamour and repetition of, Great is Diana of the Ephesians] *for* what man is there,” &c. And he observes that this dropping of a proposition is frequently used where a person speaks in a *hurry*, or with great *earnestness*. Here Wets. aptly compares Demosth. Olynth. 1. *τίς οὕτως εὐήθης ἐστὶν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἡξόντα.* See Van Dalen’s Diss. ad Ant. et Marm. 425.; and Deyling’s Obs. S. P. 3, 299.

35. *νεωκόρον οὔσαν τ. μ. θ. Ἄ.* *Νεωκόρος*, originally, from the force of its etymology, signified a *sweeper of the temple*. Afterwards, however, from the humility of religious devotees, it was employed to denote *ædituus*, a *curator*, or one whose office it was to see that the temple was kept in good repair, neat, clean, and furnished with every thing proper for the celebration of worship: and therefore it was not dissimilar to our *Churchwarden*. In one thing, however, it differed materially, namely, that the office was thought to partake, in some degree, of the Sacerdotal. Of this functionary mention is made in Xen. Cyr. 5. (cited by Wets.) *κατέλιπε παρὰ Μεγαβύζω ἐκ*

* This manner of commencing a speech is peculiar to orators. (Markland.)

τῆς Ἀρτέμιδος νεωκόρου. Finally, what was properly applicable only to a *person*, was transferred, by Prosopopeia, to *cities*, especially as it was *usual* to personify them. And thus, by an accommodation of the sense, it came to signify *devoted, consecrated to,** and was used in reference to the tutelary Deities of a city.† It is not ill rendered by the Vulgate translator *cultura*. Dr. Doddridge, as usual, presses too much on the etymological force of the word, when he says it implies that the whole city was, as it were, an attendant devotee in Diana's temple, and imports the humility with which they were ready to stoop to the lowest offices of service there. The term was by no means confined to Ephesus, but extended to many other cities of Greece and Asia minor (on which see a treatise of Rubenius in Græv. Thes. Ant. T. 11. p. 1347. seqq. *de urbibus neocoris*). Nay, it sometimes happened that one and the same city was called νεωκόρος with respect to three, or even four, different gods, as is evident from the ancient coins. And so Plato de Legg. (cited by Wets.) καταστατέον ιερῆας καὶ ιερείας νεωκόρους γίνεσθαι τοῖς θεοῖς. See Van Dalen's Dissert. ubi supra Diss. 4. p. 300., Ellis's Fort. Sacr. 122., Seelen's Melet. Exeg. P. 1. p. 522. seqq.; and some other writers referred to by Kuinoel.

Of the numerous citations illustrative of the *word* and the *office*, brought forward by Wets., the following are the most important. Aristid. 2, 297. ἡ

* This is admirably illustrated by the following passage of Ælian, H. V. 3, 26. (cited by Wets.) συνεβούλευσεν ὁ Πίνδαρος Ἐφεσίοις, ἐκδήσαντας ἐκ τῶν πυλῶν, καὶ τῶν τριχῶν θώμυγας συνάψαντας τοῖς κίονι τοῦ τῆς Ἀρτέμιδος νεῶ, οἰονεὶ τὴν πόλιν ἀνάθημα ἔωντας εἶναι τῇ Ἀρτέμιδι.

† The νεωκόρος was an officer chosen by the Ephesians annually. Hence in some medals now extant, and struck upon occasion of the public shows there exhibited, are found inscriptions signifying that such an one was then the νεωκόρος, i. e. *guardian*, or *warden of the temple*. And these wardens being appointed by the citizens, the city itself was, properly enough, called (as it is here) the *guardian*, or *warden of the temple of that Goddess*. (Bp. Pearce.)

φιλάδελφος τῶν νεωκόρων ἄτερος. Joseph. B. 5, 9, 4. οὗς ὁ θεὸς ἑαυτῷ νεωκόρους ἤγεν· & B. 1, 7, 6. καθᾶραι τὸ ἱερὸν τοῖς νεωκόροις ἐκέλευσε. Jul. Firm. Astron. 4, 7. magnos Neocoros—aut prophetas, aut sacerdotum principes—Serapis in Ægypto colitur; hic adoratur—hujus simulacrum Neocorum turba custodit. Theodoret H. E. 3, 14 & 16., from whom it appears that these *Neocori* used to dispense what was the *holy water* of the Pagans. Strabo 6. Inscriptio πρεσβύτατον τῶν νεωκόρων· ἡ φιλοσεβαστὸς Ἐφεσίων βουλὴ, καὶ ὁ νεωκόρος δῆμος.

Wetstein has, too, an immense number of passages both on the city and temple of Ephesus, of which the following are the most curious and interesting. Dio. Chrys. 327 n., from whom it appears that the temple was used as the sacred treasury or bank of most of the civilized world. Thus it is called by Aristid. p. 522. τὸ ταμείον τὸ κοινὸν τῆς Ἀσίας.* By the time of Gallienus it was despoiled and burnt. From Artemid. 4, 5. it appears that no *woman* (by which, I suppose, he means *married woman*) was permitted to enter the temple. It was built at the common expense of all the cities of Asia, and is styled by Philo de sept. miraculis μόνος Θεῶν οἶκος. Pliny says it took two hundred and twenty (or, as some copies read, one hundred and twenty) years in building. From Thucyd. 8, 104. and the Schol. we learn that there was an annual festival in honour of Diana at Ephesus, to which the Ionians generally resorted. The temple was (as we learn from Xenoph.) situated close by the river Sellinus. The *image* of the goddess (Pliny tells us) was of eben (or, as some read, *vine wood*). Vitruv. says it was of cedar. All, however, agree that it had never been changed. We find by coins, and the descriptions of ancient writers, that the image was πολύμαχος (*had*

* And so the temple of Delos was to Greece; as appears from Thucyd. 1, 96. ταμείον Δῆλος ἦν αὐτοῖς. Generally speaking, indeed, the temples were the *banks*, and only secure deposits of the antient world.

many breasts), and wore a sort of high-crowned cap, or mitre, with feet involved in the garments, and had two stags on the right and left.

35. καὶ τοῦ Διοκετοῦς, scil. ἀγάλματος, which is supplied in Herodian 1, 11, 2. and by the Syriac and Arabic translators. Now the images of remote antiquity, of whose fabrication no record remained, were, by the priests (in order to work upon the superstition of the vulgar) said to have fallen from heaven. For in the passage of Herodian above-mentioned, it is said of the image of the mother of gods at Pessinus, τὸ ἄγαλμα διοκετὲς, αἷς λέγουσιν, οὔτε δὲ τὴν ὕλην, οὔτε τεχνιτῶν ὅστις ἐποίησεν ἐγνωσμένον, οὔτε ψαυστὸν χειρὸς ἀνθρωπίνης.*

For further information on this subject I must refer my readers to a Dissert. of Siberus, mentioned by Wolf, and a recent one by Amnel, Upsal 1748.

I must be permitted to observe, that though in all these accounts *much* may be attributed to sacerdotal imposture, yet not, as I conceive, *all*. Sometimes, I am inclined to believe, the *material* of the image might have fallen from the skies. Indeed, it is now admitted by natural philosophers, that *very large stones have* so fallen; and the subject has lately been treated at considerable length by various writers. Now as it is well known that sometimes these stones are of very grotesque shapes, so it is not improbable that formerly one of these, by a kind of *lusus naturæ*,

* So Eurip. Iph. Taur. 977. (speaking of the image of Pallas): ἐνθ' Ἀρτεμις σὴ σύγγονος βωμοῦς ἔχει, λαβεῖν τ' ἄγαλμα θεᾶς, ὃ φασιν ἐνθάδε εἰς τοῦσδε ναοὺς οὐρανοῦ πεσεῖν ἀπὸ. Plut. in Parall. p. 309 P. τὸ Διοκετὲς—παλλάδιον. Pausan. Att. 26. τὸ δὲ ἀγνώστον—ἐστὶν Ἀθηναῖς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει—φῆμὶ δ' ἐς αὐτὸ ἔχει πεσεῖν ἐκ τοῦ οὐρανοῦ, καὶ ταῦτα μὲν οὐκ ἐπέχειμι, εἴτε οὕτως, εἴτε ἄλλως ἔχει. Cic. Verr. 5, 72. Simulacrum Cereris—quod erat tale, ut homines, cum viderent, aut ipsam videre se Cererem, aut effigiem Cereris non humanâ manu factam, sed *cælo delapsam* arbitrentur. Conon 34. τὸ Διοκετὲς Ἀθηναῖς παλλάδιον. Lycoph. 363. ἐξ οὐρανοῦ πεσοῦσα καὶ Διὸς δόμων, said of Diana, the palladium of Troy. See also Ovid. Fast. 6, 421. and Apollodor. L 3. τὸ διοκετὲς ἄγαλμα.

For the above examples I am chiefly indebted to Wetstein.

might bear a sort of rude resemblance to a bust, and as coming from the skies (i. e. from heaven and Jove) would, by the superstition of the priests and populace, be thought to have been sent from thence as an object of worship. Afterwards similar *aërolites* (as I think they are called) would be applied to the same purpose, and, not being *naturally* so shaped, would be formed by art, though *sometimes* left unformed; as seems to have been the case with the famous *black stone** in the *Kaaba* at Mecca, which has been several thousand years an object of worship, and of which a description may be seen in Ali Bey's Travels, or in the Modern Traveller.

36, ἀναντιρρήτων οὖν ὄντων τούτων, "since these positions are undeniably true, irrefragable," &c. This sense of ἀναντιρρήτος is found in Job 11, 2. 33, 12, (Sym.), and also in Polyb. and Plutarch. One may compare δυσαντιρρήτος, ἀναμφισβήτητος, ἀναντίλεκτος, ἀναντιφάνητος. As, however, it is sup-

* Of this we have another remarkable example in Herodian 5, 3. where mentioning the temple of Heliogabalus, i. e. of the Sun, he says it had an image not χειροποίητον, and yet Θεοῦ φέρον εἰκόνα. He then proceeds to give the following description of it: λίθος δέ τις ἐστὶ μέγιστος, κάτωθεν περιφερὴς, λήγων εἰς ὀξύτητα· κωνοειδὲς αὐτῷ σχῆμα, μέλαινά τε ἢ χροιά· διοπετὴ τε αὐτὸν εἶναι σεμνολογοῦσιν, ἐξοχὰς τε τινὰς βραχείας καὶ τύπους δεικνύουσιν, εἰκόνα τε ἡλίου ἀνέργαστον εἶναι θέλουσιν, οὕτω βλέποντες. The last words of this passage are generally considered as corrupt; and the Critics are not a little perplexed. Gedike would read οὕτω βλέπειν θέλουσι. But that is too bold a conjecture. I should prefer οὕτω βλέπειν θέλοντες. Yet how could so plain a sentence have been thus changed? I formerly suspected it was a futile marginal observation, and that the writer of it put down οὕτω βλέποντες. But a kindred passage a little further on (5, 4, 6. πιστεύσαντες ὁμοιωμάτων, βλέπειν γὰρ οὕτως ἤθελον) confirms both the *sentiment* ascribed to the present passage by Sylburg, and, I think, the *present reading*. It is, in fact, an elliptical sentence, and requires to be supplied from the preceding clause, ὥς θέλουσιν. Certainly θέλουσιν may be repeated ἀπὸ τοῦ κοίνου, and of the apodotical particles οὕτως and ὥς, one is often left to be supplied. The sentiment itself is profound, but it is borrowed from Thucyd. 3, 3, init. καὶ οὐκ ἀπεδέχοντο πρῶτον τὰς καταγορίας, μεῖζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι. Where I shall compare a considerable number of similar imitations.

posed that the President was favourably disposed to the Christians, he might probably take shelter under a dubious term. For this adjective form in *τος* not only signifies what *cannot* be done, but what is *not* done. And thus (as was long ago seen by Grotius) the meaning of his words may be this: "There has been nothing said against your *δισπετὲς*, but only against the *χειροποιεῖν*." And so *ἀντιρρήτος* is used in Polyb. 6, 7, 7. In the same light, too, the passage is viewed by Bp. Pearce and Doddridge.

36. *κατεσταλμένους*, stayed, composed. See note on ver. 35.

36. *καὶ μὴδὲν προπετὲς πράττειν*, "do nothing rash, or precipitate, inconsiderate, and of which you may afterwards repent." Here there seems to be an euphemism. The word *προπετὲς* primarily denotes what has *tumbled forwards*; and, like our word *headlong*, signifies *hasty, inconsiderate, rash*, whether in words, or deeds. So 2 Tim. 3, 4. *προδόνται, προπετεῖς*. See Alberti on this passage, Herodian 1, 8, 11., and Immiach on that passage.

37. *ἡγάγετε γὰρ τοὺς ἀνδρας τούτους*. Here again the *γὰρ* refers to a sentence omitted: q. d. "And that you *have* been hasty and rash is certain, for you *have* brought hither," &c. *Ἀγείν* is here used as in Mark 13, 11. *ὅταν δὲ ἀγάγῳσιν ὑμᾶς παραδίδόντες*, i. e. "brought up as criminals." *Ἱεροσύλοι*. By this term was denoted any one who had been guilty of laying hands on any thing sacred, whether to steal or destroy. Examples of the latter especially are frequent.

For *τὴν θεὸν* Griesbach and Matthiæ have edited *τῇ θεῷ*, from many MSS., Editions, and Fathers: and the Commentators cite several examples from the Greek writers. And they might have added that it occurs frequently in Thucydides; ex. gr. 2, 13 & 15., where by *τῇ θεῷ* is meant Minerva. Indeed this use of *θεὸς* is frequent in the best authors, though it has often been removed by the ignorance of the *librarii*. The question here is, whether Luke

was likely to use this Atticism? Now it does not occur in the Old Testament, nor is it found any where else in the New : whereas we have *θεῶς* just before ; and though it is omitted in some MSS., yet these are so few, as not to afford ground for any just suspicion of its genuineness. I would therefore retain *dear*.

38. *εἰ ἔχουσι πρὸς τινα λόγον*. Most recent Commentators, following Beza, Camerarius, and Kypke, ascribe to *λόγον* the sense *litem*, a *cause at law*, &c., like *πρᾶγμα* in 1 Cor. 6, 1. And in this forensic signification the word was unquestionably used by the Classical writers, from whom the above Commentators cite several examples. But whether it be so employed *here*, may seem doubtful. It appears too elegant a term for St. Luke. I prefer, with Grotius, Hammond, Pricæus, Markland, and others, to suppose *λόγος* here used, after the example of the Heb. *דבר* in Exod. 18, 16., for *ἀντιλογία*, by a subaudition of *μομφῆς*. So Col. 3, 13. *ἐὰν τις πρὸς τινα ἔχη μομφήν*. Sometimes in the place of *λόγος* we have *τι* ; as in Acts 24, 19. *εἰ τι ἔχοιεν πρὸς με*. So also Matt. 5, 23. *ἔχει τι*. Sometimes even the *τι* itself is left to be supplied ; as in Apoc. 2, 4.. *ἀλλ' ἔχω κατὰ σου, ὅτι*.

38. *ἀγοραῖοι ἄγονται*, scil. *ἡμέραι*, “ there are court days held (for hearing complaints and trying causes).” The Latin version of the Cod. Cant. is : “ *conventus aguntur, forum agitur*,” See Suidas. Wets. adduces an example of this ellipsis from Strabo 932. *τὰς ἀγοραῖους ποιοῦνται καὶ τὰς δικαιοδοσίας*. In which passage, however, *κρίσις* is to be understood, rather than *ἡμέραν*. Thus Hesychius explains *ἀγορίαν* by *δικαιολογίαν*. Markland aptly compares that of Demosth. de Cor. p. 15. *νόμοι εἰσὶν*. Nor is the idiom unknown to the modern languages.

* Kuinoel here compares Senec. Controv. 3, 8. *Quid cœtu (συστροφῆς, v. 40.) opus est ? sunt scriptæ ad vindictam injuriarum omnium leges*. And so Quintil. Declam. 13. (cited by Pricæus). *Nos ideo magistratus legesque a majoribus nostris accepimus, ne sui quisque doloris judex sit : et assidue scelerum causæ se refellant, si ultio crimen imitabitur*.

38. καὶ ἀνθύπατοί εἰσιν. Commentators here stumble at the use of the plural, since there could be but *one proconsul*. To remove this difficulty many expedients have been devised by Beza, Grotius, Biscoe, and others. The only probable one is, that the proconsul's legate may have been taken into the account. But it cannot be proved that such legates were ever called proconsuls, even by courtesy. Nor can we understand (with others) the proconsuls of *other* provinces then present at the games: still less *proconsuls in succession*. The simplest and most rational mode of accounting for the plural, is by supposing it to be a rhetorical *hypallage*, such as is frequently used by orators, both antient and modern. Indeed it is a *popular* idiom, the purport of which may be thus expressed: "It is for laws and proconsuls to decide such matters."* And so the passage is understood by Markland, Heinrichs, and Kuinoel. See the paraphrases of Pearce and Markland.

38. ἐγκαλείτωσαν ἀλλήλοις, "let them-implead each other, go to law with each other, have a suit against each other." The word is explained by Etym. Mag. ἐγκλησιν εἰσάγω, *crimen intentare*. It usually takes a genitive with περὶ or κατὰ. Examples of the dative, however, have been produced by Munthe from Diodor. Siculus. Xenoph. Cyr. 1, 26. has γίγνεται παῖσι πρὸς ἀλλήλους ἐγκλήματα περὶ κλοπῆς which is equivalent to ἐγκαλοῦσι ἀλλήλοις. See more on Herodian 1, 10, 5., and Stæber on T. Mag. 262. The Commentators might also have added Thucyd. 4, 123. ἐνέκαλει τοῖς Ἀθηναίοις παραβαίνειν τὰς σπονδὰς. Pricæus aptly cites Hesiod: Διακρινώμεθα νεῖκος Ἰθείησι δίκαις, αἱ τ' ἐκ Διὸς εἰσιν ἄρισται.

39. εἰ δὲ τι περὶ ἐτέρων ἐπιζητεῖτε. It is not very clear what is meant by ἐτέρων, and Commentators are, as usual, not agreed. It should seem, from the

* So Isæus, p. 51, 3. οὔσω δικῶν, "though there was a power of seeking justice."

context, to mean "matters of public concern," whether political, or religious, adverting to the worship of Diana in question, which was under the management of the city. See Grot. and Pearce.

The reading of some MSS. *περαιτέρω*, is indeed very elegant, but unsuitably so for the occasion. It seems to have come from some learned polisher of the style of the New Testament, such as the one who has perpetually *corrected* the text of the Cod. Cant. Perhaps, too, he read, as did Theophylact, *εἰ δ' ἔτι*, which may be confirmed by Thucyd. 3, 81. *καὶ ἔτι περαιτέρω*, where I shall adduce numerous examples of that idiom.

39. *ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται*, "it shall be decided in a legal assembly (which this is not)," such as is called the *κυρία*, from being regularly convoked and appointed. The expression occurs in Aristoph. Ach. 19. (cited by Wets.), where the Scholiast explains, *ἐν ᾗ ἐκύρουσιν τὰ ψηφίσματα, εἰσι δὲ νόμιμοι ἐκκλησίαι*. So also Lucian. Deor. Concil. 14. *ἐκκλησίας ἐν νόμῳ ἀγομένης*. And many of these privileges were allowed to the Grecian cities in the exercise of that qualified *αὐτονομία*, which they still enjoyed under the Roman empire. The regular periods of assembly were three or four times a month; though there were extraordinary ones convoked for the despatch of any pressing business. (Grot. and Wets.) See Dorv. on Charit. p. 212. and Bp. Blomfield on Æschyl. Choeph. 479.

40. *καὶ γὰρ κινδυνεύομεν*. The *γὰρ* seems to have reference to a sentence omitted; q. d. "which this is not; for we are in danger," &c. The president, we may observe, uses the first for the second person, with a delicacy and propriety highly commendable.

Bishop Pearce makes a *similar* remark on the following words *στάσεως* and *συστροφῆς*. But his criticism seems not well founded. The latter is almost the *only* term which the president *could* have employed, to express the sense he intended; and as to the former, it is by no means a gentle appellation,

since it signifies *insurrection, sedition, &c.* The words which follow are exegetical, and confirmatory of the preceding, and plainly indicate *what* στάσις, in the law acceptation, was, namely, an irregular assemblage of persons, in justification of which no good reason could be assigned. Such an one was regarded as a seditious concourse, and constituted a capital offence.

Συστροφή signifies an *assemblage*, and is also used in a bad sense, to denote *mob.** Neither the Philological illustrators, nor Schl. Lex. nor Steph. Thesaur. give any apt examples of this sense, except from Herodot. 7, 9. and Aristot. Polit. 5, 5. The following will therefore be acceptable: Dionys. Hal. 1, 358. ult. Sylb. συνόδος ἥδη κατὰ συστροφὰς ἐγίνοντο. & 428, 39. κατὰ συστροφὰς καὶ ἐταιρίας—συνιόντες. Joseph. p. 1204, 9. κατὰ συστροφὰς οἱ στρατιῶται διελαλοῦν. Artemid. L. 2, 20. p. 174. Reif. κατ' ἀγέλας καὶ συστροφὰς, &c. These authors seem to have had in view Thucyd. 2, 21. κατὰ ξυστάσεις γιγνομένοι where I shall indicate many other imitations of that passage.

By λόγος is here meant a good and lawful cause; as in 1 Pet. 3, 9. For (as Grotius remarks) there were allowable causes of assemblage, as a sudden attack of the enemy, fire, inundation, or any thing else which suddenly endangered human life: otherwise it was illegal, and constituted a capital offence.†

41. ἀπέλυσε τὴν ἐκκλησίαν. So Matth. 14, 15. ἀπό-

* This word, of which the etymologists give no tolerable account, undoubtedly comes from the Latin *moveo*, the *b* and the *v* being here, as often, interchanged. So *mota* multitudo, in Senec. Controv. 3, 8.

† Grotius and Kuinoel aptly cite the following passage of Seneca Controv. 3, 8. in which there is a similar use of *concursum*. Lex: qui cœtum et concursum fecerit, capitale sit.—Non quotiens conveniunt in aliquem locum plures, cœtus et concursus est: sed quotiens convocati, quotiens parati quasi ad ducem suum concurrerunt. Non si una vicina coit, aut si transeuntium paucorum numerus affluit; sed ubi totus, aut ex parte magnâ populus, ubi divisa est in partes civitas.—Quid cœtu opus est? Sunt scriptæ ad vindictam injuriarum omnium leges. *Mota* semel multitudo modum non servat.

λυσον τοὺς ὄχλους. The Classical writers use either the simple λύω or διαλύω. This *dismissal* was generally couched under some appropriate term; as in Thucyd. 2, 46. ἀπιτε. Joseph. 68, 18. 231, 8. Dionys. Hal. 391, 45. and many other passages, which I adduce, on Thucyd. The Latin orators used *ilicet*.

END OF VOL. IV.

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